

John 20, The Resurrection

Overview

The structure of the text continues to follow the scene-based techniques that began in ch. 18, marked by changes in person, place, and time. This chapter embodies three scenes. The first, at the tomb, takes place on Easter morning. The second and third are indoors, separated by a week.

The last two scenes flow smoothly into ch. 21, providing three appearances of the risen Lord to the assembled disciples. These three appearances are structurally integrated as an alternation with three panels:

	20:19-25	20:26-31	21:1-25
Appearance of Jesus	19-20, to ten and others, in the closed room in Jerusalem	26-28, to the eleven, in the closed room in Jerusalem	1-14, to the seven, in Galilee
Charge	21-23, The terms of their mission: sending, Spirit, remission and retention of sin	29, need to convey what they have seen to those who have not seen Focus on Thomas as prototypical of evangelistic outreach	15-23, feed my sheep Focus on Peter as prototypical of pastoral care
Execution	24-25 the disciples to Thomas: the resurrection, "we have seen the Lord"	30-31 John to the reader: other miracles, "many other signs did Jesus"	24-25 John to the reader: all of the Lord's deeds, "many other things did Jesus"

But there is an important shift between the second and the third—from Jerusalem (or its environs) to Galilee. The risen Lord appears not only in Jerusalem ("his own place"), but also away from it, where increasingly the true disciples will be found.

1-18, Easter Morning, at the Tomb

There is a clear chiasm in the characters, with a focus on what Peter saw in vv. 6-7. In v. 8, John tells us that this evidence moved him to faith, and here he puts a structural spotlight on it in the hopes that it may also motivate his readers.

There is another structural mark of focus as well, the law of proportion, and that mechanism highlights vv. 11-18, when we return to Mary.

1-2, Mary

In both of Mary's scenelets, she sees something, and then tells the others. In doing so, she is an example of the witness that the disciples are to bear.

1, She sees the open tomb

1 The first day of the week.--The disciples have been away from the tomb since sundown Friday. For a full day and two nights, only the Roman guard (Matt 27:65, unmentioned by John) has been there.

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The anointing Friday was hasty, as the previous verse emphasizes, because of the oncoming Sabbath.

All four gospels record that the resurrection took place on the first day of the week (cf. Matt 28:1; Mark 16:2; Luke 24:1). This was apparently responsible for the Christian custom of setting apart the first day of the week for meeting together (Acts 20:7) and spiritual exercises (1 Cor 16:2).

cometh Mary Magdalene early, when it was yet dark, unto the sepulchre,--We sense her eagerness to tend to the Lord.

and seeth the stone taken away from the sepulchre.--Limestone, the only stone conveniently available around Jerusalem, weighs about 160 pounds per cubic foot. We saw several rolling stones at ancient tombs in the area, and they are about a foot thick and about 4 feet in diameter. Such a wheel of limestone would weigh almost exactly 2000 pounds, a full ton. Moving such an object would require at least several men, and probably mechanical aids as well. Its absence overwhelmed her. She looked no further, but could only conclude that the grave had been violated.

2, She tells Peter and John

2 Then she runneth,--She didn't run on her way to the tomb, but now, in spite of the darkness, she takes off at full speed.

and cometh to Simon Peter, and to the other disciple, whom Jesus loved,--Why were these two together? They were together at the house of the High Priest, but then Peter went out (Matt 26:75; Luke 22:62). We next see John with the women, and without Peter, at the cross (19:26). After the Lord's death, he and Peter must have found one another. I'd like to think that John sought Peter out to comfort and encourage him, anticipating the standard of Heb 12:12. Later, in ch. 21, the Lord will restore Peter, but for Peter even to be comfortable associating with the disciples again, someone must have brought him back to the group.

and saith unto them, They have taken away the Lord out of the sepulchre,--The only explanation they can formulate is that the body has been stolen.

and we know not.--The plural pronoun shows knowledge of the synoptic record that several women, not Mary alone, came to the tomb. But John focuses on Mary to define the chiasmic structure.

where they have laid him.--In her mind he is still dead. The body may be somewhere else rather than here, but it is still a dead body.

In the synoptics, three women (Mk 16:1) come to the tomb, and are met by an angel, who sends them back to the disciples with news that the Lord is risen. How then can Mary here return in such discouragement? She must have dashed back immediately, leaving the others, before they had entered the tomb and seen the angel. While she is gone, the others see the angels, then return to the disciples, but meanwhile Peter and John have set forth, missing the report of the resurrection. If the disciples are at John's house, in the SW quarter of the city, there would be many different routes to the two gates issuing onto Calvary, and the different groups passing back and forth might well have missed each other. See Wenham, *The Easter Enigma*, for maps and details.

3-4a, Peter and John

3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together:--They are as anxious as was Mary.

4b-5, John

and the other disciple did outrun Peter, and came first to the sepulchre.--They didn't stay together. John arrives first, perhaps being the younger.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.--Out of deference to Peter as the apparent leader, or the older disciple? Out of fear? Out of respect for the grave? Here is the first sign of emerging faith.

The "clothes" are most likely strips of linen in which the body was wrapped.

6-7, Peter

6 Then cometh Simon Peter following him, and went into the sepulchre,--To the least faithful disciple goes the honor of first inspecting the evidence of the resurrection, and reporting the state of the grave clothes.

and seeth the linen clothes lie,--Which John had also seen, looking through the door.

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.--This is new and important. In addition to the body wrapping, there had been a separate piece of cloth around his head. This is now folded and set aside. Carson: "The description of the burial cloth that had been around Jesus' head does not suggest that it still retained the shape of the corpse, but that it had been neatly rolled up and set to one side by the one who no longer had any use for it."

8, John

8 Then went in also that other disciple, which came first to the sepulchre,--That is, John.

and he saw, and believed.--A key theme throughout this chapter. What did he see, and what did he believe?

What he saw was no doubt the empty winding sheets and the folded napkin. The absence of the body (grave clothes and all) might be consistent with a grave robbery. Or one might find the unwrapped body after a thief had searched for valuables wrapped up with it. But no thief would take time to unwrap the body and then remove it, leaving the graveclothes behind. John (and Peter as well, for that matter) had seen Lazarus raised, with the bandages and napkin still in place (11:44). He would need them again. But the Lord has deliberately set them aside.

9 For as yet they knew not the scripture, that he must rise again from the dead.--Compare 12:16, which relates that they did not connect the Lord's riding on an ass with the prophecy of Zech 9:9, or Luke 24:25, 45, the failure of the two on the road to Emmaus to understand the prophecies. They would have heard many times, in the synagogue as well as from the Lord's lips, the scriptures that foretell the

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resurrection of the Messiah: Psa 16:10 (cf. Acts 2:25-31); Isa 53:10-12; Isa 55:3 (cf. Acts 13:34), and others. Certainly they had heard the Lord teach that Jonah's deliverance anticipated his resurrection (Matt 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth"). But they did not understand their import.

Belief here precedes understanding. Faith and experience develop iteratively. For example,

- in this case, John sees (knowledge of facts), then believes, then subsequently comes to know the scriptures.
- John 10:38 implies four successive steps:

though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

First they would see the works, then believe them, then know unity of the Lord and the Father, and finally come to believe in that unity.

This may lie behind Paul's notion of progressing "from faith to faith," Rom 1:17.

Application: Our understanding of scripture is intended to grow step by step with our walk of faith. If faith runs too far without being constrained by scripture, it becomes presumption; but if knowledge of scripture goes too far without being exercised in life, it becomes dead. Understanding this dynamic helps us understand why seminaries and Bible schools can be so damaging to faith.

10, Peter and John

10 Then the disciples went away again unto their own home.--Gk *pros eautous*, not the usual *eis ta idia* (19:27; 1:11). The phrase is overwhelmingly used with verbs of speaking, to describe people talking among themselves. There are cases where it means movement towards a group of people (Gen 19:10; Ex 28:43), but never of movement of people together to some location away from where they are. In this setting, I think the phrase an ellipsis for "went away talking among themselves." Like the two on the road to Emmaus in Luke 24:14, they are musing together over the events. John has come to some level of belief, Peter apparently not.

Contrast their inwardly-focused conversation with Mary's sharing of the news in vv. 2, 18.

11-18, Mary

We now return to the outer edge of the chiasm, but instead of closing off, John devotes nearly half of the entire structure to Mary's encounter with the Lord. By the law of proportion, this makes this highly focal; by the deviation from symmetry, it takes us by surprise, just as the Lord's appearance did Mary.

This section has multiple points of similarity with 1:35-42:

1:35-42	20:11-18
35 Again the next day after John stood , and two of his disciples;	11 But Mary stood without at the sepulchre weeping:
36 And looking upon Jesus as he walked,	and as she wept, she stooped down, and looked into the sepulchre,

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1:35-42	20:11-18
he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus.	12 And seeth two angels in white sitting, ... 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
38 Then Jesus turned , and saw them following,	14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
and saith unto them, What seek ye?	15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
They said unto him, Rabbi, (which is to say, being interpreted, Master.) where dwellest thou?	16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
39 He saith unto them, Come and see. They came and saw where he dwelt , and abode with him that day: for it was about the tenth hour.	17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and <i>to</i> my God, and your God.
40 One of the two which heard John <i>speak</i> , and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him,	18 Mary Magdalene came and told the disciples
We have found the Messiah, ...	that she had seen the Lord , and <i>that</i> he had spoken these things unto her. 25 We have seen the Lord

The parallels continue at a coarser level, and without clear ordering, but there is an extensive further parallel between Nathanael and Thomas:

ch. 1-2	ch. 20-21
1:42 prediction about Peter	21:18-19 prediction about Peter
1:45-51 strengthening doubting Nathanael (see exposition below)	20:25-29 strengthening doubting Thomas
2:1-11 multiplication of wine	21:9 multiplication of fishes
2:11 sign leads to belief	20:30-21 signs lead to belief

These parallels confirm the structural integrity of 1:19-2:11, which was already attested by

- the parallel of that section to creation week
- the identification of Jesus with the three titles of 1:20-21, requiring 2:1-11 for Elijah;
- Mlakuzhyil's observation of how 20:30-31 chiastically summarizes 1:1-2:11 (see notes on John 1:19ff)

John's intent is to show the resurrection as a new beginning. As ch. 1-2 opened the ministry of the Messiah on earth, ch. 20-21 open his resurrection ministry through his disciples. John has recorded what happened as an outgrowth of ch. 1-2; now he looks forward to what will happen as an outgrowth of 20-21. In particular, Mary and Thomas are prototypes of first- and second-generation believers.

- Just as John (a distinguished prophet) leads Andrew and John to the Lord, so the vision of an angel points Mary to the Lord.

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- Just as the first disciples in the flush of their enthusiasm lead doubting Nathanael to the Lord, so his companions point doubting Thomas to the Lord.

11-13, She sees the angels.

11 But Mary stood.--In contrast with Peter and John, who “went away.” She apparently returned to the tomb, following Peter and John. They leave, preoccupied with their thoughts, and not concerned to minister to her who had brought the news to them.

It is interesting to note people who “stand” in different places in John:

- Judas with the officers of the Jews in 18:5
- Peter with the officers in 18:18, 25
- The Marys at the cross in 19:25

While Peter and John are running hither and yon, she abides where she saw the Lord (Luke 23:55 suggests that she was there two nights before). Going back to where we lost touch is a good strategy when we have times of spiritual trouble.

without at the sepulchre weeping:--The Lord is dead; the body is gone; even the disciples do not try to comfort her. She is destitute—and at such a moment, she is granted a revelation that was withheld from the men.

and as she wept, she stooped down, and looked into the sepulchre,--Perhaps hoping against hope that it is all a bad dream, and that the Lord's body really is still there after all. She expects to see nothing. She hopes to see a body. She can have no possible idea about what she in fact does see:

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.--They had hidden themselves from Peter and John, but now appear to her. The men saw the graveclothes; Mary sees the heavenly visitors.

Note how the Lord tunes the revelation to each person's needs. The angels appear to some, but not to all, of the visitors to the tomb. The observers are not impartial evaluators of static external facts; they are subject to changes in the amount of information made available to them. The Lord is actively manipulating their observations.

In spite of the privilege granted her, Mary seems unmoved by the angels.

13 And they say unto her, Woman, why weepest thou?--A gentle rebuke. She has seen more than John needed to bring him to faith, but has progressed less far:

She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.--This is still the explanation she held in v. 2.

14-17, She sees the Lord.

14 And when she had thus said, she turned herself back,--probably hearing a sound behind her **and saw Jesus standing, and knew not that it was Jesus.**--Compare the Lord's appearance to the two on the road to Emmaus in Luke 24:16. The resurrection body differs in some respects from the original

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body (cf. 1 Cor 15:44, the natural body vs. the spiritual body). Certainly it was not the grey, lifeless corpse she had seen two days before.

15 Jesus saith unto her, Woman, why weepest thou?--The same question as the angels asked.

whom seekest thou?--A common question on the Lord's lips, in John. In 1:38 he asks a related question of Andrew and John; in 18:4, 7 he asks it of the guard sent to apprehend him.

These questions are indicative of how he comes to us. He probes our deepest desires, and then satisfies them. God places within his elect a hunger to know himself, and then satisfies that hunger. In dealing with unbelievers, our task is not to argue them into an intellectual belief. Such an approach is first of all impossible, and second, ultimately fruitless even if we could do it. Rather, we need to discern the hunger for himself that God has given them, help them to articulate that hunger themselves, and then show them the answer in Christ.

She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.--She is seeking the body of Jesus. She does not dare to hope that she might find the living person himself.

16 Jesus saith unto her, Mary.--This is how he comes to us—not in detailed theological argumentation, or clever historical proofs, but with a personal word. He knows us before we know him, and when he speaks to our heart, we cannot escape the conviction that it is he.

She turned herself, and saith unto him, Rabboni; which is to say, Master.--Note parallel with 1:38, which together with the previous verse, may represent an intentional link on John's part.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father.--Carson describes this expression as one “of the most difficult passages in the New Testament,” and numerous explanations have been proposed. One of the most straightforward reconstructs the situation like this.

- Mary is already grasping his feet (cf. Matt 28:9, “[the women] came and held him by the feet, and worshipped him”).
- She is holding tightly to him in fear that he may vanish at any moment.
- His instruction can be understood to mean, “stop holding me.”
- His explanation is that he is not yet in the ascended state; he will be among them a little longer, and she need not fear that he will vanish.

but go to my brethren,--The Lord here introduces a new title for his followers.

- In 13:13, he acknowledges that he is there “master and Lord,” making them his servants.
- In 15:15, he promotes them to friends: “Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”
- Now they are his brethren. The passion story has already alluded at several points to Ps 22 (“My God, my God” from v. 1, the preservation of the Lord's bones from v. 17), and it has been suggested that this is another. In v. 22, after the description of his suffering, the Psalmist begins the praise section of the psalm with the words, “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee,” a reference that Heb 2:11-12 makes explicit. This

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title is anticipated in the synoptics (Matt 28:10), and echoed in Paul (Rom 8:29).

and say unto them,--Mary is expressly authorized, in fact commanded, to share the most important spiritual news with the disciples. This verse ought to put to rest any questions about whether women can ever say anything to men about spiritual matters. The NT does constrain them from teaching in the assembly, not because they have nothing to say, but to constrain the men to become involved. Outside the assembly, they will find abundant ways to share their insights.

I ascend.--The present tense has a durative quality, "I am in the process of ascending." Before his crucifixion he was with them almost constantly. After the ascension he was gone. During the intervening 40 days, he appeared to them intermittently, as though he had one foot in heaven and the other still on earth. Mary needs to alert them to prepare for his departure by taking the greatest advantage of the time left to them.

unto my Father, and your Father; and to my God, and your God.--The phrasing anticipates Paul's frequent construction, "the God and Father of our Lord Jesus Christ" (2 Cor 11:31; Eph 1:3; 4:6; 1 Pet 1:3).

18, She tells the disciples.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.--As in v.2, and in contrast with Peter and John, she eagerly shares with others what she has seen. Compare the eagerness of Andrew to tell Peter about the Messiah in 1:41. Both phases of the Lord's ministry, the one that has just concluded and the one that is beginning, depend on the willingness of his followers to tell others what they have experienced.

19-23, Easter Evening, indoors, and testimony to Thomas

See the notes to ch. 21 for an integrated analysis of 20:19-21:25. We have three resurrection appearances to the group, each associated with a charge to one or more of the group and an action taken by one or more of them in light of that charge:

	20:19-25	20:26-31	21:1-25
Appearance of Jesus	19-20, to ten and others, in the closed room in Jerusalem	26-28, to the eleven, in the closed room in Jerusalem	1-14, to the seven, in Galilee
Charge	21-23, The terms of their mission: sending, Spirit, remission and retention of sin	29, need to convey what they have seen to those who have not seen Focus on Thomas as prototypical of evangelistic outreach	15-23, feed my sheep Focus on Peter as prototypical of pastoral care
Execution	24-25 the disciples to Thomas: the resurrection, "we have seen the Lord"	30-31 John to the reader: other miracles, "many other signs did Jesus"	24-25 John to the reader: all of the Lord's deeds, "many other things did Jesus"

This first appearance is distinguished from 26-29 by a delay of eight days. In spite of the delay, the two are seen to be part of a larger unity by strong parallels between them:

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- the repetition (19, 26) of the Lord's name,
- the closed door,
- the Lord “in the midst,”
- the greeting “Peace be unto you.”

The repetition of two of these features between 19 and 21 (the Lord's name and the greeting) divides the first scene into two parallel parts: the revelation of himself, and a charge with a mission.

19-20, Revelation of the Risen Lord

19 Then the same day at evening, being the first *day* of the week,--We can imagine the discussions among them, as the Lord has revealed himself to various individuals: to Mary (as John records), to the two going to Emmaus (in Luke); to Simon (Luke 24:34). Now he will show himself to the disciples assembled together.

There is nothing sacred about whether one breaks bread in the morning or the evening, but this verse may give special meaning to our custom of an evening Lord's Supper. It is at the hour when the risen Lord first appeared to the assembled disciples, that we gather to enjoy his presence in the midst of two or three gathered together unto his name.

The fact that he appears to the group and not just to individuals does emphasize the need for us to seek his presence together. He could have continued to appear only to individuals, but in fact he emphasized the group times, to encourage them in their ongoing identity and ministry as a body.

when the doors were shut where the disciples were assembled for fear of the Jews,--In spite of the stories that are circulating concerning the Lord's resurrection, the disciples are still fearful.

came Jesus and stood in the midst,--Better, “into the midst.” We are to see the Lord appearing and stepping into the center of the room, so as to be seen clearly by all.

and saith unto them, Peace *be* unto you.--Recall our study of the salutation of peace in 14:27. There, it was in farewell; here, in greeting.

Three times he says this to them: 19, 20, 26.

The OT uses of the Greek phrase, and the underlying Hebrew *šlw m lkm*, are not as common as one might think, and very revealing. Two secular uses, by Nebuchadnezzar (Dan 4:1) and Darius (6:26) in formal decrees, show that it is a common greeting. But it only occurs in two contexts among believers, and in both cases it is more than a greeting.

- The first use of the underlying Hebrew phrase (rendered in the LXX *ilews umin*) is Joseph to his brothers in Gen 43:23, posing as an Egyptian. They fear that he will think ill of them for not paying on their first visit, and he is assuring them that they have nothing to fear from their offense.
- The other references are all in Jer:
 - This is the message of the false prophets, 14:13; 23:17; who utter it to deny Jeremiah's prophecies of judgment. At one point they deceive even Jer into thinking that perhaps the

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Lord is saying this, 4:10

- Yet it really is the Lord's purpose to give them peace, 29:7, 11.

In these cases, the expression is not just a casual greeting, but a word of comfort (whether appropriate as in Gen and Jer 36, or inappropriate as with the false prophets) to people under the burden of their sin, assuring them that one who might judge them will in fact not do so.

This understanding is borne out by the distribution of the phrase in the gospels, where it only appears after the resurrection. There are other occasions when the Lord might well have greeted the disciples with the phrase if it were only a simple greeting—Dave Nelson points out Matt 14:27, when the Lord greets the disciples as he comes to them walking on the water, as a particularly apt example.

The Lord's words here may fit this pattern. The disciples are not only fearful of the Jews and confused by the reports they have heard from some of their number, but probably not a little guilty about how they abandoned the Lord, just as he had predicted in 16:32. Peter at least would be wrestling with his personal failure. Now that the Lord stands before them, they may well be ashamed of their conduct. We know from Luke 24:37 that they were fearful, thinking he was a spirit—we can only imagine what motives they imputed to him. He assures them that they need not feel alienated from him.

Paul may be dependent on this incident in his frequent salutations, “Grace to you, and peace, from God our Father and our Lord Jesus Christ.” Note also his use of “peace with God” to describe salvation (Rom 5:1).

20 And when he had so said, he shewed unto them *his hands and his side*.--These signs bear multiple testimony:

- to his identity; the nail wounds in his hands show him as a crucified person, and the spear wound corresponds to the report John would have given them of events at the cross;
- to his resurrection in a physical body, by emphasizing the physical marks;
- to the basis of the peace he has just offered them. The assurance of his peace comes not from his presence, but from his wounds. He calls their attention to the emblems of his passion, to show that he has borne their sin.

Then were the disciples glad, when they saw the Lord.--They recognized him, but just as important, were assured that he came not as their judge, but as their redeemer.

21-23, Mission of the Apostles

21 Then said Jesus to them again, Peace *be* unto you:--Again, he assures them that they are in right standing with him and his Father. The first time, the focus was their own assurance, but now he turns their attention outward.

as *my* Father hath sent me, even so send I you.--As recipients of his forgiveness, they are now to offer that forgiveness to others.

The two verbs differ, not only in tense (perfect vs. present, as can be seen in English), but in lexeme (*apostellw*) vs. (*pempw*). The two differences are aligned; see Westcott for discussion.

- *Apostellw* refers to the giving of a commission, while *pempw* simply indicates that one is sent.

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The Father commissioned the son; the son now sends the disciples, but to continue his assignment, not with a new commission.

- The perfect tense on *apostellw* indicates a past action with continuing results. The ongoing result of the Father's commission to him is the sending of the disciples.

Thus the point is that our ministry is the continuation and extension of our Lord's.

22 And when he had said this, he breathed on them,--The verb first appears in the Greek Bible in Gen 2:7, of God's breathing into man the breath of life. It also describes Elijah's life-giving breath to the widow's son in 1 Kings 17:21, and the coming of the wind/spirit upon the dry bones in Ezek 37:9. The object is not stated, but the associations with the LXX seem inescapable.

and saith unto them, Receive ye the Holy Ghost:--His breath was a symbol of the Spirit, which would actually come on the day of Pentecost. Carson notes that their actions in the rest of this chapter and in the next show none of the evidence of the Spirit's coming that emerges after Pentecost; the Lord's breath is a symbol of what would shortly become real.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.--The verse is taken by the RCC as evidence that the apostles, and their successors, have the power to absolve people of sins. But there are problems with this view:

- The group to whom this was spoken did not include all the apostles (Thomas being absent), nor did it consist only of apostles (as the parallel with Luke 24 shows, Cleopas and his traveling companion were there as well). The authorization is not given to individuals, but to the church at large.
- The recipients are described, not as individuals, but as classes of people, "whose soever" (plural indefinite, note "unto them," not "unto him").
- The RC practice is limited to absolving people of sin, but the passage treats retention of sin symmetrically. No one seriously argues that a priest has the authority to deny forgiveness to someone who has called on the name of the Lord.

The Reformed understanding, which I would support, is that the authority that the Lord gives to the church is to declare the gospel, including not only the forgiveness of sin to those who repent, but also the retention of sin by those who do not repent. This is reinforced in the case of retention by the use of the perfect tense, "they stand retained." ("Forgive" is also in the perfect tense in the critical text, but not in the MT. In the parallels in Matt 16:19 and 18:18, both verbs are perfect.)

The practice of the early church follows this interpretation.

- For forgiveness, compare Peter with Cornelius (Acts 10:43 "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins").
- For retention, compare Peter with Simon (Acts 8:22-23 "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity").

24-31, A Week Later

This episode follows very closely that in ch. 1:45-51 concerning Nathanael, and reinforces the parallel we have seen before between the initial call of the disciples and their commission after the resurrection.

Nathanael, 1:45-51	Thomas, 20:25-29
45 "we have found him"	25 "we have seen the Lord"
46 "can any good thing come out of Nazareth?"	25 "I will not believe"
47-48 Lord's supernatural knowledge of Nathanael's character	27, Lord's supernatural knowledge of Thomas' demands
49 Nathanael's confession	28 Thomas' confession
50 "because I said unto thee ... believest thou?"	29 "because thou hast seen, thou hast believed"

24-25, Thomas Questions

Strictly speaking, this interaction paragraph is not part of either scene, but serves as a transition between them.

24 But Thomas, one of the twelve, called Didymus,--Thomas is particularly popular with John. The synoptics name him only once each, in their lists of the Twelve, and otherwise we hear of him only in Acts 1:13. But John recalls him in 11:16 (the death of Lazarus), 14:5 (the upper room), and now here.

John gives special attention to exposing his character through these episodes because of the confession he is about to make.

- 11:16 shows him as *devoted* but *pessimistic*: "Let us also go, that we may die with him."
 - His *devotion* in 11:16 shows the depth of his discouragement now. In spite of his fierce loyalty, he has become completely disillusioned.
 - His *pessimism* explains that disillusionment. He was ready to believe the worst, and now that the worst has happened, he has no more hope.
- In 14:4 the Lord said, "Whither I go, ye know, and the way ye know," and Thomas responded in v.5, "Lord, we know not whither thou goest, and how can we know the way?" In challenging the Lord's express statement, he shows us his *independence of mind*. He would not gloss over his own doubts because of the statements of another, even if that other was the Lord. This independence makes him the ideal character to voice the doubt that others might feel but not express, and it makes his final confession all the more striking. John's parallels force us to compare him with Nathanael, a guileless Israelite, one who brooks no nonsense and speaks his mind—an excellent testimony.

was not with them when Jesus came.--This absence reminds us of how scattered the disciples were, as Zechariah had prophesied, quoted by Matt 26:31 and Mark 14:27,

Zech 13:7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Thomas' absence makes it all the more remarkable that Peter found his way back into the group.

25 The other disciples therefore said unto him, We have seen the Lord.--The expression recalls Andrew's testimony to Peter in 1:41, "We have found the Messiah." The primary mission of the disciples is "to be a witness of his resurrection" (Acts 1:22), and they begin bearing that witness among themselves.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. --He seeks assurance at two levels at least.

- The stigmata will show that it is the same person he saw consigned over to abuse and execution.
- The physical contact will convince him that it is a physical person, not just an apparition or an angel.

26-29, The Lord Appears

26 And after eight days.--That is, the next Sunday, the count being inclusive. Compare Josephus Ant. 7:365, David "ordained that one course should minister to God eight days, from Sabbath to Sabbath."

again his disciples were within, and Thomas with them:--They have been sharing at most with one another. They are still afraid to be out and about.

then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.--He replays the scene of the week before (v. 19), to give Thomas the same experience the others had.

Compare the gift of languages at Jerusalem on Pentecost (Acts 2), and again at the salvation of Cornelius (Acts 10). The similarity in experience was necessary there for Peter to make the argument in 11:17,

Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

In the same way, the Lord will not leave Thomas at a disadvantage with respect to his brethren.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.--Though he was not there when Thomas demanded this evidence, he still knows the need of Thomas' heart. So with us, when we have doubts and problems, the Lord understands our needs, and will supply them at the right time.

This supernatural knowledge of the hearts of men did not start with his resurrection. We see it

- with Nathanael in 1:47-50;
- 2:25 "he needed not that any should testify of man, for he knew what was in man"
- in his knowledge of the marital history of the woman at the well, 4:16-18, cf. v. 29, "come, see a man which told me all things that ever I did"
- 5:42, to the Jews, "I know you, that you have not the love of God in you"

Indeed, "all things are naked and opened unto the eyes of him with whom we have to do," Heb 4:13.

28 And Thomas answered and said unto him, My Lord and my God.--There is no evidence that

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Thomas actually touched the Lord; in the next verse the Lord says, “because thou hast seen,” not “because thou has touched.”

Thomas' confession brings the reader full cycle from 1:1, “the Word was God.” When the disciples first met the Lord, they identified him as “Jesus of Nazareth, the son of Joseph” (1:45). The highest Nathanael could rise was to recognize him as the promised Messianic king (“thou art the Son of God, the King of Israel”). Now the one among them who had doubted most strongly utters the strongest possible confession.

Those who reject the deity of the Lord struggle mightily against this verse, typically suggesting that Thomas' expression is an expletive of surprise, just as one might today say, “My God!” when confronted with something unexpected. Alford helpfully gives a careful analysis of why this cannot be understood in this way. Several of his more salient points (with my extensions and observations) are:

1. No such expressions were in use among the Jews. (In fact, the closest parallel in the OT, Ps 35:23 “my God and my Lord,” is nominative as vocative just as here, not at all a cry of surprise.)
2. Such an expletive would be addressed to God, but John says that this was addressed “unto him,” that is, Jesus.
3. “My Lord” was a title for the Messiah in common use among the disciples. Thus Mary says to the angel in in 20:13, “they have taken away my Lord, and I know not where they have laid him.” (“My lord” *adonai* was a common title of respect. To this day, it is how one says “sir” in Hebrew. Its messianic sense may have been supported by Ps 110:1, “the Lord (YHWH) said unto my Lord.” The title can be applied to God (Ps 35:23; 16:2; Ex 34:9), but only when he is addressed directly.) Had Thomas only said “My Lord,” one would have questioned that he is speaking to Jesus and describing his view of him.
4. Thomas' expression is interpreted by the Lord, not as a cry of surprise, but as an expression of faith, “thou has believed.”
5. John's whole object is to lead his readers to Jesus as the Word who was God. (He has prepared Thomas' character, and the parallel with Nathanael, to set up just such a confession as this. The orthodox interpretation is most consistent with John's construction.)

Thomas' confession combines the two aspects of the Savior. “My Lord” emphasizes his immanence, the one they had known and followed. “My God” emphasizes his deity, the one they will come to worship. The same dual focus is found in 1:1, “the word was with God” and “the word was God.”

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed:--The Lord could say this of the other disciples as well. They also believed because of what they saw; cf. John in 20:28.

blessed *are* they that have not seen, and *yet* have believed.--The Lord anticipates another generation of believers who will not have this benefit. This blessing emphasizes the responsibility of the disciples to bear witness to what they have seen, so that those who have not seen may believe.

30-31, John Comments

This section takes us back to 2:11:

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2:11	20:30-31
This beginning [there would be others]	30 And many other ... which are not written in this book:
of miracles [signs]	signs
did Jesus in Cana of Galilee,	truly did Jesus ...
and manifested forth his glory;	that Jesus is the Christ, the Son of God;
and his disciples	in the presence of his disciples,
believed on him.	31 But these are written, that ye might believe
(unmatched)	and that believing ye might have life through his name.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:--By my tally (see Notes, and associated spreadsheet), there are 47 miracles by our Lord mentioned in at least one of the gospels, and some of these are summaries of trips of preaching and healing on which hundreds of people were affected.

No gospel lists all of the miracles. Mt, Mk, and Lk each name almost the same number (26 in Mt, 25 each in Mk and Lk), but not the same ones, while John has only 13. Even more notably, the groups are largely non-intersecting. John has 9 unique miracles and shares only 4 with the synoptics (feeding of 5000, walking on water, resurrection, and ascension), while the synoptics have 34 miracles not in John. John here shows his knowledge of these other signs, more than twice as many as those he names.

31 But these are written,--John has selected from the larger set of miracles those that support his specific purpose of leading his readers to faith.

In common with the synoptics, he reports the foundational truth of the resurrection, and the feeding of the 5000, each with a supplementary miracle (the ascension; walking on the water). In the case of feeding the 5000, he alone records the bread of life discourse in which the Lord expounds the significance of the feeding as emblematic of faith (cf. 6:40, 54).

He reports six miracles that echo distinct ones in the synoptics. One function of these echoes is to emphasize that the many miracles in the synoptics are just prototypical; each could be multiplied many times. In addition, John uses each of these in a special way that relates it to his message in a peculiar way:

- the water turned to wine (2, compare multiplication of loaves and fishes); noted as foundation of the disciples' faith
- the ruler's child (4, compare the Centurion's Servant in Mt 8 and Lk 7); the capstone of his sequence of people who believe outside of Jerusalem (John by revelation in 3b, the woman at the well by his word in 4a, the people of Galilee through signs in 4b)
- the paralytic at Bethesda (5, compare the man let down through the roof in Mt 9, Mk 2, and Lk 5), central to showing the growing rejection within Jerusalem (stimulated by the healing on the Sabbath). Even in the synoptics, the healing stimulates the animosity of Jewish inquisitors from Jerusalem. John traces that disbelief back to the source.
- the blind man with spittle (9, cf. Mk 7:33; 8:23), which develops into a whole exposition of

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spiritual blindness; again, John's version is in Jerusalem, while Mark's are in Galilee

- the raising of Lazarus (11, cf. the son of the widow of Nain in Luke 7, or Jairus' daughter in Mt 9, Mk 5, Lk 8), which develops into a lesson on faith for Mary and Martha (“if thou wouldst believe, thou shouldst see...”)
- the miraculous catch of fish (21, cf. Lk 5). The emphasis in the amplification in John is on Peter's faith. The first time was from Peter's boat, and led to Peter's plea (Lk 5:8), “Depart from me; for I am a sinful man, O Lord,” to which the Lord responded (v. 10), “Fear not; from henceforth thou shalt catch men.” Now the Lord restores Peter from sin that has become evident to all, and sends him back out to care for the flock.

The signs that he records without even a parallel in the synoptics are those dealing with insight into a person's private thoughts: Nathanael (1), Samaritan woman (4), Thomas (20). John emphasizes as they do not that our belief in Jesus is a response to his knowledge of us. We love him because he first loved us (1 John 4:19).

that ye might believe that Jesus is the Christ, the Son of God;--This is essentially Nathanael's confession from 1:49, “the son of God, the king of Israel.”

At first glance, coming so close on the heels of Thomas' confession in v. 28, this seems like a step backward. “My Lord” and “the Christ” are aligned well enough, but isn't “Son of God” a retreat from “my God”?

Note the change in order from Nathanael's confession. Nathanael thought of “son of God” only in terms of the royal title in 2 Sam 7 and Ps 2, so that “king of Israel” is the result and consequence of being the Son of God. As the greater title, it comes last. Here, John follows Thomas' order: first “my Lord,” the Christ, and then “my God.” Jesus is the Son of God in the full sense of deity. The title “son” is needed to preserve the distinction already evident in 1:1, that the one who is God is also with God; Thomas, in his excitement, confessed half of the truth but not the whole.

(Carson argues, primarily on grammatical grounds, that we should translate, “The Christ, the Son of God, is Jesus,” so that the verse is answering, not “Who is Jesus?”, but “Who is the Messiah?” See Wallace's grammar, p. 46 and notes, for a challenge to this position. Wallace's position appears to be a necessary basis for the approach taken here, of viewing this clause as a synthesis of the prior confessions of Nathanael and Thomas. In both of those cases the (implied) subject is “Jesus.”)

and that believing ye might have life through his name.--John is not concerned with belief for the sake of mere mental assent, but for the result that it produces. Belief is the means to life.

This is a distinctive theme with John. Of the twelve NT verses where *pisteuw* and *zwh* appear together, nine are in John and one in 1 John. (The other two are associated with Paul, Acts 13:48 and 1 Tim 1:16.) Consider the repeated testimony:

- 3:15,16 whosoever believeth in him should not perish, but have eternal life.
- 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
- 5:24 He that heareth my word, and believeth on him that sent me, hath everlasting life,
- 6:40 every one which seeth the Son, and believeth on him, may have everlasting life:

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- 6:47 He that believeth on me hath everlasting life.
- 11:25 he that believeth in me, though he were dead, yet shall he live:

Note that this is the only unmatched member in the parallel with 2:11. It thus stands out with special force. At the outset, the disciples' belief was an acknowledgment of the Lord's power and authority, but fell short of faith that produces life. Throughout the gospel the Lord has been teaching about this dimension of faith, and now John sums up the conclusion of the whole matter.

There is quite a debate around these verses concerning what they tell us about the purpose for which John wrote his gospel. Was he evangelizing (Carson), or building up believers (most recent commentators)? The dichotomy is not as mutually exclusive as it sounds. Compare 1 John 5:13,

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Those who already believe still need to believe. Likely the distinction is spurious, and John had both ends in view. See the note in the NET Bible,¹ which nicely summarizes the discussion.

Notes

Relation of Belief and Knowledge, vv. 8-9

Note interplay of “believe” and “know.” 10:38 involves a sequence of both verbs (assumed knowledge of miracles, belief of miracles, know, believe that Father sent Jesus), as does the present verse (know the observation, believe, know the scriptures).

Ref	Subjects	Object of Belief	Object of Knowledge	Verb for “know”	Which comes first?
4:42	People of Samaria	Jesus as Savior	Jesus' words	eidw	Knowledge
4:48, 53	Nobleman	Belief	Signs; healing	eidw, ginwskw	Knowledge
6:30	Fed Multitude	Jesus	Sign	eidw	Knowledge
10:38	Jews	Works; sent by Father	Works; sent by Father	X, ginwskw	Knowledge
16:30, 31	Disciples	Jesus as come from God	Jesus' words	eidw	Knowledge
17:8	Disciples	Jesus as come from God	Jesus' words	ginwskw	Knowledge
20:25	Thomas	Resurrection	Wounds in Jesus' body	eidw and other senses	Knowledge
6:69	Peter and 12	Jesus as Christ	Jesus as Christ	ginwskw	Belief
7:48,49	Common people	Jesus	The law	ginwskw	Belief
8:31,32	Jews	Jesus	The truth	ginwskw	Belief
11:40	Martha	Resurrection?	Glory of God	optanomai	Belief
20:8,9	John	Resurrection?	Scriptures	eidw (bis)	Belief

¹ <http://net.bible.org/bible.php?book=Joh&chapter=20#n63>

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The overall sequence appears to be:

- Know what one hears or observes;
- Believe; accept it in faith;
- Attain to greater spiritual understanding.

But in this case, the lack of knowledge of the Scriptures here may not be awareness, but rather understanding of the prophecies.

cf. Augustine's comment on 6:69, vol 7, tractate 27, par 9, "Not have known and believed, but 'believed and known.' For we believed in order to know; for if we wanted to know first, and then to believe, we should not be able either to know or to believe"

Peace be Unto You

OT uses of the Greek phrase, and the underlying Hebrew *šlw m lkm*, are not as common as one might think, and very revealing.

- First use (Heb; Gk is *ilews umin*) is Joseph to his brothers in Gen 43:23, posing as Egyptian, calming their fear that he will think ill of them for not paying on their first visit.
- Nebuchadnezzar (Dan 4:1) and Darius (6:26) in formal decrees
- Most commonly in Jer:
 - It is the message of the false prophets, 14:13; 23:17; who deceive even Jer into thinking that perhaps the Lord is saying this, 4:10
 - Yet it really is the Lord's purpose to give them peace, 36:7, 11.

Table of Jesus' Miracles

I started with the table at http://en.wikipedia.org/wiki/Miracles_attributed_to_Jesus

Their table:

Miracle	Mt	Mk	Lk	Jn	Other sources
Annunciation			1:26-38		Qur'an 3:45-51, 19:16-26
Miraculous baptism	3:13-17	1:9-11	3::21-22	1:32-34	
Angels protected Jesus in the desert	4:11	1:12-13			
Miraculous conversion of Nathanael				1:45-51	
Turned water into wine				2:1-11	
Exorcism in Capernaum		1:21-28	4:31-37		
Healed every disease	4:23-25	1:39			
Caught large number of fish, converted fishermen to "fishers of men"			5:1-11		

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Miracle	Mt	Mk	Lk	Jn	Other sources
Jesus' name exorcises demons and performs many miracles	7:22	9:38-40, 16:17	9:49-50, 10:17	1:12-13. 2:23, 3:18, 14:13-14, 17:11-12	Acts 3:6, 4:10, 4:30, 16:18, 19:11-20
Cured a leper	8:1-4	1:40-45	5:12-16		Egerton Gospel 2, Qur'an
Miraculous conversion of a Samaritan woman				4:28-29	
Cured a centurion's boy-servant	8:5-13		7:1-10		
Cured a royal official's son				4:46-54	
Cured Peter's mother-in-law's fever and drove out many evil spirits	8:14-17	1:29-34	4:38-41		
Drove 7 demons out of Mary Magdalene		16:9	8:2		
Calmed a storm at sea by rebuking the wind and waves	8:23-27	4:35-41	8:22-25		
Healed the Gerasene Demoniac	8:28-34	5:1-20	8:26-39		
Cured a paralytic at Capernaum	9:1-8	2:1-12	5:17-26		
Cured a paralytic at the Pool of Bethesda				5:1-18	
Raised the son of a widow at Nain			7:11-17		
Raised Jairus' daughter by saying Talitha koum!	9:18-26	5:21-43	8:40-56		
Healed a woman with a hemorrhage who touched the fringes of his garment [5]	9:20-22	5:24-34	8:43-48		
Healed two blind men, a mute, and every disease and ailment	9:27-35				
Twelve Apostles given authority to exorcise demons and raise the dead	10:1, 10:8	3:13-15, 6:7	9:1		
Unspecified miracles at Chorazin, Bethsaida, Capernaum	11:20-24		0:13-15		
Healed a man's withered hand	12:9-13	3:1-6	6:6-11		
Healed huge crowds	12:15-21	3:7-12	6:17-19		
Healed a blind and dumb demoniac	12:22-32	3:20-30	11:14-23; 12:10		
Fed 5000	14:13-21	6:30-44	9:10-17	6:1-14	
Walked on water	14:22-33	6:45-52		6:15-21	
All those who touched the fringes of his garment were cured	14:34-36	6:53-56			
Exorcised a Canaanite (Syro-Phoenecian) woman	15:21-28	7:24-30			
Healed a deaf-mute by saying Ephphatha!		7:31-37			
Healed large numbers of crippled, blind and mute	15:29-31				
Fed 4000	15:32-39	8:1-10			

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Miracle	Mt	Mk	Lk	Jn	Other sources
Restored a man's sight at Bethsaida		8:22-26			
Transfiguration	17:1-13	9:2-13	9:28-36		2 Pet 1:17-18
Exorcised a possessed boy	17:14-21	9:14-29	9:37-43		
Paid temple tax with a stater coin taken from a fish's mouth	17:23-27				
Healed a woman on the Sabbath			13:10-17		
Continued to cast out demons even though Herod Antipas wanted to kill him			13:31-32		
Raised Lazarus				11:1-44	Qur'an
Healed a man with dropsy			14:1-6		
Healed ten lepers			17:11-19		
Healed large crowds in Judea	19:1-2				
Healed two blind men	20:29-34				
Healed the blind beggar Bartimaeus		10:46-52	18:35-43		Qur'an
Blind man given sight				9	
Healed blind and lame at Herod's Temple	21:14				
Cursed a fig tree	21:18-22	11:12-14, 11:20-25			
Transubstantiation of bread and wine	26:26-30	14:22-26	22:14-20	6:48-66	1 Cor 11:23-26
Satanic possession of Judas				13:26-30	
Healed High Priest's servant's ear			22:49-51		
Darkness like a Solar eclipse during Passover, see also Crucifixion eclipse	27:45	15:33	23:44-45		
Many of the dead resurrected when Jesus died	27:50-54				
Empty tomb	27:62– 28:15	16:1–8	24:1–12	20:1-10	Gospel of Peter 8:1-13:3
Resurrection appearances	28:9-10, 28:16-20	16:9-18	24:13-49	20:11-23	Acts 1:1-8, 2:24, Romans 10:9, 1 Cor 9:1, 15:1-15
Ascended to Heaven		16:19-20	24:50-53	20:17	Acts 1:9-11, Ephesians 4:7-13, 1 Peter 3:21-22, Secret Book of James 10:1-3, Qur'an
Doubting Thomas				20:24-31	
Catch of 153 fish post-resurrection				21:1-14	
Miraculous conversion of Paul					Acts 9:1-19, 22:1-22, 26:9-24
Descended into Hell					Ephesians 4:8-10, Acts 2:27, 2:31, 1 Peter 3:19-20, 4:6, Apostles' Creed, Ante-Nicene Fathers

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Miracle	Mt	Mk	Lk	Jn	Other sources
Sent Paraclete/Holy Spirit	3:10-12	1:8	3:16-17	14:16, 14:26, 15:26, 16:7	Acts 1:5, 1:8, 2:4, 2:38, 11:16, Qur'an
Rich young man raised from the dead					Secret Gospel of Mark 1
Water controlled and purified					Infancy Thomas 2.2
Made birds of clay and brought them to life					Infancy Thomas 2.3, Qur'an 3:49
Resurrected dead playmate Zeno					Infancy Thomas 9
Healed a woodcutter's foot					Infancy Thomas 10
Held water in his cloak					Infancy Thomas 11
Harvested 100 bushels of wheat from a single seed					Infancy Thomas 12
Stretched a board that was short for carpentry					Infancy Thomas 13
Resurrected a teacher he earlier struck down					Infancy Thomas 14-15
Healed James' viper bite					Infancy Thomas 16
Resurrected a dead child					Infancy Thomas 17
Resurrected a dead man					Infancy Thomas 18
Miraculous Virgin Birth verified by midwife					Infancy James 19-20

My modified table

Eliminates events

- of which Jesus is not the subject
- whose miraculous status depends on theological preconceptions (e.g., transubstantiation at the Last Supper)
- after Jesus' lifetime
- not recorded in the canonical gospels
- that are only generic summaries and not localizable in space and time

Miracle	Mt	Mk	Lk	Jn
Miraculous conversion of Nathanael				1:45-51
Turned water into wine				2:1-11
Exorcism in Capernaum		1:21-28	4:31-37	
Healing tour through Galilee	4:23-25	1:39		
Caught large number of fish			5:1-11	
Cured a leper	8:1-4	1:40-45	5:12-16	

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Miracle	Mt	Mk	Lk	Jn
Miraculous conversion of a Samaritan woman				4:28-29
Cured a centurion's boy-servant	8:5-13		7:1-10	
Cured a royal official's son				4:46-54
Cured Peter's mother-in-law's fever and drove out many evil spirits	8:14-17	1:29-34	4:38-41	
Drove 7 demons out of Mary Magdalene		16:9	8:2	
Calmed a storm at sea by rebuking the wind and waves	8:23-27	4:35-41	8:22-25	
Healed the Gerasene Demoniac	8:28-34	5:1-20	8:26-39	
Cured a paralytic at Capernaum	9:1-8	2:1-12	5:17-26	
Cured a paralytic at the Pool of Bethesda				5:1-18
Raised the son of a widow at Nain			7:11-17	
Raised Jairus' daughter by saying Talitha koum!	9:18-26	5:21-43	8:40-56	
Healed a woman with a hemorrhage who touched the fringes of his garment	9:20-22	5:24-34	8:43-48	
Healed two blind men, a mute, and every disease and ailment	9:27-35			
Healed a man's withered hand	12:9-13	3:1-6	6:6-11	
Healed huge crowds	12:15-21	3:7-12	6:17-19	
Healed a blind and dumb demoniac	12:22-32	3:20-30	11:14-23; 12:10	
Fed 5000	14:13-21	6:30-44	9:10-17	6:1-14
Walked on water	14:22-33	6:45-52		6:15-21
All those who touched the fringes of his garment were cured	14:34-36	6:53-56		
Exorcised a Canaanite (Syro-Phoenecian) woman	15:21-28	7:24-30		
Healed a deaf-mute by saying Ephphatha!		7:31-37		
Healed large numbers of crippled, blind and mute	15:29-31			
Fed 4000	15:32-39	8:1-10		
Restored a man's sight at Bethsaida		8:22-26		
Exorcised a possessed boy	17:14-21	9:14-29	9:37-43	
Paid temple tax with a stater coin taken from a fish's mouth	17:23-27			
Healed a woman on the Sabbath			13:10-17	
Raised Lazarus				11:1-44
Healed a man with dropsy			14:1-6	
Healed ten lepers			17:11-19	
Healed large crowds in Judea	19:1-2			
Healed two blind men	20:29-34			
Healed the blind beggar Bartimaeus		10:46-52	18:35-43	

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Miracle	Mt	Mk	Lk	Jn
Blind man given sight				9
Healed blind and lame at Herod's Temple	21:14			
Cursed a fig tree	21:18-22	11:12-14, 11:20-25		
Healed High Priest's servant's ear			22:49-51	
Empty tomb	27:62-28:15	16:1-8	24:1-12	20:1-10
Ascended to Heaven		16:19-20	24:50-53	20:17
Knew Thomas' mind				20:24-31
Catch of 153 fish post-resurrection				21:1-14

See associated spreadsheet “Miracles.ods” for summary statistics