

## **Sermon Notes Jim R**

Since Christ has been raised from the dead, He will never die again. Death no longer has control over Him. For the death He died, He died to sin once and for all, but the life He lives, He lives to God. Alleluia! Alleluia! Let His enemies now tell us how the soldiers who guarded the tomb lost the King, even though they had placed a rock over Him. Why did they not keep the Rock of Salvation? Let them show the One who was buried, or adore with us the risen One, saying: "The life He lives, He lives to God!" Alleluia! Alleluia!

(Eastern prayer of Christ resurrected)

### **John 20:1-18 'The Man, the myth and the Truth'**

V1 – Was Mary Magdalene alone?

V2 – Why did she go to Peter and 'the other disciple'?

V3 – Why did Peter and 'the other disciple' go and see for themselves?

V4 – Why was it a race (and did anyone tell Peter)?

V5 – Why did 'the other disciple' stop at the entrance and look inside without going in?

V6-7 – What was significant about the placement of the strips of cloth and linen?

V8 – What did 'the other disciple' believe?

V9 – What didn't they understand?

V10 – Who went back to where they were staying in Jerusalem?

V11 – Why did Mary stay and what's the significance of her being alone?

V12 – Why isn't Mary shocked at the sight of the angels?

V13 – How is Mary's answer to the angels different to what she'd said to Peter?

V14 – Why doesn't Mary recognize Jesus? (Mt. 28:17, Lk. 24:13-38, Jn. 21:4)

V15 – Why does Jesus look like a gardener and not radiant? (Mt. 17:1-8, Mk. 9:2-8, Lk. 9:28-36)

V16 – Why is Mary turning around all the time?

V17 – What sort of 'clinging' or 'holding on to' is Mary being warned about?

V18 – How is Mary's reception among the disciples? (Mk. 16:9-11)

### **Other things to keep in mind:**

John's Gospel was likely written between 90-100AD and the purpose is for the reader to understand theological truths (Jn. 20:30). The details he gives in his account advance that purpose, therefore there is always a reason behind what he includes and what he omits.

What are the implications of the intersection of mythology, theology, and historic truth?