

# John 20:1

Authorized King James Version (KJV)

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

## Analysis

**The first day of the week** (τῇ μιᾷ τῶν σαββάτων, tē mia tōn sabbatōn)—Sunday, the day that would become the Lord's Day for Christian worship, commemorating resurrection rather than Sabbath rest. Mary Magdalene came **early, when it was yet dark** (πρωΐ σκοτίας ἔτι οὖσης)—her devotion outpacing the dawn, driven by love not duty.

**The stone taken away** (τὸν λίθον ἤρμένον, ton lithon ērmenon)—the perfect passive participle indicates the stone had been removed by divine agency before her arrival. This detail refutes the stolen-body theory: tomb robbers don't roll away sealed stones. The empty tomb doesn't prove resurrection (Mary assumes theft), but it establishes the bodily nature of Christ's rising—no corpse remained.

## Historical Context

John's Gospel was written AD 85-95, after the other Gospels. His account emphasizes eyewitness detail (he was likely 'the other disciple'). Roman tombs used rolling stones weighing 1-2 tons, often sealed with imperial authority. Mary Magdalene, from whom Jesus cast seven demons (Luke 8:2), became the first resurrection witness—a radical choice in a culture where women's testimony was legally inadmissible.

## Related Passages

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. Why would God choose a woman—whose testimony carried no legal weight—as the first witness to history's most important event?
2. What drives you to seek Jesus 'while it is yet dark'—duty, devotion, or desperation?
3. How does the physical removal of the stone demonstrate that resurrection is not merely spiritual but bodily and historical?

## Interlinear Text

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Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ<sup>1</sup>  
G3588 G1161 G1520 G3588 **day of the week** **Mary** G3588 **Magdalene**  
G4521 G3137 G3094

ἔρχεται πρωΐ σκοτίας ἔτι οὖσης εἰς τὸ μνημείου  
cometh early dark yet when it was unto G3588 the sepulchre  
G2064 G4404 G4653 G2089 G5607 G1519 G3419

καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου  
and seeth the stone taken away from G3588 the sepulchre  
G2532 G991 G3037 G142 G1537 G3419

## Additional Cross-References

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**Mark 16:9** (Parallel theme): Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

**Matthew 27:60** (Parallel theme): And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

**Mark 15:46** (Parallel theme): And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

**John 20:26** (Parallel theme): And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

**John 19:25** (Parallel theme): Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

**Revelation 1:10** (Parallel theme): I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,