



## John 20 New Revised Standard Version (NRSV)

### The Resurrection of Jesus

20 Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. 2 So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." 3 Then Peter and the other disciple set out and went toward the tomb. 4 The two were running together, but the other disciple outran Peter and reached the tomb first. 5 He bent down to look in and saw the linen wrappings lying there, but he did not go in. 6 Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, 7 and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. 8 Then the other disciple, who reached the tomb first, also went in, and he saw and believed; 9 for as yet they did not understand the scripture, that he must rise from the dead. 10 Then the disciples returned to their homes.

### Jesus Appears to Mary Magdalene

11 But Mary stood weeping outside the tomb. As she wept, she bent over to look[a] into the tomb; 12 and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. 13 They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." 14 When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." 16 Jesus said to her, "Mary!" She turned and said to him in Hebrew,[b] "Rabbouni!" (which means Teacher). 17 Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" 18 Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

### Jesus Appears to the Disciples

19 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." 20 After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. 21 Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." 22 When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

### Jesus and Thomas

24 But Thomas (who was called the Twin[c]), one of the twelve, was not with them when Jesus came. 25 So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

26 A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." 27 Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." 28 Thomas answered him, "My Lord and my God!" 29 Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

### **The Purpose of This Book**

30 Now Jesus did many other signs in the presence of his disciples, which are not written in this book. 31 But these are written so that you may come to believe[d] that Jesus is the Messiah,[e] the Son of God, and that through believing you may have life in his name.

#### Footnotes:

John 20:11 Gk lacks to look

John 20:16 That is, Aramaic

John 20:24 Gk Didymus

John 20:31 Other ancient authorities read may continue to believe

John 20:31 Or the Christ

## Overview

### Compared to Synoptic Gospels

Pericope	Matthew <sup>i</sup>	Mark <sup>ii</sup>	Luke <sup>iii</sup>	John
The Women at the Tomb	28:1-8	16:1-8	24:1-12	20:1-13
Jesus Appears to the Women	28:9-10	16:9-11	24:10-11	20:14-18
Jesus Appears to His Disciples (Thomas being Absent)			24:36-43	20:19-23
Jesus Appears to His Disciples (Thomas being Present)				20:24-29
The Ending of John				20:30-31

### Themes

- Incarnation/Resurrection
  - 16 Jesus said to her, “Mary!” She turned and said to him in Hebrew,[b] “Rabbouni!” (which means Teacher). 17 Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”
  - Jesus came and stood among them and said, “Peace be with you.” 20 After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. 21 Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.”
  - 28 Thomas answered him, “My Lord and my God!”
  - 30 Now Jesus did many other signs in the presence of his disciples, which are not written in this book. 31 But these are written so that you may come to believe[d] that Jesus is the Messiah,[e] the Son of God, and that through believing you may have life in his name.
  
- Discipleship
  - 8 Then the other disciple, who reached the tomb first, also went in, and he saw and believed; 9 for as yet they did not understand the scripture, that he must rise from the dead
  - 18 Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.
  - 22 When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”
  - 29 Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”
  - 30 Now Jesus did many other signs in the presence of his disciples, which are not written in this book. 31 But these are written so that you may come to believe[d] that Jesus is the Messiah,[e] the Son of God, and that through believing you may have life in his name.

## Key Stories and Teachings

### Overall

John's Chapter 20 places four appearances of Jesus after the resurrection in Jerusalem. Four different types of faith response to the risen Lord are dramatized: two in scenes in the empty tomb; and two in the locked room. Two are individual reactions, Mary Magdalene and Thomas.

### Details

#### The Women at the Tomb 20:1-13

20:1 Mary goes to the tomb alone, in the early morning darkness.

20:3-10 Simon Peter and the Beloved Disciple. Both enter and see the empty tomb and the burial clothes folded in place, but only the Beloved Disciple comes to faith. John does not challenge the tradition that Peter was the first of the disciples to see the risen Lord, (Luke 24:34<sup>1</sup>; 1 Cor 15:5<sup>2</sup>) but John makes the Beloved Disciple the first to understand the resurrection had occurred.

#### Jesus Appears to the Women 20:14-18

20:11-18 Jesus enlightens and gives new life. Mary cannot recognize him until he speaks her name. Then she suddenly sees him, and grasps that he has resurrected. Her mission is to be the Apostle to the Apostle – to run and tell the apostles that He has Risen.

20:11-18 Mary Magdalene returns to the tomb and encounters two angels. Neither the angels nor her first encounter with Jesus bring her to faith. Jesus calls her by name, as in the Good Shepherd, and she knows his voice. Mary is sent to proclaim all of this to the disciples, who are now called Jesus brothers—the community that preserved this Gospel for him.

20:15 “Whom are you looking for?” – see John 1:38<sup>3</sup> and 18:4, 7<sup>4</sup>. It is the question Jesus asks at the beginning of John's Gospel to the first disciples and to the soldiers and police in the garden.

20:16 “Mary” Jesus, like the Good Shepherd calls Mary by her name. And she knows her Shepherd's voice.

“Don't hold onto me—or Don't touch me” means that he has changed states from what he was before. The physical contact she had with him before is no longer possible.

#### Jesus Appears to His Disciples (Thomas being Absent) 20:19-23

20:19-29 Easter Sunday evening in a locked room. The 10 remaining disciples are there and Jesus appears and sends them forth on the mission. After extending his peace, they are given the mission to continue the mission that Jesus had pursued from the Father. Jesus breath or spirit gives them power over sin. The breath/spirit echoes Genesis. John embodies the disciples' disbelief in Thomas the Twin.

---

<sup>1</sup> Luke 24:34 (NRSV) 34 They were saying, “The Lord has risen indeed, and he has appeared to Simon!”

<sup>2</sup> 1 Corinthians 15:4-6 (NRSV) 4 and that he was buried, and that he was raised on the third day in accordance with the scriptures, 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers and sisters[a] at one time, most of whom are still alive, though some have died.[b]

<sup>3</sup> John 1:38 (NRSV) 38 When Jesus turned and saw them following, he said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

<sup>4</sup> John 18:4-7 (NRSV) 4 Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” 5 They answered, “Jesus of Nazareth.”[a] Jesus replied, “I am he.”[b] Judas, who betrayed him, was standing with them. 6 When Jesus[c] said to them, “I am he,”[d] they stepped back and fell to the ground. 7 Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.”[e]

20:22 “He breathed on them...” See Gen 2:7<sup>5</sup>, “Receive the Holy Spirit” Previous promises of the Holy Spirit/Advocate: (John 14:15-17<sup>6</sup>, 25-26<sup>7</sup>; 15:26<sup>8</sup>; 16:7-15<sup>9</sup>)

20:19-23 Jesus completes his passing over and bring peace and gladness to the disciples. It is a new life and mission for them – the same mission he had from the father – he empowers them with the spirit that binds them into the divine unity.

What comes to the disciples is the Holy Spirit. This includes the power to save and to damn, to forgive and to withhold forgiveness.

Why is the Spirit given here and on Pentecost – 50 days later and in the book of Acts (2:1-4)? Josh Moody sees the two events as separate gifts of the Holy Spirit:

- John 20:22-23 is the gift of the Spirit from the Hebrew Bible. It is a time of anointing and empowering the disciples (Examples: Exodus 31:3<sup>10</sup>; Deut 34:9<sup>11</sup>; Judges 3:9-10<sup>12</sup>, 6:34<sup>13</sup>; 1 Samuel 10:6<sup>14</sup>; Psalm 51:10-12<sup>15</sup>).

---

<sup>5</sup> Genesis 2:7 (NRSV) 7 then the Lord God formed man from the dust of the ground,[a] and breathed into his nostrils the breath of life; and the man became a living being.

<sup>6</sup> John 14:15-17 (NRSV) 15 “If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Advocate, to be with you forever. 17 This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.”

<sup>7</sup> John 14:25-26 (NRSV) 25 “I have said these things to you while I am still with you. 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.”

<sup>8</sup> John 15:26 (NRSV) 26 “When the Advocate[a] comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.”

<sup>9</sup> John 16:7-15 (NRSV) 7 Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate[a] will not come to you; but if I go, I will send him to you. 8 And when he comes, he will prove the world wrong about[b] sin and righteousness and judgment: 9 about sin, because they do not believe in me; 10 about righteousness, because I am going to the Father and you will see me no longer; 11 about judgment, because the ruler of this world has been condemned.

12 “I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you. 15 All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you

<sup>10</sup> Exodus 31:2-3 (NRSV) 2 See, I have called by name Bezalel son of Uri son of Hur, of the tribe of Judah: 3 and I have filled him with **divine spirit**,[a] with ability, intelligence, and knowledge in every kind of craft,

<sup>11</sup> Deuteronomy 34:9 (NRSV) 9 Joshua son of Nun was full of the **spirit of wisdom**, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses.

<sup>12</sup> Judges 3:9-10 (NRSV) 9 But when the Israelites cried out to the Lord, the Lord raised up a deliverer for the Israelites, who delivered them, Othniel son of Kenaz, Caleb’s younger brother. 10 The **spirit of the Lord** came upon him, and he judged Israel; he went out to war, and the Lord gave King Cushan-rishathaim of Aram into his hand; and his hand prevailed over Cushan-rishathaim.

<sup>13</sup> Judges 6:34 (NRSV) 34 But the **spirit of the Lord took possession of Gideon**; and he sounded the trumpet, and the Abiezrites were called out to follow him.

<sup>14</sup> 1 Samuel 10:6 (NRSV) 6 Then the **spirit of the Lord** will possess you, and you will be in a prophetic frenzy along with them and be turned into a different person.

<sup>15</sup> Psalm 51:10-12(NRSV)10 Create in me a clean heart, O God, and put a new and **right[a] spirit within me.**

11 Do not cast me away from your presence, and do not take **your holy spirit from me.**

12 Restore to me the joy of your salvation, and sustain in me a willing[b] spirit.

- The gift of the Spirit at Pentecost would be new in the Spirit would now be given to all believers, enabling them with the courage to speak up, so that they might take the Gospels to all nations. It gives them a voice that can be understood in all languages.

This giving of the spirit in John 20 is a precursor of and preparation for the giving of the spirit in Acts 2. It is to prepare them for the mission Jesus has been on which they must take up.

Objectively there is no other explanation for the explosive growth of the Christian religion after Jesus death. It was led by ordinary people but empowered by the Holy Spirit.

20:18-23 All accounts of the charge given by the Lord to the disciples agree in its content:

- They are to go forth and be witnesses (Acts 1:8<sup>16</sup>)
- To proclaim the Gospel (Mark 16:15<sup>17</sup>)
- To make disciples of all nations (Matt 28:19<sup>18</sup>)
- To continue the mission of incarnation (John 20:21<sup>19</sup>)
- For this purpose they could rely on His presence (Matt 28:20<sup>20</sup>)
- And receive the power of the Holy Spirit. (Luke 24:49; John 20:21; Acts 1:8)

This is the primary purpose for which the Spirit is given: that we may bear witness to Jesus Christ We must not expect the gift if we ignore the purpose. A Church which cease to be missionary will not be, and cannot rightly expect to be, spiritual.

And Jesus imparts on the disciples his own life breath: the outward sign, the henceforth his spiritual energy will be with them. Receive the Holy Spirit. The gift is freely given, and it can be refused, but there is a definite act of reception. Jesus has now fulfilled the prophecy of JohnBap – he has baptized his disciples with the Holy Spirit – the energy of a holy life in obedience to God.

### **Jesus Appears to His Disciples (Thomas being Present) 20:24-29**

20:26-29 Note that Thomas does not touch Jesus' body – the sight and sound of Jesus is enough. His willingness to believe without touching Jesus shows genuine faith and he utters the highest Christological statement regarding Jesus in the Gospels: " My Lord and My God!" In response Jesus blesses all future generations who will believe in him without having seen, thus showing an awareness of whom the Gospel of St. John is written for, 50-70 years after the event.

---

Footnotes: Psalm 51:10 Or steadfast; Psalm 51:12 Or generous

<sup>16</sup> Acts 1:8 (NRSV) 8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

<sup>17</sup> Mark 16:15 (NRSV) 15 And he said to them, "Go into all the world and proclaim the good news[a] to the whole creation.

Footnotes: Mark 16:15 Or gospel

<sup>18</sup> Matthew 28:19 (NRSV) 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

<sup>19</sup> John 20:21 (NRSV) 21 Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you."

<sup>20</sup> Matthew 28:20 (NRSV) 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."[a]

Footnotes: Matthew 28:20 Other ancient authorities add Amen

20:23 John indicates that the church's power to forgive and retain sins is part of being sent by Jesus and was and is related to the reception of the Holy Spirit. (See also regarding sin: John 1:29<sup>21</sup>; 8:21-24<sup>22</sup>; 9:41<sup>23</sup>; 15:22-24<sup>24</sup>; 16:8-11<sup>25</sup>)

20:24-29 This is a strangely unsatisfying conclusion to the Gospel. This is not a triumphant reunion. It is almost a reversion to the beginning and the story of Nathanael's conversion<sup>26</sup>. Like Nathanael Thomas confesses Jesus with divine titles "My Lord and my God!".

Jesus responds with an ironic question. "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Jesus knows that he is outside of time and space now, and that people who believe because of signs are not reliable. (John 2:23-25)

Jesus has crossed fully over to the father. He leaves believers with peace, spirit and mission to the cosmos. Jesus path has brought him out of the father into the cosmos, and now back to the father.

The believers path coincides with Jesus to the father. Still the way to the Creator is difficult for people of the cosmos. Perhaps impossible without the road Jesus has opened up. This road leads to conversion and enlightenment, includes baptism and Eucharist, to new life and ultimately union with God and with other believers.

John is hesitant about claiming union as a fact fully realized here and now. Yet the reader can with the Spirit, through love, get to the essence of the community of believers. At the center is Jesus, who is logos, son, lord, God. (pp136-7)

## The Ending of John 20:30-31

---

<sup>21</sup> John 1:29 (NRSV) 29 The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world!"

<sup>22</sup> John 8:21-24 (NRSV) 21 Again he said to them, "I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come." 22 Then the Jews said, "Is he going to kill himself? Is that what he means by saying, 'Where I am going, you cannot come'?" 23 He said to them, "You are from below, I am from above; you are of this world, I am not of this world. 24 I told you that you would die in your sins, for you will die in your sins unless you believe that I am he."

<sup>23</sup> John 9:41 (NRSV) 41 Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

<sup>24</sup> John 15:22-24 (NRSV) 22 If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. 23 Whoever hates me hates my Father also. 24 If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father."

<sup>25</sup> John 16:8-11 (NRSV) 8 And when he comes, he will prove the world wrong about[a] sin and righteousness and judgment: 9 about sin, because they do not believe in me; 10 about righteousness, because I am going to the Father and you will see me no longer; 11 about judgment, because the ruler of this world has been condemned.

<sup>26</sup> John 1:45-51 (NRSV) 45 Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." 46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" 48 Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." 49 Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" 50 Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." 51 And he said to him, "Very truly, I tell you,[a] you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

Footnotes:

John 1:51 Both instances of the Greek word for you in this verse are plural

20:30-31 The original end of the Gospel. The reference to signs comes from one of John's sources. The Gospel is written to strengthen the faith of the existing Christian community.

20:30-31 John makes his statement of his intention for the Gospel at the end of the Gospel. He has selected material of what to be in and not in the Gospel to have people come to faith or increase in faith in Jesus as the Messiah, the Son of God, and through this faith to possess eternal life in his name.

The statement is true to the constant emphasis of the Gospel, but also warns against a literalist interpretation of John as if the main purpose were to report eye witness testimony.

20:30-31 First the work is not to be construed as a complete life of Jesus; and second the things selected narrated has a theological purpose. The author's eye has been as much on the reader as on Jesus – and John expects that his reader already knows something about Jesus from sources and community outside his work.

The signs have been used to promote belief, and belief leads to life

John uses believe, not belief, throughout the Gospel and ties the word to Jesus. But what does it mean to believe? Countryman's book (pp. 140-44) traces a believer's growth through a set of stages in John's Gospel:

- Conversion – John is wary of conversion due to signs – think Nathaniel
- Baptism – Jesus discussion with Nicodemus leads to Nicodemus misinterpreting Jesus' words about being born from above or anew – and early success does not necessarily lead to long term commitment (paralyzed man at the pool).
- Eucharist – Jesus emphasizes the importance of the rite, but sees it as an external rite – what is important is that people believe. The eucharist has a positive role, but spirit and life are the real goals.
- Enlightenment – To believe – the blind man's spiritual awakening is captured in the exchange with Jesus on the son of humanity. The man gives Jesus total authority. Yet simply to believe is not sufficient – you must stay in the word, and the word will set you free. Believing calls for a certain way of living, that produces knowledge that in turn liberates.
- New life – the gift of light – or liberation from sin. This points to a new way to be – as with the blind man who now has sight. It means acknowledging our absolute dependence on the logos, Jesus, for all comprehension of reality. Lazarus embodies the new life Jesus has given him.
- Union – there are hints in John that one can pass beyond believing to union with God. The new life in the cosmos is a life still filled with tribulation. In 17:3 Jesus says that everlasting life consists in knowing the one true God, the one who sent him, Jesus himself. (JWJ: I think this means you will know God through knowing Jesus – but I am not sure.) Now belief drops into the background and knowledge steps forward (very Greek) that is knowing everything Jesus has to give – that is love and everlasting life. Believing is the path, the approach to moving through the stages to union. You cannot start at union.

20:30-31 Summary and purpose of John's Gospel:

- John did not include every event, sign and story;
- The ones he chose were so we would believe.
- John's purpose is to bring us to trust and faith.
- True belief in and commitment to Jesus Christ.
- John wants us to believe that Jesus is the Messiah, the Son of God.
- The benefit is that "through believing you may have life in his name."
- Christ brings us back to communion with life itself. A life in God and God in us.

20:30-31 Jesus is the Christ, the Son of God. Peter reached this point at Caesarea Philippi, Martha confesses it before the restoration of Lazarus to life – but the words have more meaning now – after the resurrection. John has chosen the signs, and sayings in order that we might believe that Jesus is the Christ, the Son of God and have life in his name.

Believe and have life – the two go together. Life consists in the knowledge of God in His Son. We are to have eternal life in his name – and there we will find abiding joy.

### About Resurrection Notes

“Christian belief is (1) an act of faith, (2) in the historical Jesus, and (3) as the manifestation of God.”

Source: Jesus a Revolutionary Biography, John Dominic Crossan Notes

The factual questions dominate our examination of the Easter story, rather than the meaning question, which often goes unasked. What did Easter mean to the early followers of Jesus?

- First: His followers continued to experience him after his death; and they continued to know him as a figure of the present, and not simply as a figure from the past. In deed they experienced him as a divine reality, as one with God.
- Second: Easter meant that God had vindicated Jesus. Acts 2:36 “Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah,[a] this Jesus whom you crucified.” Easter is God’s yes to Jesus and no to the powers that killed him. Jesus was executed by Rome and vindicated by God. To put these two statements together it means “Jesus lives” and “Jesus is Lord.” Source: Marcus J. Borg, Jesus

Beginning with Easter, the early movement continued to experience Jesus as a living reality after his death, but in a radically new way... they experienced the risen Christ and addressed the risen Christ as the functional equivalent of God, as “one with God”. Source: Marcus J. Borg, Meeting Jesus Again for the First Time

John’s Gospel is a powerful testimony to the reality and significance of the post-Easter Jesus, the living Christ of Christian experience. Source: Marcus J. Borg, Meeting Jesus Again for the First Time

### Reflections

1. What is the basis of your faith: seeing, hearing, feeling?
2. What does the Easter story mean? Is it literally true, or true in essence?
3. Where are you in the Easter Story? Mary Magdalene, Simon Peter, The Beloved Disciple, Doubting Thomas, the Disciples?

### Bibliography

- Marcus J. Borg and John Dominic Crossan, The Last Week
- Marcus J. Borg, Jesus
- Marcus J. Borg, Meeting Jesus Again for the First Time
- Raymond E. Brown, An Introduction to the New Testament
- The Harper Collins Study Bible
- L. William Countryman, The Mystical Way in the Fourth Gospel
- John Dominic Crossan , Jesus a Revolutionary Biography
- Gerd Luedemann, The Resurrection of Jesus, History, Experience, Theology
- Josh Moody, John 13-20 For You
- The Oxford Bible Commentary
- William Temple, Readings in St. John’s Gospel
- Tom Wright, John for Everyone Notes

## Detail

### Raymond E. Brown Notes<sup>27</sup>

John's Chapter 20 places four appearances of Jesus after the resurrection in Jerusalem. Four different types of faith response to the risen Lord are dramatized: two in scenes in the empty tomb; and two in the locked room. Two are individual reactions, Mary Magdalene and Thomas.

20:1-2 Mary Magdalene, arriving alone, finding the stone rolled away, and running to find Peter and the Beloved Disciple.

20:3-10 Simon Peter and the Beloved Disciple. Both enter and see the empty tomb and the burial clothes folded in place, but only the Beloved Disciple comes to faith. John does not challenge the tradition that Peter was the first of the disciples to see the risen Lord, (Luke 24:34<sup>28</sup>; 1 Cor 15:5<sup>29</sup>) but John makes the Beloved Disciple the first to understand the resurrection had occurred.

20:11-18 Mary Magdalene returns to the tomb and encounters two angels. Neither the angels nor her first encounter with Jesus bring her to faith. Jesus calls her by name, as in the Good Shepherd, and she knows his voice. Mary is sent to proclaim all of this to the disciples, who are now called Jesus brothers—the community that preserved this Gospel for him.

20:19-29 Easter Sunday evening in a locked room. Locked for fear of the Jews. Also not likely it is the upper room where the last supper occurred. That location would have been known to Judas and likely the authorities.

The 10 remaining disciples are there and Jesus appears and sends them forth on the mission. After extending his peace, they are given the mission to continue the mission that Jesus had pursued from the Father. Jesus breath or spirit gives them power over sin. The breath/spirit echoes Genesis. John embodies the disciples' disbelief in Thomas the Twin.

20:26-29 Note that Thomas does not touch Jesus' body – the sight and sound of Jesus is enough. His willingness to believe without touching Jesus shows genuine faith and he utters the highest Christological statement regarding Jesus in the Gospels: "My Lord and My God!" In response Jesus blesses all future generations who will believe in him without having seen, thus showing an awareness of whom the Gospel of St. John is written for, 50-70 years after the event.

20:30-31 John makes his statement of his intention for the Gospel at the end of the Gospel. He has selected material of what to be in and not in the Gospel to have people come to faith or increase in faith in Jesus as the Messiah, the Son of God, and through this faith to possess eternal life in his name.

The statement is true to the constant emphasis of the Gospel, but also warns against a literalist interpretation of John as if the main purpose were to report eye witness testimony.

### The Harper Collins Notes<sup>30</sup>

It appears that John combined several sources, some of which were used by other Gospels. Mary Magdalene becomes a central figure. Her concern about where Jesus' body has been laid is a connecting feature in the story (20:2, 13, 15)

---

<sup>27</sup> Raymond E. Brown, An Introduction to the New Testament

<sup>28</sup> Luke 24:34 (NRSV) 34 They were saying, "The Lord has risen indeed, and he has appeared to Simon!"

<sup>29</sup> 1 Corinthians 15:4-6 (NRSV) 4 and that he was buried, and that he was raised on the third day in accordance with the scriptures, 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers and sisters[a] at one time, most of whom are still alive, though some have died.[b]

<sup>30</sup> The Harper Collins Study Bible

20:1 Mary Magdalene is described only in Luke 8:2<sup>31</sup> and is introduced in John 19:25<sup>32</sup>. (Possibly from the town of Magdala on the western shore of the Sea of Galilee.)

20:11-13 Mary sees two angels in the tomb.

20:15 “Whom are you looking for?” – see John 1:38<sup>33</sup> and 18:4, 7<sup>34</sup>. It is the question Jesus asks at the beginning of John’s Gospel to the first disciples and to the soldiers and police in the garden.

20:16 “Mary” Jesus, like the Good Shepherd calls Mary by her name. And she knows her Shepherd’s voice.

20:22 “He breathed on them...” See Gen 2:7<sup>35</sup>, “Receive the Holy Spirit” Previous promises of the Holy Spirit/Advocate: (John 14:15-17<sup>36</sup>, 25-26<sup>37</sup>; 15:26<sup>38</sup>, 16:7-15<sup>39</sup>)

---

<sup>31</sup> Luke 8:1-2 (NRSV) Some Women Accompany Jesus 8 Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, 2 as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,

<sup>32</sup> John 19:25 (NRSV) 25 And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

<sup>33</sup> John 1:38 (NRSV) 38 When Jesus turned and saw them following, he said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

<sup>34</sup> John 18:4-7 (NRSV) 4 Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” 5 They answered, “Jesus of Nazareth.”[a] Jesus replied, “I am he.”[b] Judas, who betrayed him, was standing with them. 6 When Jesus[c] said to them, “I am he,”[d] they stepped back and fell to the ground. 7 Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.”[e]

<sup>35</sup> Genesis 2:7 (NRSV) 7 then the Lord God formed man from the dust of the ground,[a] and breathed into his nostrils the breath of life; and the man became a living being.

<sup>36</sup> John 14:15-17 (NRSV) 15 “If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Advocate, to be with you forever. 17 This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.”

<sup>37</sup> John 14:25-26 (NRSV) 25 “I have said these things to you while I am still with you. 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.”

<sup>38</sup> John 15:26 (NRSV) 26 “When the Advocate[a] comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.”

<sup>39</sup> John 16:7-15 (NRSV) 7 Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate[a] will not come to you; but if I go, I will send him to you. 8 And when he comes, he will prove the world wrong about[b] sin and righteousness and judgment: 9 about sin, because they do not believe in me; 10 about righteousness, because I am going to the Father and you will see me no longer; 11 about judgment, because the ruler of this world has been condemned.

12 “I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you. 15 All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you

20:23 John indicates that the church's power to forgive and retain sins is part of being sent by Jesus and was and is related to the reception of the Holy Spirit. (See also regarding sin: John 1:29<sup>40</sup>; 8:21-24<sup>41</sup>; 9:41<sup>42</sup>; 15:22-24<sup>43</sup>; 16:8-11<sup>44</sup>)

20:30-31 The original end of the Gospel. The reference to signs comes from one of John's sources. The Gospel is written to strengthen the faith of the existing Christian community.

### L. William Countryman Notes<sup>45</sup>

20:1-10 It is clear that the disciples and Mary Magdalene are expecting nothing Sunday morning. Darkness shrouds the story at the beginning. Jesus is dead and buried and they are devastated. They do not expect, because they did not understand, the resurrection claims by Jesus.

Mary assumes that the body has been stolen. And Simon Peter and the Beloved Disciple are at first at a loss. Peter enters the tomb and is confused by what he sees. The Beloved Disciple enters the tomb, sees the burial clothes and believes.

Mary stays behind to weep.

20:11-18 Jesus enlightens and gives new life. Mary cannot recognize him until he speaks her name. Then she suddenly sees him, and grasps that he has resurrected. Her mission is to be the Apostle to the Apostle – to run and tell the apostles that He has Risen.

“Don't hold onto me—or Don't touch me” means that he has changed states from what he was before. The physical contact she had with him before is no longer possible.

20:19-23 Jesus completes his passing over and bring peace and gladness to the disciples. It is a new life and mission for them – the same mission he had from the father – he empowers them with the spirit that binds them into the divine unity.

What comes to the disciples is the Holy Spirit. This includes the power to save and to damn, to forgive and to withhold forgiveness.

---

<sup>40</sup> John 1:29 (NRSV) 29 The next day he saw Jesus coming toward him and declared, “Here is the Lamb of God who takes away the sin of the world!”

<sup>41</sup> John 8:21-24 (NRSV) 21 Again he said to them, “I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come.” 22 Then the Jews said, “Is he going to kill himself? Is that what he means by saying, ‘Where I am going, you cannot come?’” 23 He said to them, “You are from below, I am from above; you are of this world, I am not of this world. 24 I told you that you would die in your sins, for you will die in your sins unless you believe that I am he.”

<sup>42</sup> John 9:41 (NRSV) 41 Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

<sup>43</sup> John 15:22-24 (NRSV) 22 If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. 23 Whoever hates me hates my Father also. 24 If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father.

<sup>44</sup> John 16:8-11 (NRSV) 8 And when he comes, he will prove the world wrong about[a] sin and righteousness and judgment: 9 about sin, because they do not believe in me; 10 about righteousness, because I am going to the Father and you will see me no longer; 11 about judgment, because the ruler of this world has been condemned.

<sup>45</sup> L. William Countryman, *The Mystical Way in the Fourth Gospel*

20:24-29 This is a strangely unsatisfying conclusion to the Gospel. This is not a triumphant reunion. It is almost a reversion to the beginning and the story of Nathaniel's conversion<sup>46</sup>. Like Nathaniel Thomas confesses Jesus with divine titles "My Lord and my God!".

Jesus responds with an ironic question. "'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.'" Jesus knows that he is outside of time and space now, and that people who believe because of signs are not reliable. (John 2:23-25)

Jesus has crossed fully over to the father. He leaves believers with peace, spirit and mission to the cosmos. Jesus path has brought him out of the father into the cosmos, and now back to the father.

The believers path coincides with Jesus to the father. Still the way to the Creator is difficult for people of the cosmos. Perhaps impossible without the road Jesus has opened up. This road leads to conversion and enlightenment, includes baptism and Eucharist, to new life and ultimately union with God and with other believers.

John is hesitant about claiming union as a fact fully realized here and now. Yet the reader can with the Spirit, through love, get to the essence of the community of believers. At the center is Jesus, who is logos, son, lord, God. (pp136-7)

20:30-31 First the work is not to be construed as a complete life of Jesus; and second the things selected narrated has a theological purpose. The author's eye has been as much on the reader as on Jesus – and John expects that his reader already knows something about Jesus from sources and community outside his work.

The signs have been used to promote belief, and belief leads to life

John uses believe, not belief, throughout the Gospel and ties the word to Jesus. But what does it mean to believe? Countryman's book (pp. 140-44) traces a believer's growth through a set of stages in John's Gospel:

- Conversion – John is wary of conversion due to signs – think Nathaniel
- Baptism – Jesus discussion with Nicodemus leads to Nicodemus misinterpreting Jesus' words about being born from above or anew – and early success does not necessarily lead to long term commitment (paralyzed man at the pool).
- Eucharist – Jesus emphasizes the importance of the rite, but sees it as an external rite – what is important is that people believe. The eucharist has a positive role, but spirit and life are the real goals.
- Enlightenment – To believe – the blind man's spiritual awakening is captured in the exchange with Jesus on the son of humanity. The man gives Jesus total authority. Yet simply to believe is not sufficient – you must stay in the word, and the word will set you free. Believing calls for a certain way of living, that produces knowledge that in turn liberates.

---

<sup>46</sup> John 1:45-51 (NRSV45 Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." 46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" 48 Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." 49 Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" 50 Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." 51 And he said to him, "Very truly, I tell you, [a] you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

Footnotes:

John 1:51 Both instances of the Greek word for you in this verse are plural

- New life – the gift of light – or liberation from sin. This points to a new way to be – as with the blind man who now has sight. It means acknowledging our absolute dependence on the logos, Jesus, for all comprehension of reality. Lazarus embodies the new life Jesus has given him.
- Union – there are hints in John that one can pass beyond believing to union with God. The new life in the cosmos is a life still filled with tribulation. In 17:3 Jesus says that everlasting life consists in knowing the one true God, the one who sent him, Jesus himself. (JWJ: I think this means you will know God through knowing Jesus – but I am not sure.) Now belief drops into the background and knowledge steps forward (very Greek) that is knowing everything Jesus has to give – that is love and everlasting life. Believing is the path, the approach to moving through the stages to union. You cannot start at union.

### Josh Moody Notes<sup>47</sup>

20:1 Darkness hands over the land. The Messiah is dead.

All four gospels agree that Mary Magdalene is the first witness to the risen lord – the resurrection. (Mark 16:1<sup>48</sup>; Matt 28:1<sup>49</sup>; Luke 24:1, 10<sup>50</sup>; John 20:1) (JWJ they all include her but in the other three Gospels she is part of a group of women, in John she is alone. See below.)

The significance of Mary Magdalene in John: Women in first century Judea did not have the legal status to be eye witnesses in a court of law; God deciding that a woman should be the first witness gives women credibility and honor that is intrinsic in Christian faith.

20:5 Simon Peter is not sure what to make of the empty tomb. The body is gone and the grave clothes remain.

20:8-9 The other disciple, we believe the Beloved Disciple, enters the tomb, and “he saw and believed.” What did he believe? Given the importance of faith in John’s Gospel, we can surmise that the other disciple believed that Jesus was who he said he was, the Son of God, and that Jesus has been raised from the dead. He is persuaded purely by what he saw and felt.

See pp 134 on the importance of physical resurrection and eye witnesses to the Christian religion.

20:11-14 Mary Magdalene remains weeping at the tomb. She does not recognize Jesus. Thinks he is the gardener. (Is this a nod to Eden and Jesus being the new Adam?)

She thinks Jesus is dead so she does not recognize him alive in front of her. Just as on the road to Emmaus, and the catch of fish, Jesus is not immediately recognized by people who knew him.

20:16 Mary hears Jesus say her name and she believes. This could be John’s way of emphasizing hearing and believing over seeing and believing as the path to faith.

---

<sup>47</sup> Josh Moody, John 13-20 For You

<sup>48</sup> Mark 16:1 (NRSV) 16 When the sabbath was over, **Mary Magdalene**, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him.

<sup>49</sup> Matthew 28 (NRSV) 28 After the sabbath, as the first day of the week was dawning, **Mary Magdalene** and the other Mary went to see the tomb.

<sup>50</sup> Luke 24 (NRSV) 24 But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. 2 They found the stone rolled away from the tomb, 3 but when they went in, they did not find the body.[a] 4 While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. 5 The women[b] were terrified and bowed their faces to the ground, but the men[c] said to them, “Why do you look for the living among the dead? He is not here, but has risen.[d] 6 Remember how he told you, while he was still in Galilee, 7 that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” 8 Then they remembered his words, 9 and returning from the tomb, they told all this to the eleven and to all the rest. 10 Now it was **Mary Magdalene**, Joanna, Mary the mother of James, and the other women with them who told this to the apostles.

20:17 Jesus tells Mary not to cling to him and to go and tell the disciples that he has risen. She is dispatched as the first post resurrection disciple to spread the good news. She is now a witness to the empty tomb and the risen Lord and to tell everyone why it is important: "I am ascending to my Father and your Father, to my God and your God."

20:18 Mary reports the Good News, the Gospel, to the disciples.

20:19 The locked room Easter Sunday evening. The disciples are together. And the doors are locked out of fear for their safety.

Jesus first words to the disciples is not to rebuke them. It is to offer his peace. The wholeness and completeness and sense of being we get from the risen Jesus Christ. For he came to give true peace. 20:20 Jesus also offers great joy. Because the Lord has risen and death and the power structure of the cosmos have been defeated.

20:21 Jesus sends the disciples forth.

"22 When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.""

Why is the Spirit given here and on Pentecost – 50 days later and in the book of Acts (2:1-4)? Josh Moody sees the two events as separate gifts of the Holy Spirit:

- John 20:22-23 is the gift of the Spirit from the Hebrew Bible. It is a time of anointing and empowering the disciples (Examples: Exodus 31:3<sup>51</sup>; Deut 34:9<sup>52</sup>; Judges 3:9-10<sup>53</sup>, 6:34<sup>54</sup>; 1 Samuel 10:6<sup>55</sup>; Psalm 51:10-12<sup>56</sup>).
- The gift of the Spirit at Pentecost would be new in the Spirit would now be given to all believers, enabling them with the courage to speak up, so that they might take the Gospels to all nations. It gives them a voice that can be understood in all languages.

This giving of the spirit in John 20 is a precursor of and preparation for the giving of the spirit in Acts 2. It is to prepare them for the mission Jesus has been on which they must take up.

Objectively there is no other explanation for the explosive growth of the Christian religion after Jesus death. It was led by ordinary people but empowered by the Holy Spirit.

---

<sup>51</sup> Exodus 31:2-3 (NRSV) 2 See, I have called by name Bezalel son of Uri son of Hur, of the tribe of Judah: 3 and I have filled him with **divine spirit**,[a] with ability, intelligence, and knowledge in every kind of craft,

<sup>52</sup> Deuteronomy 34:9 (NRSV) 9 Joshua son of Nun was full of the **spirit of wisdom**, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses.

<sup>53</sup> Judges 3:9-10 (NRSV) 9 But when the Israelites cried out to the Lord, the Lord raised up a deliverer for the Israelites, who delivered them, Othniel son of Kenaz, Caleb's younger brother. 10 The **spirit of the Lord** came upon him, and he judged Israel; he went out to war, and the Lord gave King Cushan-rishathaim of Aram into his hand; and his hand prevailed over Cushan-rishathaim.

<sup>54</sup> Judges 6:34 (NRSV) 34 But the **spirit of the Lord took possession of Gideon**; and he sounded the trumpet, and the Abiezrites were called out to follow him.

<sup>55</sup> 1 Samuel 10:6 (NRSV) 6 Then the **spirit of the Lord** will possess you, and you will be in a prophetic frenzy along with them and be turned into a different person.

<sup>56</sup> Psalm 51:10-12(NRSV)10 Create in me a clean heart, O God, and put a new and **right[a] spirit within me.**

11 Do not cast me away from your presence, and do not take **your holy spirit from me.**

12 Restore to me the joy of your salvation, and sustain in me a willing[b] spirit.

Footnotes: Psalm 51:10 Or steadfast; Psalm 51:12 Or generous

The Holy Spirit is the genius behind the acts of the apostles. He empowers the teaching of the word and does miracles through the disciples and apostles. Today as then great ministry comes from the Holy Spirit.

20:24-29 Thomas should be called “Prove It” rather than Doubting. Seeing for Thomas is believing, as compared to Mary Magdalene, and Jesus rebukes him by saying stop doubting and start believing. And he does believe and proclaim: “My Lord and my God.”

Here Jesus looks outside of time and space to us today. He says to the reader, you will have to believe without seeing but by hearing the Word. Reading the Gospel of St. John and hearing the word proclaimed and believing as a result.

20:30-31 Summary and purpose of John’s Gospel:  
John did not include every event, sign and story;  
The ones he chose were so we would believe.  
John’s purpose is to bring us to trust and faith.  
True belief in and commitment to Jesus Christ.  
John wants us to believe that Jesus is the Messiah, the Son of God.  
The benefit is that “through believing you may have life in his name.”  
Christ brings us back to communion with life itself. A life in God and God in us.

### **The Oxford Bible Commentary Notes<sup>57</sup>**

In the canonical gospels Jesus resurrection is both the object of faith and a concrete historical event. The gospels do not explain how Jesus was raised from the dead, but they do agree on two things: the empty tomb and the appearances to the disciples.

John reflects more than the Synoptic Gospels on how certainty about Jesus resurrection is linked to faith. Both conclusions (20:30-31 and 21:24-25) summarize the relation between the witness of faith to the signs performed by Jesus and belief in him as the Messiah and the Son of God.

Also Chapter 21 appears to repeat and deepened the messages in the previous chapter just as Chapter 15-17 repeated and deepened the messages in Chapter 13-15.

20:1-10 The evangelist wants to frame the running of the disciples to the tomb with two narratives on Mary Magdalene. She discovers the empty tomb. Reports it to the disciples. Then later she reports the resurrection to the disciples.

Mary suspects that either grave robbers or the authorities have stolen the body of Jesus.

When Peter and the other disciple enter the tomb. Peter sees and does not understand. The other disciple sees and deciphers the signs through faith – he believes. Then they both leave Mary alone at the tomb.

20:11-18 When Mary is alone and re-looks inside the tomb she sees two angels. They ask her ““Woman, why are you weeping?” She turns around and sees a person she thinks is a gardener who asks her again, “Woman, why are you weeping? Whom are you looking for?”. She does not recognize Jesus.

Jesus calling her by her name enables her to recognize who he is – rabbouni is a more solemn version of the word rabbi – then he tells her not to hold or touch him. Because he is on his way to the Father.

Mary then rushes back to the disciples to report on her meeting Jesus and his message for the disciples.

---

<sup>57</sup> The Oxford Bible Commentary

20:19-23 In the Christian tradition it is unclear how many times Jesus appeared to his disciples. Paul names five appearances<sup>58</sup>. Mark<sup>59</sup> reports that Peter and the other disciples would meet Jesus in Galilee. Matthew<sup>60</sup> tells of the disciples meeting Jesus. Luke<sup>61</sup> has them meet in Jerusalem and promises them the gift of the Holy Spirit.

20:23 In John the gift of the Spirit comes in the form of a baptism – in the risen Christ’s spirit – links it to their mission and their ability to forgive sins. Here John is using elements of Luke, Mark and Matthew and restructuring them. The early Christian tradition linking Matthew and John was around their understanding of penance.

20:24-29 In John 11:16 and 14:5 Thomas had difficulties understanding Jesus, not he hesitates in the face of his resurrection. Thomas’ doubts give way to a climax in Johannine Christology. Now my Lord designates the risen Christ, and My God assumes the description of Jesus from the prologue as God (1:1 and 1:18)

20:30-31 The word “sign” is a key for the reader to understand both the risen Christ’s appearances and their link to the “signs” during his public life. Those who presuppose a sign source behind this gospel consider 20:31-31 as its natural conclusion.

### **William Temple Notes<sup>62</sup>**

St. John does not present the Resurrection as a mighty act by which the host of evil is routed. Rather it happens at dawn, with the quiet rising of the son, and the night is already withdrawing.

The story is told and the appearances selected so as to illustrate, as Westcott says, “the passage from sight to faith.” The Beloved Disciple believes when he sees the grave clothes. Mary Magdalene believes when she hears a well know voice speak her name. The ten disciples when they see the Lord’s wounds. Thomas when he sees the same wounds and is invited to touch them.

---

<sup>58</sup> 1 Corinthians 15:5-7 (NRSV) 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers and sisters[a] at one time, most of whom are still alive, though some have died.[b] 7 Then he appeared to James, then to all the apostles.

Footnotes: 1 Corinthians 15:6 Gk brothers; 1 Corinthians 15:6 Gk fallen asleep

<sup>59</sup> Mark 16:7 (NRSV) 7 But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.”

<sup>60</sup> Matthew 28 (NRSV): <sup>16</sup> Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup> When they saw him, they worshiped him; but some doubted.

<sup>61</sup> Luke 24:33-49 (NRSV) That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. <sup>34</sup> They were saying, “The Lord has risen indeed, and he has appeared to Simon!” <sup>35</sup> Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

<sup>36</sup> While they were talking about this, Jesus himself stood among them and said to them, “Peace be with you.”[i] <sup>37</sup> They were startled and terrified, and thought that they were seeing a ghost. <sup>38</sup> He said to them, “Why are you frightened, and why do doubts arise in your hearts? <sup>39</sup> Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” <sup>40</sup> And when he had said this, he showed them his hands and his feet.[m] <sup>41</sup> While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” <sup>42</sup> They gave him a piece of broiled fish, <sup>43</sup> and he took it and ate in their presence.

<sup>44</sup> Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” <sup>45</sup> Then he opened their minds to understand the scriptures, <sup>46</sup> and he said to them, “Thus it is written, that the Messiah[n] is to suffer and to rise from the dead on the third day, <sup>47</sup> and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. <sup>48</sup> You are witnesses[o] of these things. <sup>49</sup> And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

<sup>62</sup> William Temple, Readings in St. John’s Gospel

20:1-10 Mary Magdalene jumps to two conclusions: the body of Jesus is no longer in the tomb; and his enemies have stolen it.

Mary runs to fetch Peter and the Beloved Disciple. The Beloved Disciple outruns the older Peter and arrives first – he gazes in but does not enter. A scared awe of the Lord's burial place holds him outside.

Peter enters and see that the body seems to have disappeared in such a way that the clothes collapse on the shelf where they are. The headpiece is separate from the rest of the linens. Peter leaves wondering about what has come tom pass.

One, the Beloved Disciple, sees and believes, the other, Peter, sees and ponders. Then they both go home.

10:11-18 Mary Magdalene remains behind in tears for Jesus. Now she sees two angels sitting on the shelf.

When she turns and sees Jesus and then recognizes him because his voice speaking her name, she wants to cling to him. She is told not to touch him, the inference is that now she must learn to love, trust and serve without touching or holding the rabbi she loves. She is then told to go and witness what she has seen and heard to the disciples. Which she immediately does.

20:18-23 All accounts of the charge given by the Lord to the disciples agree in its content:

- They are to go forth and be witnesses (Acts 1:8<sup>63</sup>)
- To proclaim the Gospel (Mark 16:15<sup>64</sup>)
- To make disciples of all nations (Matt 28:19<sup>65</sup>)
- To continue the mission of incarnation (John 20:21<sup>66</sup>)
- For this purpose they could rely on His presence (Matt 28:20<sup>67</sup>)
- And receive the power of the Holy Spirit. (Luke 24:49; John 20:21; Acts 1:8)

This is the primary purpose for which the Spirit is given: that we may bear witness to Jesus Christ We must not expect the gift if we ignore the purpose. A Church which cease to be missionary will not be, and cannot rightly expect to be, spiritual.

And Jesus imparts on the disciples his own life breath: the outward sign, the henceforth his spiritual energy will be with them. Receive the Holy Spirit. The gift is freely given, and it can be refused, but there is a definite act of reception. Jesus has now fulfilled the prophecy of JohnBap – he has baptized his disciples with the Holy Spirit – the energy of a holy life in obedience to God.

20:24-29 Thomas is offered precisely the test that he demanded – and he does not take it. He does not touch Jesus body or his wounds. He leaps to a confession of faith, the first full confession of faith, that Jesus is My Lord and My God.

---

<sup>63</sup> Acts 1:8 (NRSV) 8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

<sup>64</sup> Mark 16:15 (NRSV) 15 And he said to them, “Go into all the world and proclaim the good news[a] to the whole creation.

Footnotes: Mark 16:15 Or gospel

<sup>65</sup> Matthew 28:19 (NRSV) 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

<sup>66</sup> John 20:21 (NRSV) 21 Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.”

<sup>67</sup> Matthew 28:20 (NRSV) 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”[a]

Footnotes: Matthew 28:20 Other ancient authorities add Amen

20:30-31 Jesus is the Christ, the Son of God. Peter reached this point at Caesarea Philippi, Martha confesses it before the restoration of Lazarus to life – but the words have more meaning now – after the resurrection. John has chosen the signs, and sayings in order that we might believe that Jesus is the Christ, the Son of God and have life in his name.

Believe and have life – the two go together. Life consists in the knowledge of God in His Son. We are to have eternal life in his name – and there we will find abiding joy.

### Tom Wright Notes<sup>68</sup>

20:1-10 Mary Magdalene appears first at the foot of the cross in John; and then as the disciple to the disciples – the first to bring the good news of the empty tomb and then the resurrection of Jesus. She is the first to see, to meet and to speak with the risen Jesus Christ.

The Beloved Disciple draws a different insight than Peter and Mary Magdalene. Everyone in the ancient world knew resurrection did not happen. Only relatively recently had some Jewish theologians begin to think it might happen. But the Beloved Disciple puts the empty tomb, the grave clothes, together and gets the leap of insight that Jesus has been lifted up.

20:11-18 Jesus appearing to Mary as a gardener is an intuitive and spiritual leap. Pilate had said, “Here is the Man.” This is the new creation. Jesus is the new Adam, the gardener charged with bringing order to God’s creation.

Jesus telling Mary not to touch him – was a warning to Mary that the new relationship with him was not going to be like the old relationship. He would not be going around Galilee and Judea anymore, walking with his friends, sharing meals, discussing and praying. He will soon leave to be with the father. Jesus is in essence saying don’t cling to me.

Mary’s response is to get to work. She is the apostle to the apostles, she is there to be a witness to the risen Lord and to let them know that the tomb is empty but Christ is risen.

20:19-23 Jesus appears to give the disciples a command. “As the father sent me, so I am sending you.” Same mission. But they receive the Holy Spirit to help them with their mission. The Holy Spirit is something Jesus has already talked about. It is his own spirit, the spirit which is the father’s special gift to his people.

The point of receiving the Holy Spirit is not to give the disciples new spiritual experiences. Though to be sure they will have plenty. Nor is it to set them apart from others. The point is that the Holy Spirit is so they can do in and for the world, what Jesus has been doing in Israel. They are now to implement what he has achieved and more to Israel and beyond. The disciples need Jesus and God’s breath/spirit to achieve their mission.

The theme of new creation goes deeper into this passage. In Genesis in the beginning God’s breath blows on the unformed chaos of the water – and this same breath or wind blows through Eden at the end of the day. And in Gen 2:7 God breathes into human nostrils and humankind came to life.

The result is that peace, twice repeated, will enable them to perform extraordinary tasks of evangelism. They are to pronounce God’s name and by his spirit the message of forgiveness to all who believe in Jesus. They are to retain sins, to warn the world that sin is a serious, dangerous disease. And to heal people.

---

<sup>68</sup> Tom Wright, John for Everyone

20:24-31 Thomas response, My Lord and My God is the first time in the Gospel that any one looks at Jesus of Nazareth and addresses the word God directly to him. Yet the Prologue and the entire gospel points to this conclusion.

If the word that was God has now made the invisible God, visible. So as in the Prologue, it is about how Light and Life have been brought into the world. The resurrection is not an alien power breaking into God's World. It is what happens when the creator himself comes to heal and restore creation.

John ends by saying that out of the mass of material he had to choose from, he selected those signs and stories that prove that Jesus of Nazareth is the Messiah, the Son of God. And the benefit of this discovery/proof is that we have faith and life.

### About Resurrection Notes

"Christian belief is (1) an act of faith, (2) in the historical Jesus, and (3) as the manifestation of God."  
Source: Jesus a Revolutionary Biography, John Dominic Crossan Notes

When we think about Easter we must ask several foundational questions:

1. What kind of stories are the Easter stories?
2. What kind of language are they told in, and how is that language being used?
3. Are they intended as historical reports and thus to be understood as history remembered (whether correctly or incorrectly)?
4. Or do they use language of parable and metaphor to express truths that are much more than factual? Or some combination of the two?

Source: Marcus Borg and John Dominic Crossan, The Last Week

Two forms of historical views:

- The hard – absolute view that the Gospels are eye witness accounts of accurate history
- The soft form that affirms the historical accuracy of the basics; the tomb really was empty; this was because God transformed the corpse of Jesus; and Jesus really did appear to his disciples and others after his death and resurrection in a firm that could be seen, heard and touched.

Source: Marcus Borg and John Dominic Crossan, The Last Week

The factual questions dominate our examination of the Easter story, rather than the meaning question, which often goes unasked. What did Easter mean to the early followers of Jesus?

- First: His followers continued to experience him after his death; and they continued to know him as a figure of the present, and not simply as a figure from the past. In deed they experienced him as a divine reality, as one with God.
- Second: Easter meant that God had vindicated Jesus. Acts 2:36 "Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah,[a] this Jesus whom you crucified." Easter is God's yes to Jesus and no to the powers that killed him. Jesus was executed by Rome and vindicated by God. To put these two statements together it means "Jesus lives" and "Jesus is Lord." Source: Marcus J. Borg, Jesus

Beginning with Easter, the early movement continued to experience Jesus as a living reality after his death, but in a radically new way... they experienced the risen Christ and addressed the risen Christ as the functional equivalent of God, as "one with God". Source: Marcus J. Borg, Meeting Jesus Again for the First Time

John's Gospel is a powerful testimony to the reality and significance of the post-Easter Jesus, the living Christ of Christian experience. Source: Marcus J. Borg, Meeting Jesus Again for the First Time

"Every day pastors comfort mourners with the message of the resurrection of the dead; the church derives its right to exist from the authority bestowed on it by the risen Christ; and the risen Christ still serves academic theology as a guarantee of theological epistemology, as may be demonstrated with quotations from three distinguished theologians:

- “The question of the resurrection of Jesus Christ poses a key question, perhaps even the key question, of Christian faith. Even though the average Christian is hardly aware of the fact, almost all other questions of faith and theology are decided by this question.”<sup>69</sup>
  - “Christianity stands or falls with the reality of raising Jesus from the dead by God.”<sup>70</sup>
  - “Christianity, inasmuch as it is a confession of Jesus of Nazareth as the living and powerfully effective Christ, begins at Easter. Without Easter there is no Gospel... no faith, no proclamations, no church, no worship, no mission.”<sup>71</sup>
- Source: Luedemann Notes

Arguments against historical analysis of the resurrection:

1. We have no eye witness accounts of the resurrection of Jesus;
  2. The resurrection traditions cannot be disentangled and the historical sources are inadequate;
  3. The resurrection of Jesus is a miracle which completely evades our grasp, what can historical work achieve here?
  4. It is impossible to talk meaningfully about the resurrection of Jesus outside the experience of faith and testimony.
  5. Event and interpretation are always interlocked, so that it is impossible to have access to the event of resurrection without interpretation. Therefore many resurrection texts resist historical investigation i.e. The Emmaus story Luke 24:13-35.
- Source: Luedemann Notes

---

### **<sup>i</sup> Matthew 28 New Revised Standard Version (NRSV)**

The Resurrection of Jesus

28 After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. 2 And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. 3 His appearance was like lightning, and his clothing white as snow. 4 For fear of him the guards shook and became like dead men. 5 But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus who was crucified. 6 He is not here; for he has been raised, as he said. Come, see the place where he[a] lay. 7 Then go quickly and tell his disciples, ‘He has been raised from the dead,[b] and indeed he is going ahead of you to Galilee; there you will see him.’ This is my message for you.” 8 So they left the tomb quickly with fear and great joy, and ran to tell his disciples. 9 Suddenly Jesus met them and said, “Greetings!” And they came to him, took hold of his feet, and worshiped him. 10 Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.”

The Report of the Guard

11 While they were going, some of the guard went into the city and told the chief priests everything that had happened. 12 After the priests[c] had assembled with the elders, they devised a plan to give a large sum of money to the soldiers, 13 telling them, “You must say, ‘His disciples came by night and stole him away while we were asleep.’ 14 If this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” 15 So they took the money and did as they were directed. And this story is still told among the Jews to this day.

The Commissioning of the Disciples

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to

---

<sup>69</sup> Kessler, *Sucht den Lebendigen*

<sup>70</sup> Moltman, *Theology of Hope*

<sup>71</sup> Hans Kung, *On Being Christian*

---

obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”[d]

Footnotes:

Matthew 28:6 Other ancient authorities read the Lord

Matthew 28:7 Other ancient authorities lack from the dead

Matthew 28:12 Gk they

Matthew 28:20 Other ancient authorities add Amen

## ii **Mark 16 New Revised Standard Version (NRSV)**

The Resurrection of Jesus

16 When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. 2 And very early on the first day of the week, when the sun had risen, they went to the tomb. 3 They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” 4 When they looked up, they saw that the stone, which was very large, had already been rolled back. 5 As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. 6 But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. 7 But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” 8 So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.[a]

The Shorter Ending of Mark

[[And all that had been commanded them they told briefly to those around Peter. And afterward Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.[b]]]

The Longer Ending of Mark

Jesus Appears to Mary Magdalene

9 [[Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10 She went out and told those who had been with him, while they were mourning and weeping. 11 But when they heard that he was alive and had been seen by her, they would not believe it.

Jesus Appears to Two Disciples

12 After this he appeared in another form to two of them, as they were walking into the country. 13 And they went back and told the rest, but they did not believe them.

Jesus Commissions the Disciples

14 Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen.[c] 15 And he said to them, “Go into all the world and proclaim the good news[d] to the whole creation. 16 The one who believes and is baptized will be saved; but the one who does not believe will be condemned. 17 And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; 18 they will pick up snakes in their hands,[e] and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.”

The Ascension of Jesus

19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. 20 And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.[f]]]

Footnotes:

Mark 16:8 Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9–20. In most authorities verses 9–20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful.

Mark 16:8 Other ancient authorities add Amen

Mark 16:14 Other ancient authorities add, in whole or in part, And they excused themselves, saying, “This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now”—thus they spoke to Christ. And Christ replied to them, “The term of years of Satan’s power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven.”

Mark 16:15 Or gospel

Mark 16:18 Other ancient authorities lack in their hands

Mark 16:20 Other ancient authorities add Amen

### iii Luke 24 New Revised Standard Version (NRSV)

The Resurrection of Jesus

24 But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. 2 They found the stone rolled away from the tomb, 3 but when they went in, they did not find the body.[a] 4 While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. 5 The women[b] were terrified and bowed their faces to the ground, but the men[c] said to them, “Why do you look for the living among the dead? He is not here, but has risen.[d] 6 Remember how he told you, while he was still in Galilee, 7 that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” 8 Then they remembered his words, 9 and returning from the tomb, they told all this to the eleven and to all the rest. 10 Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. 11 But these words seemed to them an idle tale, and they did not believe them. 12 But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.[e]

The Walk to Emmaus

13 Now on that same day two of them were going to a village called Emmaus, about seven miles[f] from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 17 And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad.[g] 18 Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” 19 He asked them, “What things?” They replied, “The things about Jesus of Nazareth,[h] who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and leaders handed him over to be condemned to death and crucified him. 21 But we had hoped that he was the one to redeem Israel.[i] Yes, and besides all this, it is now the third day since these things took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” 25 Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah[j] should suffer these things and then enter into his glory?” 27 Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

28 As they came near the village to which they were going, he walked ahead as if he were going on. 29 But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. 30 When he was at the table with them, he took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened, and they recognized him; and he vanished from their sight. 32 They said to each other, “Were not our hearts burning within us[k] while he was talking to us on the road, while he was opening the scriptures to us?” 33 That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. 34 They were saying, “The Lord has risen indeed, and he has appeared to Simon!” 35

---

Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

#### Jesus Appears to His Disciples

36 While they were talking about this, Jesus himself stood among them and said to them, “Peace be with you.”<sup>[l]</sup> 37 They were startled and terrified, and thought that they were seeing a ghost. 38 He said to them, “Why are you frightened, and why do doubts arise in your hearts? 39 Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” 40 And when he had said this, he showed them his hands and his feet.<sup>[m]</sup> 41 While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” 42 They gave him a piece of broiled fish, 43 and he took it and ate in their presence.

44 Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” 45 Then he opened their minds to understand the scriptures, 46 and he said to them, “Thus it is written, that the Messiah<sup>[n]</sup> is to suffer and to rise from the dead on the third day, 47 and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses<sup>[o]</sup> of these things. 49 And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

#### The Ascension of Jesus

50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51 While he was blessing them, he withdrew from them and was carried up into heaven.<sup>[p]</sup> 52 And they worshiped him, and<sup>[q]</sup> returned to Jerusalem with great joy; 53 and they were continually in the temple blessing God.<sup>[r]</sup>

#### Footnotes:

- Luke 24:3 Other ancient authorities add of the Lord Jesus
- Luke 24:5 Gk They
- Luke 24:5 Gk but they
- Luke 24:5 Other ancient authorities lack He is not here, but has risen
- Luke 24:12 Other ancient authorities lack verse 12
- Luke 24:13 Gk sixty stadia; other ancient authorities read a hundred sixty stadia
- Luke 24:17 Other ancient authorities read walk along, looking sad?”
- Luke 24:19 Other ancient authorities read Jesus the Nazorean
- Luke 24:21 Or to set Israel free
- Luke 24:26 Or the Christ
- Luke 24:32 Other ancient authorities lack within us
- Luke 24:36 Other ancient authorities lack and said to them, “Peace be with you.”
- Luke 24:40 Other ancient authorities lack verse 40
- Luke 24:46 Or the Christ
- Luke 24:48 Or nations. Beginning from Jerusalem 48 you are witnesses
- Luke 24:51 Other ancient authorities lack and was carried up into heaven
- Luke 24:52 Other ancient authorities lack worshiped him, and
- Luke 24:53 Other ancient authorities add Amen