

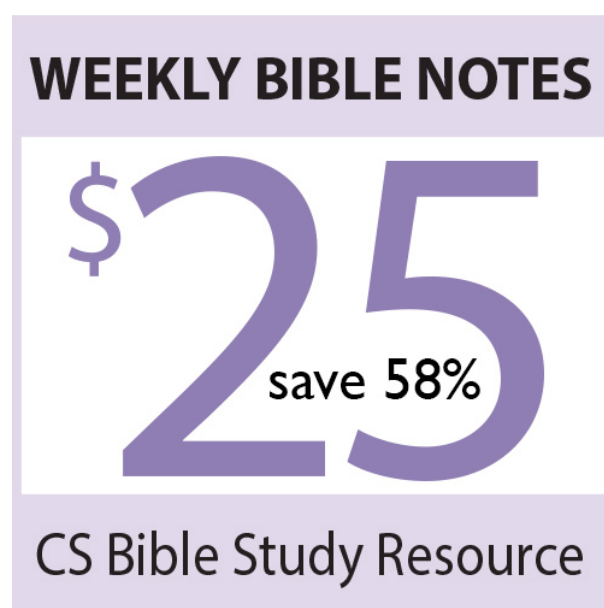
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For study the week of **March 25 - 31, 2024**

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Mark 14:53-72

Jesus Before the Sanhedrin

(CEB)* ⁵³ They led Jesus away to the high priest, and all the chief priests, elders, and legal experts gathered. ⁵⁴ Peter followed him from a distance, right into the high priest's courtyard. He was sitting with the guards, warming himself by the fire. ⁵⁵ The chief priests and the whole Sanhedrin were looking for testimony against Jesus in order to put him to death, but they couldn't find any. ⁵⁶ Many brought false testimony against him, but they contradicted each other. ⁵⁷ Some stood to offer false witness against him, saying, ⁵⁸ "We heard him saying, 'I will destroy this temple, constructed by humans, and within three days I will build another, one not made by humans.'" ⁵⁹ But their testimonies didn't agree even on this point. ⁶⁰ Then the high priest stood up in the middle of the gathering and examined Jesus. "Aren't you going to respond to the testimony these people have brought against you?" ⁶¹ But Jesus was silent and didn't answer. Again, the high priest asked, "Are you the Christ, the Son of the blessed one?" ⁶² Jesus said, "I am. And you will see the Human One^[a] sitting on the right side of the Almighty^[b] and coming on the heavenly clouds." ⁶³ Then the high priest tore his clothes and said, "Why do we need any more witnesses? ⁶⁴ You've heard his insult against God. What do you think?" They all condemned him. "He deserves to die!" ⁶⁵ Some began to spit on him. Some covered his face and hit him, saying, "Prophesy!" Then the guards took him and beat him.

Peter Denies Jesus

⁶⁶ Meanwhile, Peter was below in the courtyard. A woman, one of the high priest's servants, approached ⁶⁷ and saw Peter warming himself by the fire. She stared at him and said, "You were also with the Nazarene, Jesus." ⁶⁸ But he denied it, saying, "I don't know what you're talking about. I don't understand what you're saying." And he went outside into the outer courtyard. A rooster crowed. ⁶⁹ The female servant saw him and began a second time to say to those standing around, "This man is one of them." ⁷⁰ But he denied it again. A short time later, those standing around again said to Peter, "You must be one of them, because you are also a Galilean." ⁷¹ But he cursed and swore, "I don't know this man you're talking about." ⁷² At that very moment, a rooster crowed a second time. Peter remembered what Jesus told him, "Before a rooster crows twice, you will deny me three times." And he broke down, sobbing.

*(Common English Bible) View text in: [AMP](#) | [GNT](#) | [KJV](#) | [MSG](#) | [NET](#) | [NIV](#) | [NLT](#) | [NRSVUE](#) | [VOICE](#)

COMMENTARY/RESOURCES:

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. (KJV)

(TPT) Those who arrested Jesus led him away to Caiaphas, the high priest, to a meeting where the religious scholars and Jewish leaders were assembled.

COMMENTARY: "The high priest in view here was Caiaphas. Interestingly Mark never mentioned him by name. He was the high priest that the Romans had appointed in A.D. 18, and he served in this capacity until A.D. 36. He seems to have been the person most responsible for the plot to do away with Jesus. This was an unscheduled meeting of the Sanhedrin since Jewish law required that official meetings take place during the

daytime. It transpired before dawn on Friday, the fifteenth of Nisan, a feast day. Normally the Sanhedrin did not conduct hearings of this type on a feast day. The Jewish leaders probably met at this unorthodox hour because the Romans conducted their civil trials shortly after sunrise. The Sanhedrin wanted to deliver Jesus over to Pilate for a hasty trial before public sentiment built in favor of Jesus.” (*Expository Notes (CONSTABLE)*)

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. (KJV)

(*TPT*) Now, Peter had followed him from a distance all the way to the chief priest’s courtyard. He sat with the guards and was warming himself by the fire.

(Simon) Peter: See the [Bible Character Notes](#)

COMMENTARY: This notation helps the reader understand that Peter was in the high priest’s residence throughout Jesus’ trial there. It prepares us for the account of Peter’s denial (Mark 14:66-72) that happened while the Sanhedrin was examining Jesus. It also helps us appreciate the fact that Peter’s desertion of Jesus was only temporary. The synoptic evangelists did not mention that another disciple accompanied Peter into the courtyard (John 18:15). The officers would have been the temple police since the Roman soldiers would not have guarded the high priest’s palace.” (*Expository Notes (CONSTABLE)*)

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. (KJV)

(*MOFF*) Now the high priests and the whole of the Sanhedrin tried to secure evidence against Jesus, in order to have him put to death; but they could find none,

“chief priests and all the council” (Sanhedrin): See the [Bible Character Notes](#)

COMMENTARY: “After Jesus’ arrest, he is brought to the house of **the high priest**, where his enemies are **assembled**....Jesus’ trial then unfolds. According to the Mishnah, the second-century codification of rabbinic oral law, trials must begin with testimony for the defense. Jesus’ trial begins with the court already committed to a guilty verdict. The only witnesses called are by the prosecution. The trial, in fact, violates virtually every precept laid down in the Mishnah about trials....Mark intends to portray the hearing before the council as a miscarriage of justice.” (*Augsburg Commentary on the New Testament (ACNT)*, p202)

56 For many bare false witness against him, but their witness agreed not together. (KJV)

(*PHIL*) There were plenty of people ready to give false testimony against him, but their evidence was contradictory.

COMMENTARY: “The law allowed the condemnation of an accused person only on the evidence of two or more witnesses who agreed. Certain ones testify that he said, ‘I will destroy this man-made temple and in three days will build another, not made by man’....Mark reports twice, however, that the witnesses cannot agree and that their testimony is false. In other words, false witnesses try to frame Jesus.” (*The NIV Application Commentary (NIVAC)*)

57 And there arose certain, and bare false witness against him, saying, (KJV)

(*NLT*) Finally, some men stood up and gave this false testimony:

COMMENTARY: “The result of the trial has been decided more or less from the very beginning. Thus it is ironical that the legal principle which required that the testimony of at least two witnesses be in agreement is adhered to so scrupulously. The irony of the proceeding is heightened by the obvious fact that there are more than enough false witnesses to satisfy the legal requirements as well as to bring about the decision which already had been reached.” (*The Good News Commentaries (SCHWEIZER)*, p329)

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. (KJV)

(VOICE) Witnesses: We heard Him say, "I will destroy this temple that has been made by human hands, and in three days, I will build another that is not made by human hands."

COMMENTARY: "Mark emphasizes that the testimony of the witnesses is false primarily because of the second element in the charge. His first readers may have held out hopes that Jesus as the Messiah would build another temple. Since Scripture mentions that David's offspring would build a house for God's name, some probably assumed that Jesus would do that. Mark therefore makes it clear that Jesus never claimed he would build another earthly temple, and thus no one should expect any kind of earthly temple. In Mark's view, the temple was destroyed when Jesus died, making its atonement sacrifices superfluous." (*The NIV Application Commentary (NIVAC)*, p561) "Ironically, the religious leaders were about to destroy Jesus' body just as he had said, and three days later he would rise from the dead." (*Life Application New Testament Commentary (LANTC)*)

59 But neither so did their witness agree together. (KJV)

(NRSV) But even on this point their testimony did not agree.

COMMENTARY: "Although only one form of the testimony was cited in v. 58, the narrator informs the audience in v. 59 that even when only "some" were actually allowed to come forward to testify, even these few did not agree in their testimony. Thus, v. 58 is presented as only one among two or more versions of the statements made by those few." (Adela Yarbro **Collins** and Harold W. **Attridge**, *Mark: A Commentary on the Gospel of Mark, Hermeneia*—a Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress Press, 2007), 703.)

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? (KJV)

(FENTON) The High Priest, then standing up among them, questioned Jesus, asking, "Have You nothing to say in Your defence? What is all this that they charge against You?"

COMMENTARY: "By standing up and taking center stage the High Priest signals that the hearing has reached its decisive phase. Instead of facing unconvincing allegations from a variety of people Jesus now confronts direct questioning from the High Priest himself. The first question, however, does not introduce a new subject, but challenges Jesus to respond to what has already been alleged. In one sense there was nothing to respond to, since no agreed testimony had yet been offered. But Jesus' silence in the face of a growing list of allegations may have seemed contemptuous, and certainly did not make it any easier for the hearing to reach its desired end." (*New International Greek Testament Commentary (NIGTC)*, p608)

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? (KJV)

(NLT) But Jesus was silent and made no reply. Then the high priest asked him, "Are you the Messiah, the Son of the Blessed One?"

COMMENTARY: "The silence of Jesus in response to the first charge heightens the tension in which the high priest puts the second, crucial question: 'Are you the Christ, the Son of the Blessed?' Since 'the Blessed' is a pious circumlocution for God, the question brings together the two Christological titles announced in the heading of the Gospel, Christ and Son of God. In this Jewish context, both titles refer to the Messiah.....Although the evangelist has described Jesus as both Christ and Son of God, Jesus has never claimed either title for himself. Now the question is put to him directly." (*Interpretation, a Bible commentary for teaching and preaching (IBC)*, p265)

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (KJV)

(NET) "I am," said Jesus, "and you will see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven."

COMMENTARY: "According to Mark, Jesus answers with a simple 'I am'....Jesus' reply, 'I am,' is a simple affirmation ('yes'); it is not an allusion to the divine name....*Son of man...clouds of heaven*: This is an unmistakable allusion to Daniel 7:13: '*I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*'...The high priest and his priestly colleagues at the moment sit in judgment on Jesus, but the day will come when they will see him coming with the clouds as 'the son of man.' Jesus enriches his bold self-identification and prophecy by drawing an element from Psalm 11:1: '*Sit at my right hand, till I make your enemies your footstool*'...It would seem that Jesus has claimed that he will return as the figure depicted in Daniel's vision, seated at the right hand of God in the divine chariot throne, and that he will return in judgment on his enemies." (**Word Biblical Commentary (WBC)**, p450-2) NAC finds: "Jesus' answer is quite surprising. There is, however, a textual problem. Some manuscripts of medium quality read, 'You say that I am.' If this were the original reading, it would still constitute an affirmative answer but a much less emphatic one more in line with the 'messianic secret.' The textual evidence definitely favors 'I am,' and 'You say that I am' probably is a scribal assimilation to Matthew 26:64 and Luke 22:70. Since Jesus' fate was sealed, secrecy was no longer necessary." (**The New American Commentary (NAC)**)

METACOMMENT: "The high priest asked Jesus, "Art thou the Christ, the Son of the Blessed?" Jesus boldly answered, "I am: and ye shall see the Son of man sitting on the right hand of power,"—the spiritual triumphing over the material, and coming in the clouds of heaven; Truth hidden from sense, but golden with spiritual promise. 'Unto them that look for him [all who are receptive to the spiritual idea] shall he appear the second time without sin unto salvation.'" (**Bridgers, Annie C., "Arise up quickly"**, *Sentinel* Vol. 16 (14 December 1912), p. 285.)

JSH-Online: <https://sentinel.christianscience.com/issues/1912/12/15-15/arise-up-quickly>

63 Then the high priest rent his clothes, and saith, What need we any further witnesses? (KJV)

(**VOICE**) Then the high priest tore his clothes. **High Priest** (to the council): What else do we need to hear?

COMMENTARY: "According to the Mishnah, the chief witness was ordered to utter the exact words spoken by the accused, whereupon the judges tore their garments. Yet according to the same passage, no one could be convicted of blasphemy 'unless he pronounces the divine Name itself', and this, according to Mark, Jesus has avoided, by using the circumlocution: the **power**. Possibly Mark assumes that the claim that he will sit at God's right hand would have been seen as tantamount to blasphemy; perhaps he deliberately depicts the high priest as ignoring the rules, and so condemning Jesus falsely, or perhaps the Mishnaic regulation is too late to apply....Certainly it is clear from the high priest's next words that Mark assumed that something in Jesus' reply could be interpreted as blasphemous." (**Black's New Testament Commentaries (BNTC)**, p362) "By tearing his clothes, probably his inner garments rather than his official robes, the high priest showed that he regarded Jesus' bold declaration as blasphemy. To him, Jesus' words dishonored God by claiming rights and powers belonging exclusively to God. This symbolic expression of horror and indignation was required of the high priest whenever he heard blasphemy. His reaction also expressed relief since Jesus' self-incriminating answer removed the need for more witnesses." (**Bible Knowledge Commentary (BKC)**)

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. (KJV)

(**NRSV**) You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death.

COMMENTARY: "**The blasphemy**: in later times rabbinic law restricted the definition of blasphemy to pronouncing the name of God (Yahweh) explicitly in an irreverent manner (based on Lev. 24:15-16), but it is not to be assumed that this narrow definition of the crime was in effect in Jesus' time. There is great reason to believe that Jesus' ministry involved both teachings and actions that were considered by scrupulous Jewish

leaders as breaches of the law of God and as incitement of others to do the same. If Jesus admitted that he was the Messiah (as in v.62) or implied that he was, he could have been seen as claiming divine justification for actions considered violations of the law of God. The term **blasphemy**, then, likely means here a mockery of God.” (*The New Jerome Biblical Commentary* (NJBC))

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. (KJV)

(*NIV*) Then some began to spit at him; they blindfolded him, struck him with their fists, and said, “Prophecy!” And the guards took him and beat him.

COMMENTARY: “With this condemnation, away went all restraint; no longer did the judges trouble to observe even the outward forms of legal impartiality. Peter at least never forgot the patient endurance of Jesus amid the taunts and blows (1 Pet. 2:21–23), a fulfilment of Isaiah 50:6. The derisive call, *Prophecy*, is a further gibe at his claim to Messiahship, which would at the least involve prophethood, and had been shown above to involve Sonship of God. But ‘prophet’ was in any case a popularly used title for Jesus (6:15), even when he was not recognized as Messiah.” (R. Alan Cole, *Mark: An Introduction and Commentary*, vol. 2, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1989), 314.)

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: (KJV)

(*NLT*) Meanwhile, Peter was in the courtyard below. One of the servant girls who worked for the high priest came by

COMMENTARY: “All four Gospels record this episode with variations, but without contradicting each other. Mark’s vivid account probably came from Peter. It resumes Mark 14:54, showing that Peter’s ordeal coincided with Jesus’ interrogation before the Sanhedrin. After this denial account Mark resumed his report of the Sanhedrin’s action. **One of the high priest’s servant girls**, presumably the inner courtyard’s doorkeeper (cf. John 18:16) approached **Peter** while he warmed himself by the fire **in the courtyard** (cf. Mark 14:54; Mark 15:16) which apparently **was below** the upstairs room where Jesus’ trial was taking place.” (*Bible Knowledge Commentary* (BKC))

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. (KJV)

(*FENTON*) and noticing Peter warming himself, she gazed upon him, and said, “Why, you were with Jesus of Nazareth!”

COMMENTARY: “When the girl saw Peter’s face more clearly in the light of the fire, she **looked at him closely** and recognized him as one who had been **with Jesus** (that is, one of Jesus’ disciples).” (*Life Application New Testament Commentary* (LANTC))

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. (KJV)

(*TPT*) But Peter denied it, saying, “I don’t have a clue what you’re talking about.” Then he went out to the gateway of the courtyard and the rooster crowed.

COMMENTARY: “This put Peter in a difficult position. Standing among the soldiers and servants right there in enemy territory, Peter did not necessarily want to be identified with the man in an upstairs room on trial for his life. So Peter made a natural and impulsive response—he lied. He simply got out of this sticky situation by saying he didn’t understand what the girl was talking about; then he scooted out into the entryway, away from the fire. Temptation came when Peter least expected it, and this warns us to be prepared. Peter had been ready to fight with a sword but not to face the accusations of a servant.” (*Life Application New Testament Commentary* (LANTC))

METACOMMENT: “No story could be more pitiful than that of Peter’s denial of his Lord, and yet this is the tragedy enacted every time our words, our bearing, or our deeds discredit the truths we apprehend and

declare respecting God and man and human privilege. Let us face the fact that it is here and not elsewhere that the one great disability to the triumph of Christian truth has ever been found.” (Willis, John B., “Winsomeness”, *Sentinel* Vol. 16 (3 January 1914), p. 351.)

JSH-Online: <https://sentinel.christianscience.com/issues/1914/1/16-18/winsomeness>

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them. (KJV)

(TPT) When the servant girl noticed him, she said to all the bystanders, “I know this man is one of his followers!”

COMMENTARY: “Shifting his position from one part of the courtyard to another did not relieve Peter from attack. The portress not only singled him out for recognition but involved the others who were present in the situation. Her remark that Peter was “one of them” shows an awareness that Jesus had given leadership to a significant movement and had attracted a stable following of men who were nearly always with him.” (*The New International Commentary on the New Testament (NICNT)*)

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*. (KJV)

(NRSV) But again he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them, for you are a Galilean, and you talk like one.”

COMMENTARY: “Her remark that Peter was ‘one of them’ shows an awareness that Jesus had given leadership to a significant movement and had attracted a stable following of men who were nearly always with him. But Peter again failed to acknowledge his discipleship, presumably in the form employed in verse Mark 14:68. His denials earned him only a brief respite, for the bystanders sensed his discomfort and refused to leave him alone. The Galileans are often mentioned in the Talmud because of their dialect. They were unable to distinguish between the several guttural sounds that are so important an element in Semitic languages. Peter’s speech showed him to be a Galilean and his presence among the Judeans in the courtyard invited the deduction that he was a follower of the heretic Galilean, Jesus of Nazareth.” (*The New International Commentary on the New Testament (NICNT)*)

71 But he began to curse and to swear, saying, I know not this man of whom ye speak. (KJV)

(NET) Then he began to curse, and he swore with an oath, “I do not know this man you are talking about!”

COMMENTARY: “The confident challenge, ‘Certainly you are one of them, for you are a Galilean,’ provoked Peter to maintain vehemently and formally that he had no knowledge of the Nazarene.” (*The New International Commentary on the New Testament (NICNT)*) “This time Peter went further. He denied that he even knew Jesus. He even called down God’s judgment on himself if he was lying. Cursing means he put himself under a curse. Swearing means he affirmed the truthfulness of his words with oaths.” (*Expository Notes (CONSTABLE)*)

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. (KJV)

(TPT) At the same moment Peter spoke those words, the sound of a rooster crowing pierced the night for the second time. And Peter remembered the words Jesus had spoken to him earlier: “Before the rooster crows twice, you will deny me three times.” With his heart shattered, Peter broke down and sobbed with bitter tears.

COMMENTARY: “Immediately upon Peter’s final words, the rooster crowed the second time. When Peter heard the rooster crowing and then saw Jesus look down at him from the upper story where the trial was being held (Luke 22:61), Jesus’ previous words flashed through his mind. Peter had indeed denied Jesus three times before the rooster crowed. Peter broke down and cried, not only because he realized that he had denied his Lord, the Messiah, but also because he had turned away from a very dear friend. Unable to stand up for his Lord for even

twelve hours, he had failed as a disciple and as a friend.” (*Life Application New Testament Commentary (LANTC)*)

METACOMMENT: “In the gospel according to Luke we read how on three occasions Peter denied that he had had any connection with Jesus, and, in the two verses which end this temptation, we can understand the despair with which Peter must have felt himself enveloped.... But do we read that Peter ceased to be a disciple of Christ, or that he gave way to that despair and let it conquer him? Are we told that he felt that never again would he be able to preach the gospel, that gospel which his beloved Master had been expounding to him and the other disciples for three years? No! ...Jesus knew, as also did Peter, that the circumstance of the denial was an error which had to be destroyed, that it had no power to overcome the man of God's creating. Peter understood that he had the power to prove all that his Master had taught him and that he could make a stepping-stone of this apparent failure by showing a higher and more glorified discipleship.... Let us all, then, rejoice when trials beset us and tread the upward path with a glad confidence that the claims of error come to us only to be destroyed, to give each one the opportunity of proving again and again the allness of God.” (Blanch, Mabel, *“No Failure in Mind”*, *Sentinel* Vol. 23 (4 June 1921), p. 754.)

JSH-Online: <https://sentinel.christianscience.com/issues/1921/6/23-40/no-failure-in-mind>

NOTES:

Matthew 27:1-31

We will cover this segment in a future Easter issue: **Jesus Delivered to Pilate; Judas Hangs Himself; Jesus Before Pilate; The Crowd Chooses Barabbas; Pilate Washes his Hands; The Soldiers Mock Jesus**

Mark 15:21-47

The Crucifixion

(CEB)* ²¹ Simon, a man from Cyrene, Alexander and Rufus' father, was coming in from the countryside. They forced him to carry his cross.²² They brought Jesus to the place called Golgotha, which means Skull Place. ²³ They tried to give him wine mixed with myrrh, but he didn't take it. ²⁴ They crucified him. They divided up his clothes, drawing lots for them to determine who would take what. ²⁵ It was nine in the morning when they crucified him. ²⁶ The notice of the formal charge against him was written, "The king of the Jews." ²⁷ They crucified two outlaws with him, one on his right and one on his left.^[a] ²⁹ People walking by insulted him, shaking their heads and saying, "Ha! So you were going to destroy the temple and rebuild it in three days, were you?" ³⁰ Save yourself and come down from that cross!" ³¹ In the same way, the chief priests were making fun of him among themselves, together with the legal experts. "He saved others," they said, "but he can't save himself. ³² Let the Christ, the king of Israel, come down from the cross. Then we'll see and believe." Even those who had been crucified with Jesus insulted him.

The Death of Jesus

³³ From noon until three in the afternoon the whole earth was dark. ³⁴ At three, Jesus cried out with a loud shout, "*Eloi, eloi, lama sabachthani*," which means, "My God, my God, why have you left me?" ³⁵ After hearing him, some standing there said, "Look! He's calling Elijah!" ³⁶ Someone ran, filled a sponge with sour wine, and put it on a pole. He offered it to Jesus to drink, saying, "Let's see if Elijah will come to take him down." ³⁷ But Jesus let out a loud cry and died. ³⁸ The curtain of the sanctuary was torn in two from top to bottom. ³⁹ When the centurion, who stood facing Jesus, saw how he died, he said, "This man was certainly God's Son." ⁴⁰ Some women were watching from a distance, including Mary Magdalene and Mary the mother of James (the younger one) and Joses, and Salome. ⁴¹ When Jesus was in Galilee, these women had followed and supported him, along with many other women who had come to Jerusalem with him.

Jesus' Burial

⁴² Since it was late in the afternoon on Preparation Day, just before the Sabbath, ⁴³ Joseph from Arimathea dared to approach Pilate and ask for Jesus' body. (Joseph was a prominent council member who also eagerly anticipated the coming of God's kingdom.) ⁴⁴ Pilate wondered if Jesus was already dead. He called the centurion and asked him whether Jesus had already died. ⁴⁵ When he learned from the centurion that Jesus was dead, Pilate gave the dead body to Joseph. ⁴⁶ He bought a linen cloth, took Jesus down from the cross, wrapped him in the cloth, and laid him in a tomb that had been carved out of rock. He rolled a stone against the entrance to the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joses saw where he was buried.

*(Common English Bible) View text in: [AMP](#) | [GNT](#) | [KJV](#) | [MSG](#) | [NET](#) | [NIV](#) | [NLT](#) | [NRSVUE](#) | [VOICE](#)

COMMENTARY/RESOURCES:

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. (KJV)

(NET) The soldiers forced a passerby to carry his cross, Simon of Cyrene, who was coming in from the country (he was the father of Alexander and Rufus).

“Simon a Cyrenian” (father of Alexander and Rufus): See the [Bible Character Notes](#)

ILLUSTRATION: “Simon of Cyrene,” [Image](#)

PRONUNCIATION: “Cyrenian (si-ree’nee-uhn)” [Audio](#) (*Harper Collins Bible Pronunciation Guide (HCBP)*)

COMMENTARY: “Mark mentions a certain Simon of Cyrene who is forced to carry Jesus’ cross. The Greek word for “force,” *angareuō*, was commonly used of coercing slaves and animals in work. The drafting of Simon was an example of the hated compulsory service that Rome imposed on subjugated Palestine. A condemned man normally carried his own *patibulum*, the heavy crossbeam, to the site of crucifixion; “every criminal condemned to death bears his cross on his back,” declared Plutarch (*Moralia* 554 A/B). At the place of execution, the *patibulum* was lashed or nailed to the *stipes*, the upright post. Perhaps because of weakness and blood loss during the flagellation, Jesus was unable to carry the *patibulum*; hence the drafting of Simon. Cyrene, on the north coast of Africa, may indicate that Simon was a man of color. Simon’s name is preserved in the parallel traditions of Matt 27:32 and Luke 23:26, but Mark includes two other names in connection with Simon. The mention of three personal names in one verse is extremely unusual for Mark. The names are presented as though Simon is unknown to Mark’s readers, but that Alexander and Rufus are known to them. Of Alexander we know nothing further, but a Rufus was a member of the church in Rome in the mid-fifties (Rom 16:13) who is probably the same Rufus mentioned here. It is very conceivable that Mark added the phrase “the father of Alexander and Rufus” into the tradition he received because of the happy coincidence that the two sons were members of the church in Rome. This is yet a further indication that Mark writes to Romans. We are not told whether Simon is a Jew or Gentile, only that he ‘carried the cross.’” (James R. **Edwards**, *The Gospel according to Mark, The Pillar New Testament Commentary* (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 470.) “According to *John* (John 19:17-27) at first Jesus himself carried the cross. In fact, John says nothing about Simon of Cyrene.” (*Baker Exegetical Commentary on the New Testament (BECNT)*)

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. (KJV)

(NEB) They brought him to the place called Golgotha, which means 'Place of a skull'.

PRONUNCIATION: “Golgotha (gol’guh-thuh)” [Audio](#) (*Harper Collins Bible Dictionary (HBD)*).

ILLUSTRATION: “Golgotha – the place of the skull” [Image](#)

COMMENTARY: “*The place called Golgotha (which is translated “Place of the Skull”).* This location is north and just outside of Jerusalem.” (*New English Translation notes*) “Whatever the exact site of the crucifixion, the meaning of *Golgotha* is well translated by the Latin *Calvarium* [from which the English word “Calvary” is derived], a smooth rounded hilltop devoid of vegetation, giving the appearance of a bald head, or skull. With deference to some topographers, who see plainly two staring eye-sockets in their chosen hill as proof of identification, in Hebrew and Greek the chief impression left by a skull was its roundness and smoothness, to judge by etymology.” (*The Tyndale New Testament Commentaries (TNTC)*, p238)

METACOMMENT: “On page 50 of the Christian Science text-book, “Science and Health with Key to the Scriptures,” Mrs. Eddy, in speaking of the scene at Golgotha, when Jesus was about to pass through the experiences which were to be the culmination of his ministry to mankind, tells us that “the distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh.” His greatest grief was the result of the people’s inability to comprehend the character either of himself

or of his mission. He seems sometimes even to have questioned the spiritual understanding of his disciples, for we read that on one occasion he turned to them and asked, 'Whom say ye that I am?'" (**Barris, J. Allen, "Thou art the Christ"**, *Journal* Vol. 34 (February 1917), p. 691.)

JSH-Online: <https://journal.christianscience.com/issues/1917/2/34-11/thou-art-the-christ>

METACOMMENT: Please refer to these articles which are under copyright:

(**Chapin, Mary Jane, "The crucifixion"**, *Journal* Vol. 117 (September 1999), p. 41.)

JSH-Online: <https://journal.christianscience.com/issues/1999/9/117-9/the-crucifixion>

(**Hubbard, Walton, "The crucifixion and the resurrection"**, *Sentinel* Vol. 55 (14 November 1953), p. 1989.)

JSH-Online: <https://sentinel.christianscience.com/issues/1953/11/55-46/the-crucifixion-and-the-resurrection>

(**Fiuty, Kristin K., "Are we faithful to both cross and resurrection?"**, *Journal* Vol. 109 (April 1991), p. 2.)

JSH-Online: <https://journal.christianscience.com/issues/1991/4/109-4/are-we-faithful-to-both-cross-and-resurrection>

MUSIC VIDEO "Via Dolorosa." The song tells the story of Jesus journey carrying his cross down the Via Dolorosa to the hill of Golgotha, sung by Sandi Patty [YouTube](#)

23 And they gave him to drink wine mingled with myrrh: but he received it not. (KJV)

(**NLT**) They offered him wine drugged with myrrh, but he refused it.

COMMENTARY: "It is difficult to say for certain who gave Jesus this drink of *wine mixed with myrrh* (e.g., the executioner, or perhaps women from Jerusalem). In any case, whoever gave it to him most likely did so in order to relieve his pain, but Jesus was unwilling to take it." (**New English Translation notes**)

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. (KJV)

(**TPT**) They nailed his hands and feet to the cross. The soldiers divided his clothing among themselves by rolling dice to see who would win them.

ILLUSTRATION: "The garments divided by casting lots," James Tissot [Image](#)

COMMENTARY: "There were four kinds of crosses, (i) the *crux simplex*, a single stake driven through the chest or longitudinally through the body; (ii) the *crux decussata* (x); (iii) the *crux immissa* (†); and (iv) the *crux commissa* (T). From the mention of the title placed over the Saviour's Head, it is probable that His cross was of the third kind, and that He was laid upon it either while it was on the ground, or lifted and fastened to it as it stood upright, His arms stretched out along the two cross-beams, and His body resting on a little projection, *sedile*, a foot or two above the earth. That His feet were nailed as well as His hands is apparent from Luke 24:39-40." (**Cambridge Bible for Schools and Colleges (CAMB)**) "A quotation from Psalm 22:18 about dividing garments identifies the fate of Jesus at the cross with that of the suffering righteous man of Psalm 22, thus indicating that the shameful death of Jesus fulfills the prototype of the suffering righteous man." (**The Pillar New Testament Commentary (PNTC)**, p472) "Grk "by throwing the lot" (probably by using marked pebbles or broken pieces of pottery). A modern equivalent, "throwing dice," was chosen here because of its association with gambling. A term for "dice" is particularly appropriate." (**New English Translation notes**)

25 And it was the third hour, and they crucified him. (KJV)

(**NET**) It was nine o'clock in the morning when they crucified him.

COMMENTARY: "And they crucified him'. The simple indicative of the verb and the utter austerity of the statement ground the central act of redemption in a historical fact....Jews reckoned time beginning with sunrise at 6 A.M.; hence the 'third hour' puts the crucifixion at 9 A.M." (**The Pillar New Testament Commentary (PNTC)**, p472) *The third hour*) Most scholars reject this time indicator in Mark, as NICNT reports. "Nine o'clock in the morning is problematic. Not only is this statement irreconcilable with John.19:14, where it is said that Pilate

pronounced his verdict 'about the sixth hour' (noon), but it appears to be out of sequence in the Marcan context. Mark stated the fact of Jesus' crucifixion in verse 24a, and then proceeded to describe the division of clothing by the soldiers following his execution. The reference to the fact of the crucifixion once more in verse 25 appears an unnecessary duplication of information just provided. It conveys the impression of an afterthought. The absence of a parallel in either Matthew or Luke can be satisfactorily explained only by the conjecture that the two evangelists did not find this verse in the copy of Mark used by them." ***The New International Commentary on the New Testament (NICNT)***

METACOMMENT: "According to both Matthew and Mark, Jesus preached the gospel of the kingdom of God before he was crucified. The crucifixion could not therefore be included in his gospel (good news) of the kingdom of God. The real cross which Jesus bore, and which every follower of our Master must also bear till he has overcome the world, the flesh, and the devil is, as Mrs. Eddy writes on page 50 of *Science and Health*, "the world's hatred of Truth and Love." Christian Science teaches how to overcome sin and its effects through the spiritual understanding of Life, Truth, and Love." (Tennant—Dalbeattie, Charles W. J., "*In the report of a recent sermon there is a reference to...*", *Sentinel* Vol. 19 (4 August 1917), p. 969.)

JSH-Online: <https://sentinel.christianscience.com/issues/1917/8/19-49/in-the-report-of-a-recent-sermon-there-is-a-reference-to>

26 And the superscription of his accusation was written over, THE KING OF THE JEWS. (KJV)

(TPT) Above his head they placed a sign with the inscription of the charge against him, which read, "This is the King of the Jews."

ILLUSTRATION: "Superscription of his accusation – 'THE KING OF THE JEWS'" [Image](#)

COMMENTARY: "Mention of the *inscription* is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners' point of view." (***New English Translation notes***)

METACOMMENT: "The rejection and crucifixion of Truth — Christ — is going on to-day. As of old, Truth is reckoned with transgressors. We often see sentences like this: "Pantheism, Theosophy, Christian Science, Spiritualism, Mind-cure etc." These robbers of man's rights and inheritance, cloud the glory of the risen Saviour; but the cloud will pass away, and the glory of the Sun (Son) will seem all the brighter after the clouds. Pilate was inspired to crown Jesus with his true title, King of the Jews King — of the Judeans,— see "Judah" *Science and Health*, 568. It was written in different languages, for all tongues must learn to read the *title* clear. The "whole garment," was the robe of righteousness which he alone has worn. The directions for obtaining this garment are given in *Science and Health*, and each one must obtain it for himself. Even here, however, there is danger that only half of the recipe will be taken; some saying, "I like the Theology— of Christian Science, but don't care much for the healing;" others, "I like the healing, but don't want the Theology." If the garment is divided, we shall be only little better off than before. In fact, the true garment cannot be divided; for the *right* understanding of the Theology of Christian Science is the healing power. Many are casting lots for the garment, saying, "lo here! and lo there!"; but in due time, and as each is ready, it will be revealed to all where and what it is. We shall never wear it, 'till the last claim of life in matter, and intelligence within a scull, has given place to the realization of life and intelligence in divine Principle." (***"Open Letters"***, *Journal* Vol. 9 (February 1892), p. 464.)

JSH-Online: <https://journal.christianscience.com/issues/1892/2/9-11/open-letters>

27 And with him they crucify two thieves; the one on his right hand, and the other on his left. (KJV)

(NET) And they crucified two outlaws with him, one on his right and one on his left.

ILLUSTRATION: "Jesus and the two malefactors," [Image](#)

COMMENTARY: "The cross upon which Jesus hung was situated between the crosses of two other men. The crime for which they had been convicted and executed may also have been high treason. Roman law

distinguished between theft (*furtum*) and robbery (*rapina*, theft combined with violence), but neither of these crimes was regarded as a capital offense. The term used by Mark to describe them can legitimately be translated “robbers” (see on Ch. 14:48), but it is more probable that it designates men guilty of insurrection (as in John 18:40). In Josephus it is constantly used for the Zealots, who committed themselves to armed conflict against Roman rule on the principle that God alone was sovereign in Israel. Josephus’ intention was to brand the Zealots as an illegal movement composed of a criminal constituency. He reports that the Romans crucified the Zealots they captured, which indicates that they were treated as serious political offenders. The execution of these men with Jesus, who was crucified in accordance with the law of high treason, suggests that they had been seized in connection with the insurrection mentioned in Mark 15:7 and were tried and sentenced under the same statute.” (***The New International Commentary on the New Testament (NICNT)***) “Jesus’ position between the two insurrectionists (John 18:40), perhaps cohorts of Barabbas, portrayed Him as the chief offender. The soldiers probably put Jesus in this position as a further insult to the Jews as well as to Jesus.” (***Expository Notes (CONSTABLE)***)

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. (KJV)

(VOICE) [And the Hebrew Scripture was completed that said, “He was considered *just another* criminal.”]

COMMENTARY: “Most later MSS add 15:28...It was almost certainly not an original part of Mark’s Gospel.” (***New English Translation notes***) “And the Scripture was fulfilled, which says, ‘And he was reckoned with lawless persons.’ This verse quotes part of Isaiah 53:12.” (***Word Biblical Commentary (WBC)***) J. C. Ryle ends: “Let us leave the passage with a deep sense of the enormous debt which all believers owe to Christ Jesus. Through his condemnation, they have acquittal--through His sufferings, peace—through His shame, glory—through His death, life.” (***J. C. Ryle Expository Thoughts on the Gospels (RYLE)***)

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, (KJV)

(MOFF) Those who passed by scoffed at him, nodding at him in derision and calling, “Ha! You were to destroy the temple and build it in three days!

COMMENTARY: “*And they that passed by railed on him, wagging their heads.* Here was another fulfilment of prophecy, and another aggravation of the misery of Christ. “All they that see me laugh me to scorn they shoot out the lip, they shake the head saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighteth in him” (Ps. 22:7, 8). The torment of crucifixion itself was terrible; but it was a still greater torment to the Crucified to be insulted in his agony. Our Lord may well have had these words in his mind, “They persecute him whom thou hast smitten, and they tell of the sorrow of those whom thou hast wounded” (Ps. 69:26). *They that passed by.* Calvary was probably near to one of the thoroughfares leading to the city; so that there would be a continual stream of persons passing to and fro; more especially at this time, when Jerusalem was thronged with visitors. And no doubt the words of the accusation against him in its incorrect form would pass freely from mouth to mouth, *Ha! thou that destroyest the temple, and buildest it in three days, save thyself.*” (H. D. M. Spence-Jones, ed., *St. Mark*, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 307–308.)

METACOMMENT: “Christian Science acknowledges that Christ Jesus has come in the flesh. It declares for the divinity of the Christ and the humanity of Jesus in many places throughout its textbook, “Science and Health with Key to the Scriptures” by Mary Baker Eddy. Our Master, referring to his temporal body, said, “Destroy this temple, and in three days I will raise it up.” This shows clearly that he was conscious that his spiritual self did not live in a material body, but was “outside of all material selfhood” (Science and Health, p. 476). Christian Science does not deny the crucifixion, the atonement, or the resurrection, but explains them in such a way that all may understand.” (**Tennant, Charles W. J., “Jesus was a human personality who was visible and...”**, Sentinel Vol. 19 (27 January 1923), p. 427.)

JSH-Online: <https://sentinel.christianscience.com/issues/1923/1/25-22/jesus-was-a-human-personality-who-was-visible-and>

30 Save thyself, and come down from the cross. (KJV)

(NEB) Come down from the cross and save yourself!

COMMENTARY: “The final, ironic touch is the taunt of the bystanders and the Jewish authorities for Jesus to try to save himself and to come down from the cross that they might believe that he is the Messiah. This taunt both reveals their distorted notion about what truly constitutes the work of God’s servant, the Messiah, and points to the very heart of what Jesus’ work is. The taunters say, **He saved others,...but he can’t save himself!** and unknowingly state the very truth of the crucifixion. Jesus’ death is a ‘ransom’ for others, and precisely in order to save these **others** he must not and cannot save himself.” (*New International Bible Commentary* (NIBC))

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. (KJV)

(NRSV) In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself.

COMMENTARY: “Apparently the religious leaders had followed the executioners out to Golgotha, eager to see their plot finally completed in Jesus’ death. Not content to have brought him to an unjust death, they also mocked him as they talked among themselves. They mockingly dismissed his healings and miracles because even though he saved others, he could not save himself.” (*Life Application New Testament Commentary* (LANTC))

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. (KJV)

(MOFF) Let 'the Christ,' 'the king of Israel' come down now from the cross! Let us see that and we will believe!" Those who were crucified with him also denounced him.

COMMENTARY: “When to the words “Let the Christ, the king of Israel, now come down from the cross” the chief priests and scribes add these others: “that we may see and believe,” they are uttering a gross untruth. If healing all kinds of diseases, restoring sight to those born blind, cleansing lepers, and even raising the dead, if these works of power and grace, all of them performed in fulfillment of prophecy!, did not cause them to believe in Jesus, but rather hardened their hearts so that they hated him for it, would a descent from the cross have caused them to accept him as their Lord and Savior? Of course not! We are reminded of the words found in the parable of The Rich Man and Lazarus: “If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead” (Luke 16:31).” (*Baker Exegetical Commentary on the New Testament* (BECNT))

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. (KJV)

(NEB) At midday darkness fell over the whole land, which lasted till three in the afternoon;

COMMENTARY: “This imagery has parallels to the Day of the Lord: Joel 2:10; Amos 8:9; Zeph 1:15.” (*New English Translation notes*) “During the crucifixion “at the sixth hour darkness came over the whole land until the ninth hour.” All three Synoptists accompany the death of Jesus on the cross with several portents, the first of which is darkness from 12:00 noon until 3 p.m. The ancients were familiar with accounts of extraordinary occurrences accompanying the deaths of human luminaries. Rabbinic literature records strange and fantastic accounts of events at the deaths of famous rabbis—including the appearance of stars at midday, the weeping of statues, lightning, thunder, and even the dividing of the Sea of Tiberias. Likewise, at least two Roman writers record that at the death of Julius Caesar a comet shone for seven successive days.⁵⁷ These and similar portents were usually regarded as divine eulogies honoring the noble dead. For Mark, however, the darkness at midday

is not a divine eulogy but something ominous and evil, like the plague of darkness over Egypt at the hardening of Pharaoh's heart (Exod 10:21–23) or even the darkness of chaos before creation (Gen 1:2). The darkness at the crucifixion cannot be well accounted for by natural phenomena: solar eclipses do not occur when the moon is full at Passover; nor is a dust storm likely during the wet spring season. According to Mark, the darkness at the crucifixion is portrayed as an eschatological judgment of God, as in Amos 8:9, “‘In that day,’ declares the Sovereign Lord, ‘I will make the sun go down at noon and darken the earth in broad daylight.’” The emphasis on darkness covering “the whole land” has universal connotations: the whole earth (*gē* in Greek means “earth” as well as “land”) is implicated in Jesus’ death, not just the Jews.” (James R. Edwards, *The Gospel according to Mark, The Pillar New Testament Commentary* (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 475.)

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? (KJV)

(LAMSA) And at the ninth hour, Jesus cried out with a loud voice, and said, Eli, Eli, Lmana, shabachthani! which means, My God, my God, for this I was kept!

(PHIL) and at three o'clock Jesus cried out in a loud voice, 'My God, my God, why have you forsaken me?'

PRONUNCIATIONS: “Eloi, Eloi, lama sabachthani (ee'loh-i ee'loh-i lah'muh suh-bahk'thuh-nee),” [Audio](#) (*Harper Collins Bible Pronunciation Guide (HCBP)*).

COMMENTARY: Jesus spoke in Aramaic. Psalm 22:1 is the source, and Mark translates it exactly: “My God, my God, why hast thou forsaken me?” “It is generally supposed that our blessed Lord, continually praying upon his cross, and offering himself a sacrifice for the sins of the whole world, recited the whole of the psalm (22) of which these are the first words, that he might show himself to be the very Being to whom the words refer; so that the Jewish scribes and people might examine and see the cause why he would not descend from the cross; namely, because this very psalm showed that it was appointed that he should suffer these things.” (H. D. M. Spence-Jones, ed., *St. Mark*, vol. 2, *The Pulpit Commentary* (London; New York: Funk & Wagnalls Company, 1909), 308.) “The cross reveals that things are never what they seem in our world. It seems as if God is absent. But Henri Nouwen writes: ‘Where God’s absence was most loudly expressed, God’s presence was most profoundly revealed.’ No one can go through life and not feel this isolation from humans and from God at times. It seems as if the high priests have won. God remains in control and accomplishes God’s purposes, planned from creation. The cross reveals a new way of life.” (*The NIV Application Commentary (NIVAC)*)

AN ALTERNATIVE INTERPRETATION: According to Aramaic scholar, Dr. George Lamsa (“Idioms of the Bible Explained and a Key to the Original Gospels,” 1985) the quote correctly appears in the Aramaic manuscripts as, “Eli, Eli, lemana shabakthani” (“My God, My God, **for this is my purpose** [alt. was spared] [alt. this was my destiny.]”). “All Bibles, other than Lamsa's version, tell us that from the Cross, Jesus (quoting Psalm 22:1) cried out, “My God, My God, why have You forsaken Me?” (See Matthew 27:46) This verse has undoubtedly disturbed people for centuries, and no wonder - it is extremely unlikely that Jesus ever felt utterly abandoned by God while He was hanging on the Cross. The Messiah had been promised His Father's abiding Presence! Nothing happened to Jesus that He was not mentally prepared for. He told His disciples in advance what to expect: He would be mocked, spat upon, beaten, and killed, but that three days later He would rise again. (Mark 10:34) He also said to them, “You will be scattered...and will leave Me alone. And yet I am not alone, because The Father is with Me.” (John 16:32) Was Jesus mistaken? Or is the translation inaccurate? “Eli, Eli, lama sabachthani?” (“My God, My God, why have You forsaken Me?”) correctly appears in the Aramaic manuscripts as, “Eli, Eli, lemana shabakthani” (“My God, My God, for this I was spared [this was my destiny.]”) Indeed! At different times mobs had attempted to kill Jesus, but He was always SPARED because it was His Will and His DESTINY to take mankind's sins to the Cross to be washed clean in His Blood. The Aramaic phrases are so similar that it is easy to understand how the mistake was made, but the meanings are worlds apart, and Lamsa's version is much more consistent with the Mission of The Christ. Trying to correlate the mistranslation,

Christian theologians have been forced to create a flimsy dogma (Jesus being separated from God while descending into hell) in order to cover for this improbable utterance from our Lord while He was suffering on the Cross. Lamsa resolves this dilemma in a far more satisfactory manner. Furthermore, according to the Aramaic Scriptures, Psalm 22:1 doesn't read, "Why have You forsaken Me?" in the first place, but rather, 'Why has thou let Me to live?'" (Stephen T. McCarthy [reference](#))

METACOMMENT: "It is not improbable that at the hour of our Master's supreme struggle, the crucifixion, he was aided in holding steadfastly to the spiritual verities by means of repeating from the psalms to himself; for it is to be noted that the words, "My God, my God, why hast thou forsaken me?" are part of the first verse of the twenty-second psalm. Every one present there, except Christ Jesus, saw in the crucifixion nothing but the defeat and utter failure of the one from whom so much had been expected by his followers, and so it was natural for them to hear and record as his own thought and expression these words quoted from the psalms.... Certainly personal sense would have had Jesus believe that God had forsaken him; for, as Paul writes, he "was in all points tempted like as we are," but the apostle straightway adds, "yet without sin;" in other words, the great Master was tempted in every conceivable way, but he never yielded to, nor was deceived by, these temptations. It was necessary during his times of struggle for Jesus to employ fully his marvelous spiritual understanding, his Christ endowment, that the evil suggestions based on the false, fleshly sense might be corrected and reversed. In that wonderfully clear exposition of our Master's struggle and triumph given in the chapter entitled Atonement and Eucharist in "Science and Health with Key to the Scriptures" these are mentioned; but, as a matter of fact, the Master was even then standing on the very threshold of complete victory over "the last enemy," although his triumph was not seen by others until after the resurrection." (Booth, W. Stuart, "*Declaring the Truth*", *Sentinel* Vol. 20 (29 June 1918), p. 865.)

JSH-Online: <https://sentinel.christianscience.com/issues/1918/6/20-44/declaring-the-truth>

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. (KJV)

(NLT) Some of the bystanders misunderstood and thought he was calling for the prophet Elijah.

COMMENTARY: "Perhaps the crowd thought Jesus was *calling for Elijah* because the exclamation "my God, my God" (i.e., in Aramaic, *Eloi, Eloi*) sounds like the name Elijah." (***New English Translation notes***)

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. (KJV)

(NRSV) And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down."

COMMENTARY: *vinegar*) "*Sour wine* refers to cheap wine that was called in Latin *posca*, a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and was probably there for the soldiers who had performed the crucifixion." (***New English Translation notes***) "Hoping to see a miracle of deliverance at the final moment, someone "filled a sponge with wine vinegar" and gave it to Jesus. The "stick" (Gk. *kalamos*) that extends the sponge to Jesus is the same instrument with which the soldiers beat Jesus in v. 19. It is of no more use to Jesus as an olive branch of comfort than it was as an instrument of pain....Perhaps as a gesture of compassion, the drink is offered to Jesus. The drink, however, recalls for Mark the "gall" of Ps 69:21, "They put gall in my food and gave me vinegar for my thirst" (so, too, *Gospel of Peter* 16). It is cruel comfort to the righteous man in distress, symbolizing the bitterness of Jesus' mockery from humanity and his rejection by God." (James R. Edwards, *The Gospel according to Mark, The Pillar New Testament Commentary* (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 477.)

37 And Jesus cried with a loud voice, and gave up the ghost. (KJV)

(LAMSA) But Jesus cried with a loud voice, and the end came.

(MOFF) But Jesus gave a loud cry and expired.

COMMENTARY: NICNT points out: “Jesus maintained consciousness to his last breath; in the moment of death, an inarticulate cry burst from his throat. The strength of the cry indicates that he did not die the ordinary death of those crucified, who normally suffered long periods of complete exhaustion and unconsciousness before dying.” (*The New International Commentary on the New Testament (NICNT)*)

38 And the veil of the temple was rent in twain from the top to the bottom. (KJV)

(TPT) At that moment the veil in the Holy of Holies was torn in two from the top to the bottom.

COMMENTARY: “The tearing of the temple veil is a picture of what Jesus’ death has accomplished. The temple sanctuary is divided into two sections: the holy place and the most holy place. The most holy place is a chamber so sanctified that only the high priest can enter—and then only once a year. There God’s presence is manifest on earth. A long curtain divides the two areas, and at the moment of Jesus’ death it is torn in two. The veil that serves as a means to protect everyone but the high priest from the power of God’s presence is no longer needed because Jesus, on account of His sacrificial death, gives everyone access to God. Only God Himself can rip the curtain in two “from top to bottom,” opening the way for people to come into His presence.” (*The Voice Commentary*)

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. (KJV)

(TPT) When the Roman military officer who was standing right in front of Jesus saw how he died, he said, “There is no doubt this man was the Son of God!”

centurion: See the [Bible Character Notes](#)

COMMENTARY: “A *centurion* was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a *centuria* of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions throughout the region may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like the apostle Paul did (cf. Acts 22:28).” (*New English Translation notes*) Hobbs recalls: “Some scholars insist that a pagan Roman would not call Jesus ‘the Son of God.’ We may understand the centurion as saying that Jesus was who He claimed to be.” (Hobbs, Herschel H., *An Exposition of the Gospel of Mark* (Grand Rapids: Baker, 1970))

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (KJV)

(NEB) A NUMBER OF WOMEN were also present, watching from a distance. Among them were Mary of Magdala, Mary the mother of James the younger and of Joseph, and Salome,

Mary Magdalene; Mary mother of James the younger and Joseph (Joses); Salome: See the [Bible Character Notes](#)

PRONUNCIATIONS: “Joses, (joh’siz) Greek Joseph, one of Jesus’ brothers” [Audio](#); “Salome (suh-loh’mee)” [Audio](#) (*Harper Collins Bible Pronunciation Guide (HCBP)*)

COMMENTARY: The three women are identified in the last part of this verse as WBC mentions: “Mary Magdalene is so named because she is from the town of Magdala. ‘Mary the mother of James the younger and of Joses.’ ‘Salome’—if we follow the Matthean parallel, then this Salome might be the otherwise unnamed ‘mother of the sons of Zebedee’ (Matt.27:56). The evangelist must prepare for the discovery of the empty tomb in 16:1-8, so he appends the notice of the women who observe all that happened.” (*Word Biblical Commentary (WBC)*)

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. (KJV)

(NET) When he was in Galilee, they had followed him and given him support. Many other women who had come up with him to Jerusalem were there too.

COMMENTARY: “*Women looking on*. Here Mark specifically mentions the group of women disciples, some of them wealthy, who had followed Jesus from Galilee, and had apparently supported the apostolic group from their worldly wealth (41). They were watching the cross *from afar* (40), as both safety and Jewish convention demanded. They seem to have corresponded roughly to the ‘inner circle’ of the twelve, as distinct from the larger number of ‘followers’ (men or women) in the metaphorical sense, who remained living at home. This same group of women was to share in the witness to the burial of Jesus (47), to bring loving gifts of spices to the tomb (16:1), and to hear the first news of the resurrection (16:5–6) and the command to witness (16:7). In the current debate within the church on the ministry of Christian women, it is interesting to see this group, roughly the counterpart of the twelve, already engaged in a distinct, but just as real, ministry. Mark, as often, does not theorize: he simply records the fact that two at least of these women were ‘witnesses’ of Christ’s death, his burial, and the empty tomb, even though official Judaism would not accept as legal the evidence of women (Lane). This cannot be accidental: God has accepted, indeed, chosen them as witnesses for the most important events of history.” (R. Alan Cole, *Mark: An Introduction and Commentary*, vol. 2, **Tyndale New Testament Commentaries** (Downers Grove, IL: InterVarsity Press, 1989), 330–331.)

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, (KJV)

(VOICE) Evening came. The crucifixion had taken place on preparation day, Friday, before the Jewish Sabbath began *at sundown*.

COMMENTARY: “Mark hastened to explain for his Gentile readers/hearers the Jewish technical term ‘Preparation Day.’ The Jewish Sabbath was Saturday; therefore the Preparation Day was Friday. Here is a clear indication that Jesus [was crucified] on Friday. The word ‘evening’ refers to the hour or two before and after sunset. Here it is obviously the hour or two before sunset when the Jewish Sabbath began. The burial had to be completed before sunset in order not to profane the Sabbath and to comply with Deuteronomy 21:22-23: ‘If a man guilty of a capital offense is put to death and his body is hung on a tree, you must not leave his body on the tree overnight. Be sure to bury him that same day....You must not desecrate the land.’” (**The New American Commentary (NAC)**, p265) “The verse explains the urgency of the action of Joseph in interviewing Pilate; there was no time to be lost.” (Taylor, Vincent, *The Gospel According to St. Mark* (New York: St. Martin’s, 1966))

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. (KJV)

(AMP) Joseph, he of Arimathea, noble and honorable in rank and a respected member of the council (Sanhedrin), who was himself waiting for the kingdom of God, daring the consequences, took courage and ventured to go to Pilate and asked for the body of Jesus.

“Joseph of Arimathaea”: See the [Bible Character Notes](#)

PRONUNCIATION: “Arimathaea (air’uh-muh-thee’uh), a Hellenized form of the Hebrew Ramah, home of Joseph, identified with modern Rentis (fifteen miles east of Jaffa),” [Audio](#) (**Harper Collins Bible Dictionary (HBD)**).

COMMENTARY: “Joseph of Arimathea is described as ‘a respected member of the council who was also himself looking for the kingdom of God’. Mark does not call Joseph a disciple; these have all forsaken Jesus and fled. But Joseph is doing what a follower of Jesus should do; he is looking for (waiting for, looking forward to, living in hope of seeing) the Kingdom of God. Joseph’s expectancy is not merely passive. He ‘took courage (Mark only) and went to Pilate and asked for the body of Jesus.’ He does what he can at the risk of his own reputation. Jesus has at least one courageous follower among leading members of the religious establishment that condemned him.” (**Interpretation, a Bible commentary for teaching and preaching (IBC)**, p281) “The *kingdom of God* is a major theme of Jesus’ teaching. The nature of the kingdom of God in the NT and in Jesus’ teaching

has long been debated by interpreters and scholars, with discussion primarily centering around the nature of the kingdom (earthly, heavenly, or both) and the kingdom's arrival (present, future, or both). An additional major issue concerns the relationship between the kingdom of God and the person and work of Jesus himself." "Asking for the body of Jesus was indeed a bold move on the part of Joseph of Arimathea, for it clearly and openly identified him with a man who had just been condemned and executed, namely, Jesus. His faith is exemplary, especially for someone who was a member of the council that handed Jesus over for crucifixion (cf. Luke 23:51). He did this because he sought to give Jesus an honorable burial." (*New English Translation notes*)

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. (KJV)

(*TPT*) Pilate was amazed to hear that Jesus was already dead, so he summoned the Roman officer, who confirmed it.

Pilate: See the [Bible Character Notes](#)

COMMENTARY: "The material in verses 44–45 is not found in the Matthean and Lukan parallels. Pilate was surprised because it often took two or three days for crucified persons to die. The centurion was probably the same as the one in v. 39." (James A. Brooks, *Mark*, vol. 23, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1991), 266.)

45 And when he knew it of the centurion, he gave the body to Joseph. (KJV)

(*NLT*) The officer confirmed that Jesus was dead, so Pilate told Joseph he could have the body.

ILLUSTRATION: "Jesus is buried in the sepulchre," engraving by Gustave Dore (1832-1883) [Image](#)

COMMENTARY: "One wonders what answer the centurion gave to Pilate; but although it is tempting to speculate, it was probably only the bare military question and answer, certifying that death had actually taken place. A Roman sergeant had seen too many deaths to be in any uncertainty about such a fact. This, indeed, had been the very reason why a responsible officer had been posted with the squad on duty, in order to certify that the execution had been carried out as commanded. Common soldiers were not above the temptation to accept bribes on such occasions (Matt. 28:12–15)." (R. Alan Cole, *Mark: An Introduction and Commentary*, vol. 2, *Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 1989), 334.)

46 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. (KJV)

(*PHIL*) So Joseph brought a linen winding-sheet, took Jesus down and wrapped him in it, and then put him in a tomb which had been hewn out of the solid rock, rolling a stone over the entrance to it.

COMMENTARY: "The four verbs in rapid succession...contribute to the mood of haste that Mark creates as he describes Joseph trying to get Jesus buried 'on that same day' and before the Sabbath. The 'linen cloth' [*sindon*] was probably just a large piece of cloth like a sheet...There is no mention of washing or anointing Jesus' corpse with perfumes and spices. To tie up Jesus' corpse in a *sindon* was 'the absolute minimum one could do for the dead'. That we are to imagine Joseph doing all these actions by himself is unlikely; we are probably to envision him giving orders to his servants (and thus avoiding for himself ritual defilement from contact with a corpse)...The stone was probably a large flat circular stone that could be rolled into a groove cut out of the rock." (*Sacra Pagina* (SP), p455)

47 And Mary Magdalene and Mary the mother of Joseph beheld where he was laid. (KJV)

(*NLT*) Mary Magdalene and Mary the mother of Joseph saw where Jesus' body was laid.

COMMENTARY: "Two of the women who had been present when Jesus died were observers of his burial," is emphasized by NICNT. "The detail that the women saw the place where Jesus' body was laid to rest is primarily

important because it confirms the identity of the tomb specified in 16:5 with that in which Jesus' body was interred." (***The New International Commentary on the New Testament (NICNT)***)

NOTES:

John 20:1-31

Empty Tomb

(CEB)* ¹ Early in the morning of the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been taken away from the tomb. ² She ran to Simon Peter and the other disciple, the one whom Jesus loved, and said, “They have taken the Lord from the tomb, and we don’t know where they’ve put him.” ³ Peter and the other disciple left to go to the tomb. ⁴ They were running together, but the other disciple ran faster than Peter and was the first to arrive at the tomb. ⁵ Bending down to take a look, he saw the linen cloths lying there, but he didn’t go in. ⁶ Following him, Simon Peter entered the tomb and saw the linen cloths lying there. ⁷ He also saw the face cloth that had been on Jesus’ head. It wasn’t with the other clothes but was folded up in its own place. ⁸ Then the other disciple, the one who arrived at the tomb first, also went inside. He saw and believed. ⁹ They didn’t yet understand the scripture that Jesus must rise from the dead. ¹⁰ Then the disciples returned to the place where they were staying.

Jesus appears to Mary

¹¹ Mary stood outside near the tomb, crying. As she cried, she bent down to look into the tomb. ¹² She saw two angels dressed in white, seated where the body of Jesus had been, one at the head and one at the foot. ¹³ The angels asked her, “Woman, why are you crying?” She replied, “They have taken away my Lord, and I don’t know where they’ve put him.” ¹⁴ As soon as she had said this, she turned around and saw Jesus standing there, but she didn’t know it was Jesus. ¹⁵ Jesus said to her, “Woman, why are you crying? Who are you looking for?” Thinking he was the gardener, she replied, “Sir, if you have carried him away, tell me where you have put him and I will get him.” ¹⁶ Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabbouni” (which means *Teacher*). ¹⁷ Jesus said to her, “Don’t hold on to me, for I haven’t yet gone up to my Father. Go to my brothers and sisters and tell them, ‘I’m going up to my Father and your Father, to my God and your God.’” ¹⁸ Mary Magdalene left and announced to the disciples, “I’ve seen the Lord.” Then she told them what he said to her.

Jesus appears to the disciples

¹⁹ It was still the first day of the week. That evening, while the disciples were behind closed doors because they were afraid of the Jewish authorities, Jesus came and stood among them. He said, “Peace be with you.” ²⁰ After he said this, he showed them his hands and his side. When the disciples saw the Lord, they were filled with joy. ²¹ Jesus said to them again, “Peace be with you. As the Father sent me, so I am sending you.” ²² Then he breathed on them and said, “Receive the Holy Spirit. ²³ If you forgive anyone’s sins, they are forgiven; if you don’t forgive them, they aren’t forgiven.”

Jesus appears to Thomas and the disciples

²⁴ Thomas, the one called Didymus,^[a] one of the Twelve, wasn’t with the disciples when Jesus came. ²⁵ The other disciples told him, “We’ve seen the Lord!” But he replied, “Unless I see the nail marks in his hands, put my finger in the wounds left by the nails, and put my hand into his side, I won’t believe.” ²⁶ After eight days his disciples were again in a house and Thomas was with them. Even though the doors were locked, Jesus entered and stood among them. He said, “Peace be with you.” ²⁷ Then he said to Thomas, “Put your finger here. Look at my hands. Put your hand into my side. No

more disbelief. Believe!" ²⁸ Thomas responded to Jesus, "My Lord and my God!" ²⁹ Jesus replied, "Do you believe because you see me? Happy are those who don't see and yet believe."

The Purpose of John's Book

³⁰ Then Jesus did many other miraculous signs in his disciples' presence, signs that aren't recorded in this scroll. ³¹ But these things are written so that you will believe that Jesus is the Christ, God's Son, and that believing, you will have life in his name.

*(Common English Bible) View text in: [AMP](#) | [GNT](#) | [KJV](#) | [MSG](#) | [NET](#) | [NIV](#) | [NLT](#) | [NRSVUE](#) | [VOICE](#)

COMMENTARY/RESOURCES:

- 1 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. (KJV)**

(TPT) Very early Sunday morning, before sunrise, Mary Magdalene made her way to the tomb. And when she arrived she discovered that the stone that sealed the entrance to the tomb was moved away!

Mary Magdalene: See the [Bible Character Notes](#)

COMMENTARY: "As the lifeless body of Jesus is laid into the virgin tomb, those who witnessed the spectacle retreat into the city that has claimed the lives of so many prophets. All are crushed that their teacher and friend has died such a horrible death. Their hopes are dashed against the rocks of Golgotha. In the first hours of grief, Jesus' followers huddle together in secret in the city, hoping to avoid arrests and executions. They mourn. They grieve. They remember. Three days later, some venture outside the city and return to the place where He was buried. Miraculously, the stone has been rolled back, and the rock-hewn tomb is empty. Has someone taken His body? Are His enemies laying a trap for His followers? Or perhaps—could it be—that the last days have arrived?" **(The Voice Commentary)** "John agrees with the Synoptics that it was **Mary Magdalene** who was the first to find the empty tomb, although John eliminates the other women. Her name suggests that her home was Magdala on the sea of Galilee, southwest of Capernaum...The author does not indicate a reason for her trip to the tomb, unlike the Synoptics, but says it was **on the first day of the week** (i.e., between 6 PM on Saturday and 6 PM on Sunday). **Early, while it was still dark** is usually taken to mean early Sunday morning before sunrise. **Dark** may have symbolic meaning, since the discovery for Mary at least leads her to think only that those of unbelief have done violence to the body." **(Augsburg Commentary on the New Testament (ACNT), p295)**

- 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him. (KJV)**

(MSG) She ran at once to Simon Peter and the other disciple, the one Jesus loved, breathlessly panting, "They took the Master from the tomb. We don't know where they've put him."

Simon Peter; "the other disciple, whom Jesus loved" (John): See the [Bible Character Notes](#)

COMMENTARY: *The other disciple, whom Jesus loved*) This and other verses (13:23; 19:26; 21:2,7,20) contribute to the "Mystery of the Beloved" as NTC mentions. But NTC holds to the traditional view: "It is not at all surprising that Mary, greatly alarmed, ran to Peter and to John. Both would be deeply concerned about Mary's baffling report. John was, moreover, *the disciple whom Jesus loved*." **(New Testament Commentary (NTC))** *We know not where they have laid him*) "Mention is made only of Mary, we may suppose, partly because she was the spokesman of the group and partly because the evangelist intends to give, in greater and more personal detail than the other Gospels, an account of the Lord's appearance to her." **(The Tyndale New Testament Commentaries (TNTC))**

3 Peter therefore went forth, and that other disciple, and came to the sepulchre. (KJV)

(NEB) So Peter and the other set out and made their way to the tomb.

COMMENTARY: "This passage talks a lot about running. Mary ran back to the disciples. Although John made it sound as though they immediately dashed off to the tomb upon hearing her report, Luke gives a slightly different picture: "They did not believe the women, because their words seemed to them like nonsense. Peter, however, got up and ran to the tomb" (Luke 24:11–12a). All this is quite interesting since in first-century Palestinian culture, grown men did not run. In fact, the only other literal New Testament use apart from these verses appears in Matthew 28:8, describing the same event. The disciples had walked hundreds, maybe thousands, of miles with the Lord for three and one-half years. Now an empty tomb accelerated their pace." (Kenneth O. Gangel, *John*, vol. 4, **Holman New Testament Commentary** (Nashville, TN: Broadman & Holman Publishers, 2000), 367.)

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. (KJV)

(NLT) They were both running, but the other disciple outran Peter and reached the tomb first.

COMMENTARY: "The *other disciple* (the 'beloved disciple') ran on ahead more quickly than Peter, so he arrived at the tomb first. This verse has been a chief factor in depictions of John as a young man (especially combined with traditions that he wrote last of all the gospel authors and lived into the reign of Domitian). But the verse does not actually say anything about John's age, nor is age always directly correlated with running speed." (**New English Translation notes**)

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. (KJV)

(PHIL) He stooped and looked inside and noticed the linen cloths lying there but did not go in himself.

COMMENTARY: "In most instances the entrance to such tombs was less than 3 ft (1 m) high, so that an adult would have to bend down and practically crawl inside." "Presumably by the time the beloved disciple reached the tomb there was enough light to penetrate the low opening and illuminate the interior of the tomb sufficiently for him to see *the strips of linen cloth lying there*. The author does not state exactly where the linen wrappings were lying. Sometimes the phrase has been translated "lying on the ground," but the implication is that the wrappings were lying where the body had been. The most probable configuration for a tomb of this sort would be to have a niche carved in the wall where the body would be laid lengthwise, or a low shelf like a bench running along one side of the tomb, across the back or around all three sides in a U-shape facing the entrance. Thus the graveclothes would have been lying on this shelf or in the niche where the body had been." (**New English Translation notes**)

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, (KJV)

(NET) Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw the strips of linen cloth lying there,

COMMENTARY: "It is entirely in line with Peter's usual conduct that although he has been outdistanced by John, once at the tomb he enters before John does." NTC explains: "What John, from the outside looking in, had merely *noticed*, Peter, once inside, *observed*. He naturally saw *more* than John, and saw *more clearly*. And what he saw was truly marvelous. Here were the linen bandages lying very orderly." (**New Testament Commentary (NTC)**)

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. (KJV)

(LAMSA) And the burial napkin which was bound around his head, was not with the linen cloths, but was wrapped up and put in a place by itself.

COMMENTARY: "All that the condition of the graveclothes indicated was that the body of Jesus had not been stolen by thieves. Anyone who had come to remove the body (whether the authorities or anyone else) would not have bothered to unwrap it before carrying it off. And even if one could imagine that they had (perhaps in search of valuables such as rings or jewelry still worn by the corpse) they would certainly not have bothered to take time to roll up the face cloth and leave the other wrappings in an orderly fashion." (*New English Translation notes*)

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. (KJV)

(TPT) Then the other disciple who had reached the tomb first went in, and after one look, he believed!

COMMENTARY: "John does not say what the Beloved Disciple believed," for according to NCB, "He means that he drew the only possible conclusion from the facts, and the reader is expected to be able to do the same. The Disciple has reached Resurrection faith without an appearance of Jesus. John is concerned that *the reader* should believe, and sets the Beloved Disciple before him as the first example for him to follow. *His* kind of faith will be commended by the risen Jesus himself." (*New Century Bible Commentary (NCB)*)

9 For as yet they knew not the scripture, that he must rise again from the dead. (KJV)

(TPT) For until then they hadn't understood the Scriptures that prophesied that he was destined to rise from the dead.

COMMENTARY: "At this time neither Peter nor the beloved disciple had understood the *scripture* concerning the resurrection." "Verse 9 is a parenthetical note by the author. The author does not explicitly mention what OT *scripture* is involved (neither does Paul in 1 Cor 15:4, for that matter). The resurrection of the Messiah in general terms may have been seen in Isa 53:10-12 and Ps 16:10. Specific references may have been understood in Jonah 1:17 and Hos 6:2 because of the mention of "the third day." Beyond this it is not possible to be more specific." (*New English Translation notes*)

10 Then the disciples went away again unto their own home. (KJV)

(TPT) Puzzled, Peter and the other disciple then left and went back to their homes.

COMMENTARY: "Perplexed, John and Peter left and went home. They "believed" in something miraculous; that is, they did not fear that Jesus' body had been stolen, as Mary had, but they did not know for sure what they believed or what they should do next. So they just went home. Later, they joined with the other disciples behind locked doors (see John 20:19)." (*Life Application New Testament Commentary (LANTC)*)

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, (KJV)

(TPT) Mary arrived *back at the tomb*, broken and sobbing. She stooped to peer inside, and through her tears

COMMENTARY: NCB notes this seems to be the second time Mary visited the tomb. "It is possible to get around the difficulty by imagining that she followed the two disciples back to the tomb. She has come to the tomb to give vent to her grief." (*New Century Bible Commentary (NCB)*) "Mary was determined to find out what had happened to the body of Jesus; she reckoned, probably, that if she stayed around someone might come along who could give her the information she wanted. As she stood there weeping, she bent down and looked into the tomb, as the beloved disciple had done." (Bruce, FF, *The Gospel of John*, Grand Rapids, MI: Wm B Eerdmans, 1983, p387)

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. (KJV)

(TPT) she saw two angels in dazzling white robes, sitting where Jesus' body had been laid—one at the head and one at the feet!

ILLUSTRATION: "Angels at the tomb," [Image](#)

COMMENTARY: "In all cases the appearance is of angelic beings, for 'shining white garments are the symbol of the heavenly world'. The presence of the angels is a witness that the powers of heaven have been at work here. Their position in the tomb, one at the head and the other at the feet where Jesus had lain, is a reminder of the silent testimony of the grave clothes, but of another order; it witnesses that *God*, not robbers, has taken Jesus, for a purpose yet to be revealed." (*Word Biblical Commentary (WBC)*, p374)

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. (KJV)

(PHIL) The angels spoke to her, "Why are you crying?" they asked. "Because they have taken away my Lord, and I don't know where they have put him!" she said.

COMMENTARY: "The angels speak to her with great compassion...This is in striking contrast with the angels' triumphant announcement of the resurrection recorded in the Synoptics. In the face of this grief the angels do not bombard her with good news but rather ask the question that can lead to the healing word. Mary's answer shows that she is totally focused on the fact that Jesus' body is missing. He is still her *Lord* even though he is dead; her loyalty is still fixed on him. In saying she does not know where they *have put him*, she seems to assume that Joseph of Arimathea had his workmen move Jesus to a more permanent site." (*The IVP New Testament Series (IVP)*, p475)

METACOMMENT: "Why, indeed! Had she not just before witnessed the greatest tragedy the world has ever known? Had not hope been quite blotted out by the death of the one who had promised eternal life to all his followers? Before she had time, perchance, to comprehend the angels' question, the beloved Master himself stood before her, and his greeting was the very same. She was also bidden to go and tell the brethren—all who would listen—that his Father was their Father, his God their God; and it is to this glorious assurance that Christian Scientists cling in all their efforts to rise with Christ until, as Paul says, mortality shall 'be swallowed up of life.'" (*Knott, Annie M., "Immortality", Sentinel* Vol. 13 (19 November 1910), p. 230.)

JSH-Online: <https://sentinel.christianscience.com/issues/1910/11/13-12/immortality>

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. (KJV)

(VOICE) After uttering these words, she turned around to see Jesus standing before her, but she did not recognize Him.

ILLUSTRATION: "Jesus appears to Mary Magdalene," [Image](#)

COMMENTARY: "No answer of the angels is recorded. Perhaps Mary withdrew abruptly. She may have heard a movement behind her. Or, as many commentators from Chrysostom down have held, the angels may have made some motion at the sight of the Lord behind Mary. We do not know. But she turned right around and saw Jesus standing there. Why she did not recognize him is not said.... There seems to be something different about the risen Jesus so that he was not always recognized." (*The New International Commentary on the New Testament (NICNT)*, p740)

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. (KJV)

(NRSV) 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."

COMMENTARY: Mary's idea that he might be **the gardener** is simply derived from the setting of the tomb in a garden; this is John's favourite device of literal misunderstanding, given a new kind of application. The gardener would be a neutral person, not identified either with the disciples or with the hostile Jews. It is most unlikely that he would remove the body, but Mary is clutching at a straw." (*New Century Bible Commentary (NCB)*, p605) "By including the question, 'Whom are you looking for?' Jesus is implying that Mary's focus should be on someone, not on something (i.e., a corpse). She wants to know where *it* is, and Jesus responds by speaking about a living person. Yet Mary's thoughts are still so riveted on the past and on the body that she makes the colossal and ironic error of mistaking Jesus for the gardener who may have moved the body." (*Witherington, Ben, III, John's Wisdom*, Louisville, KY: Westminster John Knox Press, 1995, p330-1)

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. (KJV)

(**CEB**) Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabbouni" (which means *Teacher*).

PRONUNCIATION: "Rabboni (ra-boh'ni)," [Audio](#) (*Harper Collins Bible Pronunciation Guide (HCBP)*)

COMMENTARY: "The angels may have made some motion at the sight of the Lord behind Mary," as NICNT (1995) says. "She was looking for a corpse whereas she should have been seeking a person. The risen Christ utters but one word, her name. When the Good Shepherd calls his sheep they know his voice." (*The New International Commentary on the New Testament (NICNT)*) "Rabboni could mean 'my dear teacher,' and such endearment would be in keeping with Mary's attachment to Jesus. But the term is not always used so, and John simply translates it *teacher*. Jesus calls her by the name he used for her before, and she responds with the title she used before." (*The IVP New Testament Series (IVP)*, p476)

METACOMMENT: "As she turned from the tomb, she "saw Jesus standing." "Jesus saith unto her, Woman, why weepest thou? Whom seekest thou?" Mary "knew not that it was Jesus" but supposed him to be the gardener. How often does the Christ speak to men and they know him not. Blessed is he who shall have an open eye and ear, when Christ (Truth) comes, though it be in lowly guise. Said Mary, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." How simple and how beautiful her words. She came to the sepulchre with no thought that she would see the crucified one alive. In this hour of deep bereavement, she was thinking only of loving service. Here was an affection so genuine that it had cast out all fear. Here was a thankfulness so lasting that it craved the sweet boon of service. Heaven hears this unselfed petition. The sun has risen. A new day dawns. The morning light falls full upon the form of him she loves. She hears the first word of Truth's revelation to an awakened consciousness as "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni." Mary had found the risen Christ. O priceless discovery! Ring out, ye bells of heaven, "Death is swallowed up in victory." Henceforth life, and life alone, shall be the eternal heritage of man." (*Tomlinson, Rev. Irving C., "A Story of Gratitude", Journal Vol. 23 (May 1905), p. 80.*)

JSH-Online: <https://journal.christianscience.com/issues/1905/5/23-2/a-story-of-gratitude>

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 to my God, and your God. (KJV)

(**NET**) Jesus replied, "Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

COMMENTARY: "Jesus' reply to her...highlights the change that has occurred in Jesus' relationship with his disciples. In fact, what all of Jesus' resurrection appearances in John 20-21 reveal is that the disciples now find themselves in a transition period in which they cannot revert to their familiar pattern of relating to their Master during his earthly ministry, yet at the same time they cannot fully grasp the nature of the new spiritual relationship with their Lord that soon will be mediated to them by the Holy Spirit. This transitory condition explains the awkwardness that surrounds the interim between the resurrection of Jesus and the sending of the

Spirit.” (*Baker Exegetical Commentary on the New Testament (BECNT)*, p569) “John’s meaning is that the close bond between disciples and teacher cannot be resumed on the old terms. Jesus must proceed to his glorification by ascending to his Father. Precisely, this is what she must report to the company of believers-to-be, ‘my brethren.’” (*Interpretation, a Bible commentary for teaching and preaching (IBC)*, p222-3)

METACOMMENT: “At once the face was illumined, radiant, joyous. And then was given to her a message, the most important ever sent, “Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” Jesus, the Christ, used woman as his messenger. Woman was first to carry the glad tidings that Love was victor, that hate was vanquished, that death had been overcome. The problem of life was solved; and on that Easter morning of long ago our Master completed its solution, proved that Life is supreme. On that Easter morning real Life, the life more abundant, began for all who were willing to acknowledge him as the Way, the Truth, and the Life. Following in this Way, we are led unto the Truth which opens to us Life eternal. Thus are we resurrected from death in sin, resurrected from mere existence into Life. “To know me is life eternal.” “I am the resurrection and the life.” Now, not after what we call death, but *now*, we may enjoy this life more abundant. When we have tasted of this Life, when we have heard the Master’s voice, we know for ourselves the significance of Easter. We know that it means life; radiant, helpful, trustful life, which is animated, guided, strengthened, sustained by God.” (Miller, Ada J., “*The Significance of Easter*”, *Journal* Vol. 17 (April 1899), p. 23.)

JSH-Online: <https://journal.christianscience.com/issues/1899/4/17-1/the-significance-of-easter>

18 **Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her. (KJV)**

(TPT) Then Mary Magdalene left to inform the disciples of her encounter with Jesus. “I have seen the Lord!” she told them. And she gave them his message.

COMMENTARY: “Accepting the commission Jesus gave her, *Mary Magdalene went to the disciples with the news: ‘I have seen the Lord!’ And she told them that he had said these things to her.* She told them first the amazing news that she had seen the Lord, and then communicated his message to them. In the course of just a few verses (11–18), the evangelist has chronicled Mary Magdalene’s movement from grief to joyous belief.” (Colin G. Kruse, *John: An Introduction and Commentary*, vol. 4, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 2003), 373.)

METACOMMENT: “Jesus, the Christ, used woman as his messenger. Woman was first to carry the glad tidings that Love was victor, that hate was vanquished, that death had been overcome. The problem of life was solved; and on that Easter morning of long ago our Master completed its solution, proved that Life is supreme. On that Easter morning real Life, the life more abundant, began for all who were willing to acknowledge him as the Way, the Truth, and the Life. Following in this Way, we are led unto the Truth which opens to us Life eternal. Thus are we resurrected from death in sin, resurrected from mere existence into Life.” (Miller, Ada J., “*The Significance of Easter*”, *Journal* Vol. 17 (April 1899), p. 23.)

JSH-Online: <https://journal.christianscience.com/issues/1899/4/17-1/the-significance-of-easter>

19 **Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. (KJV)**

(PHIL) In the evening of that first day of the week, the disciples had met together with the doors locked for fear of the Jews. Jesus came and stood right in the middle of them and said, “Peace be with you!”

COMMENTARY: The disciples (minus Judas and Thomas) are gathered somewhere in Jerusalem on Easter Sunday evening, when Jesus suddenly appears. “They have gathered together behind closed doors, ‘for fear of the Jews.’ This expression is to be explained on the grounds that the Jews are not regarded here as a people,

but as a community hostile to Christians, from which the disciples (who are also of course Jews by birth) are to be basically distinguished. At the same, time, this is an indication of the relationship of Jews and Christians towards the end of the first century CE. As someone resurrected, Jesus is no longer subject to mundane limitations: that is illustrated by his arrival through closed doors. He greets his disciples with the peace greeting. 'Peace' here has the meaning of Hebrew 'shalom,' that encompasses everything meant by 'health, salvation.'" (*Hermeneia—A Critical and Historical Commentary (HERM)*, p210)

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. (KJV)

(TPT) Then he showed them the wounds of his hands and his side—they were overjoyed to see the Lord with their own eyes!

COMMENTARY: *His hands and his side*) "Jesus' display of his wounded side is something we might have expected, but there has as yet been no mention of wounded hands. 'Nailprints' will occur in verse 25, the only time nails are spoken of in any of the Gospels. The significant point, of course, is that the very person who was crucified is risen." (*Interpretation, a Bible commentary for teaching and preaching (IBC)*) "When the disciples recognized Jesus (now referred to as *the Lord*, cf. Mary's words in v. 18) they were suddenly overcome with joy. This was a fulfillment of Jesus' words to the disciples in the Farewell Discourse (16:20-22) that they would have sorrow while the world rejoiced, but that their sorrow would be turned to lasting joy when they saw him again." (*New English Translation notes*)

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. (KJV)

(VOICE) Jesus: I give you the gift of peace. In the same way the Father sent Me, I am now sending you.

COMMENTARY: Ridderbos thinks: "It is that joy of reunion that in part determines and gives content to the repeated benediction, 'Peace be with you'....He speaks of their mission in immediate connection with his own mission from the Father, which is again related to the unity of the Father and the Son, a unity in which the disciples participate." (*Ridderbos, Herman N., The Gospel according to John*, translated by John Vriend (Grand Rapids: Eerdmans, 1997))

METACOMMENT: "Jesus surely recognized that the call was not to him alone but to his followers also, for he said, "As my Father hath sent me, even so send I you."....The divine call takes on a new significance in the light of its applicability to all mankind. We can all hear the call if we but listen, and the proof of our obedience to it is the evidence we can give of practical accomplishment. Jesus said, "The same works that I do, bear witness of me, that the Father hath sent me." This statement is very significant, for it indicates that Jesus regarded his works as proof of his obedience to the call of Principle. By the same token the healing of all manner of sin and sickness is evidence that our Leader also obeyed the heavenly call. Can we likewise give proof of our obedience?" (*Bowles, Oliver, "The Father hath sent me", Sentinel* Vol. 23 (27 August 1921), p. 946.)

JSH-Online: <https://sentinel.christianscience.com/issues/1921/8/23-52/the-father-hath-sent-me>

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: (KJV)

(FENTON) And having said this, He infused Himself into them, and said, "Receive Holy Spirit.

(LAMSA) And when he had said these things, he gave them courage and said to them, Receive the Holy Spirit.

COMMENTARY: "*He breathed on them* - It was customary for the prophets to use some significant act to represent the nature of their message. In this case the act of breathing was used to represent the nature of the influence that would come upon them, and the source of that influence. When man was created, God breathed into him the breath of life, Genesis 2:7. The word rendered "spirit" in the Scriptures denotes wind,

air, breath, as well as Spirit. Hence, the operations of the Holy Spirit are compared to the wind, John 3:8; Acts 2:2. *Receive ye the Holy Ghost* - His breathing on them was a certain sign or pledge that they would be endowed with the influences of the Holy Spirit." (*Notes on the Old and the New Testaments (BARNES)*) Our Lord in my opinion, must have meant, 'Receive the Holy Ghost as the Spirit of knowledge and understanding.' He now conferred on them a degree of light and knowledge of divine truth. 'Receive the Holy Ghost, open your eyes, and see all things clearly.'" (Ryle, J. C., *Expository Thoughts on the Gospels* (Edinburgh: Banner of Truth, 2001 reprint of 1856 edition))

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. (KJV)

(VOICE) You now have the mantle of God's forgiveness. As you go, you are able to share the life-giving power to forgive sins, or to withhold forgiveness.

COMMENTARY: "The statement by Jesus about forgive or retaining *anyone's sins* finds its closest parallel in Matthew 16:19 and 18:18. This is probably not referring to apostolic power to forgive or retain the sins of individuals (as it is sometimes understood), but to the "power" of proclaiming this forgiveness which was entrusted to the disciples. This is consistent with the idea that the disciples are to carry on the ministry of Jesus after he has departed from the world and returned to the Father, a theme which occurred in the Farewell Discourse (cf. John 15:27; 16:1-4; 17:18)." (*New English Translation notes*)

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. (KJV)

(NLT) One of the twelve disciples, Thomas (nicknamed the Twin), was not with the others when Jesus came.

"Thomas...called Didymus": See the [Bible Character Notes](#) for this week.

PRONUNCIATION: "Didymus (did'uh-mus), 'twin' a Greek name for Thomas." [Audio](#) (*Harper Collins Bible Dictionary* (HBD), p242)

COMMENTARY: "Thomas (both his Aramaic and his Greek names are given...) appears only as a name in the Synoptics, but is fleshed out a little in John. In his previous appearances he has been less a doubter than a loyal but pessimistic and perhaps somewhat obtuse disciple. The rubric 'doubting Thomas' is not entirely fair: had he been present when the risen Christ first manifested himself to the disciples, doubtless he too would have believed. Why he was not present that first Easter day is not told us...." (*The Pillar New Testament Commentary* (PNTC), p656) "The designation of him as **one of the Twelve** is supplied here to emphasize the point that he normally would have been present for the incident recorded in verses 19-23 but was not. The **Twelve** (though now only eleven because of Judas' departure) are still being viewed as a fixed group representing the whole church. Even though Judas has departed, Thomas must be present in order for the revelation to be complete." (*New International Bible Commentary* (NIBC), p350)

25 The other disciples therefore said unto him, We have seen the LORD. 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. (KJV)

(PHIL) The other disciples kept on telling him, "We have seen the Lord", but he replied, "Unless I see in his own hands the mark of the nails, and put my finger where the nails were, and put my hand into his side, I will never believe!"

COMMENTARY: "The fact that all of them, like himself, had never dreamed of Jesus' resurrection, had thought it impossible, and had then been convinced from this unbelief by overwhelming evidence, affects Thomas in an opposite way: he determines to set himself against them all. The more they speak to him and the more they present the facts, the more stubborn Thomas becomes....He challenges the evidence the others present...If he is to believe, he demands two lines of evidence, seeing plus feeling with his own finger and his own hand....Thomas demands what he deems a real test." (*Commentary on the New Testament* (LENSKI), p1380-1)

26 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. (KJV)

(NLT) Eight days later the disciples were together again, and this time Thomas was with them. The doors were locked; but suddenly, as before, Jesus was standing among them. "Peace be with you," he said.

COMMENTARY: "The eight days are to be reckoned inclusively; it was the first day of a new week. The days of the festival of unleavened bread were over, and the disciples were probably preparing to return to Galilee, but held this rendezvous before they set out. The others were no doubt full of expectation this time, but Thomas, not having shared their experience a week before, was skeptical. The appearance of Jesus in front of them, together with his greeting, is recorded in much the same language as before." (Bruce, FF, *The Gospel of John*, Grand Rapids, MI: Wm B Eerdmans, 1983, p393-4)

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. (KJV)

(NLT) Then he said to Thomas, "Put your finger here, and look at my hands. Put your hand into the wound in my side. Don't be faithless any longer. Believe!"

ILLUSTRATION: "Doubting Thomas" Michelangelo Merisi da Caravaggio (1751-1610), [Image](#)

COMMENTARY: "Jesus challenged the skeptic to carry out his test. He knew that Thomas would shrink from the crude and abhorrent literalism. The sight of the wounded hands and side in that transfigured body was enough to banish his doubts and melt his heart. There was a reproach in Jesus' challenge. **Do not be faithless, but believing.**" (*The Interpreter's Bible (IB)*, p799)

28 And Thomas answered and said unto him, My LORD and my God. (KJV)

(MSG) Thomas said, "My Master! My God!"

COMMENTARY: "Thomas' statement *My Lord and my God*, while it may have been an exclamation, does in fact confess the faith which he had previously lacked, and Jesus responds to Thomas' statement in the following verse as if it were a confession." (*New English Translation notes*) "Many interpreters think that Jesus' 'invitation' is intended literally and that Thomas literally complies before making his confession....However, the confession sounds more like a direct and spontaneous reaction to Jesus' appearance and words, which totally overwhelm Thomas." (Ridderbos, Herman, *The Gospel of John*, translated by John Vriend (Grand Rapids: Eerdmans, 1991))

METACOMMENT: "Jesus made a special point of satisfying this disciple's crying need to cognize through the senses, at least what could be humanly perceived, and there was no rebuke to Thomas in particular, but only sorrow and compassion for the density of human thought in the words spoken direct to the one whom Mrs. Eddy calls a "dull and doubting disciple"(Science and Health, p.317). We cannot read unmoved the intense gratitude and awed recognition of the spiritual manifestation in the few simple words of Thomas, "My Lord and my God," for they imply an absolute conquest of all doubt." (Marcus, Henrietta, *"Thomas called Didymus"*, *Journal* Vol. 31 (November 1913), p. 438.)

JSH-Online: <https://journal.christianscience.com/issues/1913/11/31-8/thomas-called-didymus>

METACOMMENT: "...these words were a mere exclamation, not involving the assertion of any fact, much less the proposition for which the reverend gentleman contends. It is to be observed that Jesus had previously sent word to Thomas and other men, as shown by the seventeenth verse of the same chapter, saying, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." It should be quite evident that Thomas did not mean to contradict his Master." (Smith, Judge Clifford P., *"The second of the letters against Christian Science written..."*, *Sentinel* Vol. 18 (6 November 1915), p. 187.)

JSH-Online: <https://sentinel.christianscience.com/issues/1915/11/18-10/the-second-of-the-letters-against-christian-science-written>

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (KJV)

(ERV) Jesus said to him, "You believe because you see me. Great blessings belong to the people who believe without seeing me!"

COMMENTARY: "This last beatitude has a special message for the readers of this Gospel when it was first published; it has the same message for readers of the Gospel today. They had not seen, and neither have we; yet they might believe, and so may we. Thomas was no different from the other disciples in this respect: they did not believe until they saw: if they believed a week earlier than Thomas, that was because they saw a week earlier than he....But since the apostolic generation passed from earth, all believers in the crucified and risen Lord have believed without seeing, and to them is assured the special blessing here pronounced by him." **(Bruce, FF, *The Gospel of John*, Grand Rapids, MI: Wm B Eerdmans, 1983, p394)**

METACOMMENT: "Christian Science demands, as did Jesus, that man shall reach the Horeb height of spiritual vision and see things as they are in reality, and not as they seem to material sense. Christian Science promises that if man will look beyond the veil of sense testimony, he shall find the "pearl of great price;" he shall find health, peace, and life eternal. In point of fact, upon man's spiritual insight and understanding depends his hope of salvation from the bondage of sin, sickness, and death....After the crucifixion, the chastened affections of Mary Magdalene lifted her thought above the stern evidence of death and enabled her to be the first of Jesus' followers to see that he had risen. Thomas, on the other hand, mystified by doubt and despondency, refused to accept the testimony of his brother disciples who had seen their risen Master, and would not believe until he could examine the wounds in Jesus' hands and side. The loving reproof of Jesus after he had patiently presented the material evidence, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed," shows how he longed for this disciple to lift his vision through awakened faith and purified consciousness to behold, as did Mary Magdalene and the other disciples, the living, incorporeal Christ." **(Reilly, J. Edward, "*Spiritual Perception*", *Sentinel* Vol. 22 (20 December 1919), p. 303.)**

JSH-Online: <https://sentinel.christianscience.com/issues/1919/12/22-16/spiritual-perception>

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: (KJV)

(FENTON) Many other evidences were also produced by Jesus in the presence of His disciples, which are not recorded in this narrative.

COMMENTARY: "The author mentions *many other miraculous signs* performed by Jesus in the presence of the disciples, which are not written in the Gospel. What are these signs the author of the Gospel has in mind? One can only speculate. The author says they were performed in the presence of the disciples, which emphasizes again their role as witnesses (cf. 15:27). The point here is that the author has been selective in his use of material. He has chosen to record those incidents from the life and ministry of Jesus which supported his purpose in writing the Gospel. Much which might be of tremendous interest, but does not directly contribute to that purpose in writing, he has omitted. The author explains his purpose in writing in the following verse." **(New English Translation notes)**

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (KJV)

(AMP) But these are written (recorded) in order that you may believe that Jesus is the Christ (the Anointed One), the Son of God, and that through believing and cleaving to and trusting and relying upon Him you may have life through (in) His name [through Who He is].

COMMENTARY: "It is also clear that the gospels were not meant to be biographies of Jesus, but appeals to take him as Savior, Master and Lord. Their aim was, not to give information, but to give life. It was to paint such a

picture of Jesus that the reader would be bound to see that the person who could speak and teach and act and heal like this could be none other than the Son of God; and that in that belief he might find the secret of real life." (*The Daily Study Bible (DSB)*, p279)

METACOMMENT: "The Master had said, "Ye search the Scriptures, because ye think that in them ye have eternal life.... and ye will not come to me, that ye may have life" (John, 5:39, 40, Revised Version). If we can find Life through the Scriptures, is not this enough; Having the understanding of Life, we have all, for we learn in Christian Science that God is Life, Mind, intelligence, and if the Bible brings us this divine concept, it will continue to meet our human need in all the years to come. To gain an understanding of Life is surely the one thing needful, and yet all human learning is confessedly inadequate to explain it." (**Knott, Annie M.**, "*What is called the higher criticism of the Bible is...*", *Journal* Vol. 23 (August 1905), p. 333.)

JSH-Online: <https://journal.christianscience.com/issues/1905/8/23-5/what-is-called-the-higher-criticism-of-the-bible-is>

NOTES:

Mark 16:14-20

The Great Commission

(CEB)* ¹⁴ Finally he appeared to the eleven while they were eating. Jesus criticized their unbelief and stubbornness because they didn't believe those who saw him after he was raised up. ¹⁵ He said to them, "Go into the whole world and proclaim the good news to every creature. ¹⁶ Whoever believes and is baptized will be saved, but whoever doesn't believe will be condemned. ¹⁷ These signs will be associated with those who believe: they will throw out demons in my name. They will speak in new languages. ¹⁸ They will pick up snakes with their hands. If they drink anything poisonous, it will not hurt them. They will place their hands on the sick, and they will get well."

The Ascension

¹⁹ After the Lord Jesus spoke to them, he was lifted up into heaven and sat down on the right side of God. ²⁰ But they went out and proclaimed the message everywhere. The Lord worked with them, confirming the word by the signs associated with them.]]

*(Common English Bible) View text in: [AMP](#) | [GNT](#) | [KJV](#) | [MSG](#) | [NET](#) | [NIV](#) | [NLT](#) | [NRSVUE](#) | [VOICE](#)

COMMENTARY/RESOURCES:

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. (KJV)

(VOICE) The eleven did not believe until Jesus appeared to them all as they sat at dinner. He rebuked them for their hard hearts—for their lack of faith—because they had failed to believe those witnesses who had seen Him after He had risen.

COMMENTARY: "After Judas's demise (Matthew 27:3-5; Acts 1:16-18), the disciples were known for a while as **the eleven**. Jesus upbraided these disciples for not believing the account of eye witnesses, but He pronounces a blessing on 'those who have not seen and yet have believed' (John 20:29). Jesus' words would apply equally to Mark's original readers and present-day believers as well." (*Nelson's New Illustrated Bible Commentary (NNIBC)*)

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. (KJV)

(NLT) And then he told them, "Go into all the world and preach the Good News to everyone.

COMMENTARY: "The missionary injunction in the Longer Ending comes very abruptly after the stern rebuke to the disciples for their unbelief in verse 14, but the narrator in his wisdom knows that the way to overcome unbelief is not by argumentation but by a proclamation of the risen Lord himself that challenges men to an immediate response in missionary action." (*New Century Bible Commentary (NCB)*)

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (KJV)

(ICB) Anyone who believes and is baptized will be saved. But he who does not believe will be judged guilty.

COMMENTARY: "In this verse the risen Jesus pronounces a prophetic saying regarding the responses the disciples will encounter in their missionary work. The saying is expressed in two parallel clauses: "The one who believes and is baptized will be saved, but the one who refuses to believe will be condemned". The first clause expresses a promise, the second a threat. In the literary context, the saying functions to reassure the disciples that their proclamation will be effective, bringing salvation to those who respond favorably and judgment to those who reject their message. The focus on belief and disbelief here is typical of the longer ending." (Adela

Yarbro Collins and Harold W. Attridge, *Mark: A Commentary on the Gospel of Mark, Hermeneia—a Critical and Historical Commentary on the Bible* (Minneapolis, MN: Fortress Press, 2007), 810.)

METACOMMENT: “It is chiefly through deeds that this perfect light can be seen; since, if existing only as systematized beliefs, its radiance and power can neither be revealed to ourselves nor to others. What, now, are these good works? Are these the good works of self-righteousness done in compliance with the fleshly nature or material law of sin and death? Not in the least; for the works of the flesh are to be annihilated or put off. These good deeds are such as comply with the injunctions of Jesus, laid down in the sixteenth of Mark's gospel.... These are the deeds of Spirit which glorify God, Principle, the one Father which is in heaven.” (*“Letting Our Light Shine”*, *Journal* Vol. 10 (September 1892), p. 222.)

JSH-Online: <https://journal.christianscience.com/issues/1892/9/10-6/letting-our-light-shine>

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; (KJV)

(AMP) And these attesting signs will accompany those who believe: in My name they will drive out demons; they will speak in new languages;

COMMENTARY: “Let us learn from the unbelief of the apostles, a useful practical lesson for ourselves. Let us not fail to ask ourselves, as we leave this passage, whether we have risen with Christ, and been made partakers spiritually of His resurrection. We must be raised from the death of sin, and walk in newness of life. Let us seek to enlighten the darkness which we shall easily find within reach of our own door. Jesus therefore cheers them by telling them that miracles shall help forward their work. ‘Signs shall follow them that believe.’ The fulfillment of most of these promises is to be found in the Acts of the Apostles. The age of spiritual miracles is not yet past.” (*J. C. Ryle Expository Thoughts on the Gospels* (RYLE))

METACOMMENT: “Christian Scientists believe that the Saviour meant every word that he said. It will not do to say that the great physician meant those words only for his twelve disciples. He meant that this healing power should belong to all followers, in all time, as is shown by his farewell words to his friends as given in the last chapter of St. Mark.” (Thomlinson, Irving C., *“Christian Science”*, *Sentinel* Vol. 2 (10 May 1900), p. 579.)

JSH-Online: <https://sentinel.christianscience.com/issues/1900/5/2-36/christian-science>

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (KJV)

(PHIL) they will pick up snakes, and if they drink anything poisonous it will do them no harm; they will lay their hands upon the sick and they will recover.”

COMMENTARY: “The promise of accompanying (literally, ‘following’) signs is probably inspired by John 14:12: ‘Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father’; and perhaps Acts 5:12: ‘Now many signs and wonders were done among the people by the hands of the apostles’. In the book of Acts the disciples cast out demons (16:18) and speak in tongues (2:3-4; 10:46; 19:6). Stories of suffering from no ill effects from poison begin to emerge in the second century.” Eusebius Bishop of Caesarea, a Christian theologian and historian (c.263–340) reports: “Justus Barsabas, who, though he drank a deadly poison, experienced nothing injurious through the grace of the Lord. This same Justus is mentioned in the book of Acts 1:23.” (*Word Biblical Commentary* (WBC)) “The word for ‘snake’ is the Greek word *ophis*, which means a generic snake or serpent....[it is] the same word used in Genesis 3 of the temptation of the serpent. This raises the question whether the image of ‘picking up snakes in their hands’ cannot be understood metaphorically, that is, that in the age of salvation the curse of the serpent has been overcome.” (*The Pillar New Testament Commentary* (PNTC), p506)

METACOMMENT: “A tremendous responsibility rests upon Christian Scientists today, the loyal legion who have “enlisted to lessen evil, disease, and death” (Ibid., p. 450), and it behooves us to look well to our trust. All about us are those who need most sorely this healing ministry, and it is our high behest that none shall seek in vain

the truth that heals, remembering the Master's declaration, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So shall we fulfil the great commission, and so shall the time come when, as the Lord hath spoken, "they shall all know me, from the least of them unto the greatest of them;" when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (McLellan, Archibald, *"The Master's parting command to his disciples, 'Go ye...'"*, *Journal* Vol. 29 (May 1911), p. 127.)

JSH-Online: <https://journal.christianscience.com/issues/1911/5/29-2/the-master-s-parting-command-to-his-disciples-go-ye>

19 **So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (KJV)**

(MSG) Then the Master Jesus, after briefing them, was taken up to heaven, and he sat down beside God in the place of honor.

COMMENTARY: "The doctrine of Christ's ascension and particularly of his session at the Father's right hand was cherished highly by the apostolic church, and occupied a prominent place in its thought and confession. *The ending* summarizes this doctrine beautifully....Not here 'he ascended into heaven,' though this, too, would have been entirely correct, but 'he was taken up'. In other words, the attention is here focused on the fact that it was the Father who drew his Son to himself, being eager, as it were, to reward him for his accomplished mediatorial work." (*New Testament Commentary (NTC)*, p691-2) "The ascension in 16:19 combines Acts 1:9-11 with Psalm 110:1....The subsequent mission of the disciples reflects Acts 14:3 and Hebrews 2:3-4 and once again emphasizes the universal appeal and import of the gospel that was 'preached everywhere.' Thus, the longer ending of Mark presents us with a resurrection harmony from an amalgam of NT stories – some of which reflect liturgical and missionary interests – as a later-first-century or early-second-century attempt to compensate for what was regarded as a defective ending of Mark in 16:8." (*The Pillar New Testament Commentary (PNTC)*, p507-8)

METACOMMENT: "Do we not also have in the idealism of Christian Science the best possible and the only possible explanation of the mighty works of Jesus, including his own resurrection and ascension? Indeed, can there be any explanation of these works except upon the basis of the understanding that all is Mind and mental, and that divine Mind and its universe of Divine ideas, as they are believed, understood, and loved, destroy the false, material, sinful, suffering, and dying beliefs about God, man, and the universe? Certainly truth and love were the only weapons of Jesus' warfare against error and these destroy only that which is false. In other words, if the errors which Jesus destroyed such as sin, sickness, and death— were not mental, how could purely mental and spiritual action on his part have reached and destroyed them? And Christ, Truth, does not destroy, but fulfils all that is good and true, even true beliefs. Hence, there seems to be, from logical necessity, no other conclusion than that the errors he destroyed were nothing more nor less than illusions, deceptions, lies, or false beliefs. In the light of the Divine idealism of Christian Science, even the resurrection and ascension of Jesus are not only credible, but the natural and scientific outcome of his nature, life-work, and mission. For if death, hell, and the grave are false mental states caused by false mental conditions, the resurrection of Jesus was only the natural victory of good over evil, right over wrong, truth over error, love over hate, and understanding and true belief over false belief. And if the ascension is such an advanced stage of spiritual understanding, love, and being, that those who attain to it become invisible to the physical knowledge of those about them, the ascension of Jesus was not only according to divine purpose and divine law, but a scientific necessity." (Mosley, Rev. Joel Rufus, *"Belief and Understanding"*, *Journal* Vol. 23 (July 1905), p. 209.)

JSH-Online: <https://journal.christianscience.com/issues/1905/7/23-4/belief-and-understanding>

20 **And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. (KJV)**

(VOICE) The disciples went out proclaiming the good news; and the risen Lord continued working through them, confirming every word they spoke with the signs He performed through them.

COMMENTARY: "'Going out' probably refers to departure from Galilee. The Long Ending surely presupposes the fulfillment of Mark 16:7: 'He is going before you to Galilee.' Having seen the resurrected Jesus in Galilee, where he upbraided them for their lack of faith and then commissioned them, the disciples now obey the risen Jesus and 'going out,' from Galilee 'preached everywhere.' This language recalls Luke 9:6....'while the Lord worked alongside and confirmed the message through the accompanying signs.' We have here a general summary of the activity of the disciples, assisted by the Lord in the book of Acts." (**Word Biblical Commentary (WBC)**, p549-50)

METACOMMENT: "According to Jesus, it is the same gospel that heals the sick and saves the sinner. The healing of the sick is an incident of the power of this gospel to save the sinner; but it is a most important incident to us, for it is the sign by which we are to know when we have accepted it in the measure of belief necessary to our salvation. He has plainly told us what this measure of acceptance is, and no salvation is promised on any less acceptance. He says, "He that believeth and is baptized shall be saved;" and forthwith he tells us what this saving measure of belief is, viz., a believing that carries with it the power to heal the sick. No salvation is promised on any other kind of believing, it matters not how much we may be baptized, how passionately we may protest our loyalty, how much we may cry, Lord, Lord. What authority has any one to promise salvation to the people on any less measure of belief than Jesus has prescribed? These words of Jesus are very plain and simple. He has left no doubt as to what the signs of a saving acceptance of his gospel would be, so that there is no excuse for mistaking other signs for his signs. He has said exactly what signs should follow 'them that believe.'" (Jones, Judge L. H., *"There is perhaps no people on earth today who believe..."*, *Sentinel* Vol. 13 (3 December 1910), p. 257.)

JSH-Online: <https://sentinel.christianscience.com/issues/1910/12/13-14/there-are-perhaps-no-people-on-earth-today-who-believe>

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