

19:38 Mt 27:57;
Mk 15:42-43;
Lk 23:50; Jn 7:13

19:39 Ps 45:8;
Song 4:14;
Jn 1:1, Jn 7:50,
Jn 19:40

19:40
2Ch 16:14;
Lk 24:12;
Jn 11:44,
Jn 19:39, Jn 20:5

19:41 2Ki 21:18,
2Ki 21:26;
Lk 23:53

19:42 Jn 19:14,
Jn 19:20,
Jn 19:31,
Jn 19:41

20:1 Mt 27:60,
Mt 27:66,
Mt 28:1;
Mk 16:1; Lk 24:1

20:2 Jn 13:23,
Jn 20:13

20:3 Lk 24:12

20:5 Jn 19:40

20:6 Mt 16:16;
Lk 22:31;
Jn 18:17,
Jn 18:25, Jn 21:7

20:7 Jn 11:44

20:8 Jn 20:4

20:9 Mt 22:29

20:11 Mt 27:56,
Mt 27:61,
Mt 28:1;
Mk 15:40,
Mk 16:1

20:12 Mt 28:2;
Mk 16:5; Lk 24:4

20:13 Jn 20:2,
Jn 20:15

20:14 Mt 28:9;
Mk 16:9;
Lk 24:16; Jn 21:4

20:15 Jer 29:5;
Jn 1:38, Jn 18:4,
Jn 18:7, Jn 20:13

20:16 Jn 1:38

Jesus' body is buried

³⁸After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. ³⁹Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. ⁴⁰Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. ⁴¹There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. ⁴²Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

Empty tomb

20Early 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. ²She 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." ³Peter and the other disciple left to go to the tomb. ⁴They were running together, but the other disciple ran faster than Peter and was the first to arrive at the tomb. ⁵Bending down to take a look, he saw the linen cloths lying there, but he didn't go in. ⁶Following him, Simon Peter entered the tomb and saw the linen cloths lying there. ⁷He 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. ⁸Then the other disciple, the one who arrived at the tomb first, also went inside. He saw and believed. ⁹They didn't yet understand the scripture that Jesus must rise from the dead. ¹⁰Then the disciples returned to the place where they were staying.

Jesus appears to Mary

¹¹Mary stood outside near the tomb, crying. As she cried, she bent down to look into the tomb. ¹²She saw two angels dressed in white, seated where the body of Jesus had been, one at the head and one at the foot. ¹³The 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."

¹⁴As soon as she had said this, she turned around and saw Jesus standing there, but she didn't know it was Jesus.

¹⁵Jesus 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."

¹⁶Jesus said to her, "Mary."

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

^bOr *one hundred litra*; that is, one hundred Roman pounds

19:38 *a disciple of Jesus, but a secret one*: This is a step toward true discipleship for both Joseph and Nicodemus (John 19:39; cf. John 12:42-43).

19:39 *seventy-five pounds*: The enormous amount of spices for burial matches in its own way Mary's "three-quarters of a pound of very expensive perfume" in preparation for his burial (see John 12:3, 7).

19:41 *garden*: The story of Jesus' suffering and death begins and ends in a garden (cf. John 18:1).

20:1-18 Mary Magdalene comes early to the tomb and finds the stone in front of it rolled away. Thinking the body has been removed, she runs to Simon Peter and the disciple *whom Jesus loved* and summons them to the tomb. Peter enters and finds it empty, with the linen cloths and the face cloth lying separately. The disciple *whom Jesus loved* then enters the tomb, sees, and believes. He and Peter leave together. Mary finally looks into the tomb and sees two angels standing where Jesus' body should have been lying. Still thinking the body stolen, she turns and sees Jesus himself but mistakes him for *the gardener*. He reveals himself to her by speaking her name and sends her to tell the disciples he's on his way to the Father. (See sidebar, "The Disciple Jesus Loved" at John 13.)

20:1 *Mary Magdalene*: one of the four women at the cross (John 19:25; Luke 8:2).

20:2 *we don't know*: The "we" here doesn't necessarily imply that other women are accompanying Mary (as there were in the other Gospels; see Matt 27:61; Mark 16:1; Luke 24:10). She simply speaks for Jesus' disciples, implying an indefinite "they" who might have taken the body.

20:6 *linen cloths lying there*: The body hasn't been stolen. Who would bother to unwrap a corpse when taking it away for reburial?

20:8 *He saw and believed*: He's seen either what Peter had just a moment before (John 20:6-7) or what Mary will see shortly afterward (John 20:12). He believes Jesus has gone to the Father (see John 14:29).

20:9 *They didn't yet understand the scripture*: scripture as a whole, as in Luke 24:45-47, not a particular text. The other disciple's belief is based on Jesus' words and what he's just seen, not on scripture.

20:10 *the place where they were staying*: either their "homes" (John 16:32; 19:27) or temporary quarters in Jerusalem.

20:12 *one at the head and one at the foot*: dramatizing that the body is gone.

20:16 *"Mary"*: instead of "Woman" (John 20:15), identifying

¹⁷Jesus 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.’”

¹⁸Mary 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

¹⁹It 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.” ²⁰After he said this, he showed them his hands and his side. When the disciples saw the Lord, they were filled with joy. ²¹Jesus said to them again, “Peace be with you. As the Father sent me, so I am sending you.” ²²Then he breathed on them and said, “Receive the Holy Spirit. ²³If 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

²⁴Thomas, the one called Didymus,ⁱ one of the Twelve, wasn’t with the disciples when Jesus came. ²⁵The 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.”

²⁶After 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.” ²⁷Then he said to Thomas, “Put your finger here. Look at my hands. Put your hand into my side. No more disbelief. Believe!”

²⁸Thomas responded to Jesus, “My Lord and my God!”

²⁹Jesus replied, “Do you believe because you see me? Happy are those who don’t see and yet believe.”

³⁰Then Jesus did many other miraculous signs in his disciples’ presence, signs that aren’t recorded in this scroll. ³¹But 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.

ⁱOr *the twin*

her as one of “his own sheep” (John 10:3). “*Rabbouni*”: She recognizes him not by sight but by his speaking of her name (cf. John 10:4). “*Rabbouni*” and “*Rabbi*” (John 1:38) both mean the same thing.

20:17 *Don’t hold on to me*: Compare with Matthew 28:9. *Go to my brothers and sisters*: or “Go to my brothers,” which would refer to the male disciples gathered in John 20:19–29. Jesus expresses urgency that she go quickly and tell his disciples. *I’m going up to my Father and your Father*: explaining why Jesus calls them his siblings: They share the same Father.

20:18 *“I’ve seen the Lord”*: Mary is the first to see the Lord (cf. John 20:25; 21:7). *Then she told them what he said to her*: reminding them that “my Father and your Father” was said to her first, so that if these men are Jesus’ “brothers,” she is one of his “sisters” (John 20:17).

20:19–31 That same evening Jesus appears to his disciples, who have gathered *behind closed doors*. He gives them a greeting of peace, shows them his wounds, and breathes on them, conferring on them the Holy Spirit before sending them on their mission. A week later he appears to them again, this time with Thomas present. Thomas asks to see his wounds, and, when Jesus agrees, he professes his belief in Jesus as Lord and God. Jesus pronounces a blessing on all who have not seen and yet believe, and the Gospel’s author makes an appeal to the reader to believe.

20:19 *closed doors*: or “locked” doors, as in John 20:26. *because . . . authorities*: They aren’t expecting Jesus, because Mary told them he was going away (John 20:18; cf. John 12:42; 19:38). *“Peace be with you”*: a routine greeting

(Luke 10:5; cf. John 20:21, 26), but one that fulfills Jesus’ promises (cf. John 14:27; 16:33).

20:20 *his hands and his side*: They must have known of his wounds, possibly through Joseph and Nicodemus, even though they hadn’t seen them.

20:21 *As the Father sent me, so I am sending you*: Compare with John 17:18.

20:22 *breathed on them*: proving that he’s alive once more (cf. John 14:19, “Because I live, you will live too”). *Receive the Holy Spirit*: Compare with John 1:33, designating Jesus as “the one who baptizes with the Holy Spirit.”

20:23 *If you forgive anyone’s sins, they are forgiven*: Compare with Matthew 16:19; 18:18. *if you don’t forgive them, they aren’t forgiven*: or “If you hold them, they are held.” Even Jesus sometimes withholds forgiveness (John 8:21, 24; 9:41; 15:22; 19:11).

20:25 *“We’ve seen the Lord”*: echoing what Mary said to them (John 20:18).

20:27 *No more disbelief. Believe!*: Compare with Matthew 28:17; Mark 9:24.

20:28 *“My Lord and my God!”*: Compare with John 1:1.

20:29 *don’t see and yet believe*: like the royal official at Capernaum (John 4:50), but above all like the readers of this Gospel (see John 20:31).

20:30 *many other miraculous signs*: This could refer to the miraculous signs done throughout his ministry, as in John 12:37, but they are just as likely to be the signs done right here in the course of his resurrection appearances (cf. Acts 1:3).

20:31 *written so that you will believe*: so that readers might

20:17 Mt 28:10; Mk 16:19; Jn 7:33; Eph 1:17
20:18 Mk 16:9; Mk 16:10; Lk 24:10; Lk 24:23; Jn 20:1
20:19 Lk 24:36; Jn 7:13; Jn 14:27; Jn 20:21, Jn 20:26

20:20 Lk 24:39–40; Jn 16:20; Jn 16:22; Jn 19:34

20:21 Lk 24:36; Jn 17:18; Jn 20:19
20:22 Jn 7:39; Ac 2:38; Ga 3:2

20:23 Mt 16:19; Mt 18:18; 1Co 5:4

20:24 Jn 6:67; Jn 11:16; Jn 20:19; Jn 21:2

20:25 Mk 16:11; Jn 20:20

20:26 Jn 20:19; Jn 20:21

20:27 Mt 17:17; Lk 24:39; Jn 20:20; Jn 20:25; 1Jn 1:1

20:28 Ps 45:6; Ps 102:24; Is 7:14; Is 40:9; Jn 21:2

20:29 1Pt 1:8

20:30 Jn 2:11; Jn 21:25

10:24 Ac 8:40,
Ac 10:1

10:25 Dn 2:46;
Mt 8:2

10:26 Ac 14:15;
Rev 19:10,
Rev 22:8,
Rev 22:9

10:27 Ac 10:24

10:28 Jn 4:9,
Jn 18:28;
Ac 10:15,
Ac 11:3, Ac 15:9

10:30 Ac 10:3,
Ac 10:7,
Ac 10:24

10:31 Ac 10:4

10:32 Ac 9:43,
Ac 10:5, Ac 10:6,
Ac 10:17

10:33 Ac 10:2

10:34 Dt 10:17;
2Ch 19:7;
Ro 2:11; Ga 2:6;
Eph 6:9

10:35 Prv 1:7;
Ac 10:2,
Ac 10:34,
Ac 15:9; Eph 1:6

10:36 Mt 28:18;
Lk 2:14; Ac 2:36;
Ro 5:1; Eph 2:17

10:37 Mt 4:12,
Mt 21:25;
Mk 1:4, Mk 1:14;
Lk 7:29

10:38 Mt 3:16,
Mt 4:23; Lk 4:18;
Jn 3:2; Ac 2:22

10:39 Lk 24:48;
Ac 1:22, Ac 3:15,
Ac 5:30,
Ac 10:41

10:40 Ac 2:24

10:41 Lk 24:43;
Jn 14:22

10:42 Jn 5:22;
Ac 17:31;
Ro 14:10;
2Ti 4:1; 1Pt 4:5

10:43 Jn 20:31;
Ac 2:38, Ac 15:9

The next day he got up and went with them, together with some of the believers from Joppa. ²⁴They arrived in Caesarea the following day. Anticipating their arrival, Cornelius had gathered his relatives and close friends. ²⁵As Peter entered the house, Cornelius met him and fell at his feet in order to honor him. ²⁶But Peter lifted him up, saying, "Get up! Like you, I'm just a human." ²⁷As they continued to talk, Peter went inside and found a large gathering of people. ²⁸He said to them, "You all realize that it is forbidden for a Jew to associate or visit with outsiders. However, God has shown me that I should never call a person impure or unclean. ²⁹For this reason, when you sent for me, I came without objection. I want to know, then, why you sent for me."

³⁰Cornelius answered, "Four days ago at this same time, three o'clock in the afternoon, I was praying at home. Suddenly a man in radiant clothing stood before me. ³¹He said, 'Cornelius, God has heard your prayers, and your compassionate acts are like a memorial offering to him. ³²Therefore, send someone to Joppa and summon Simon, who is known as Peter. He is a guest in the home of Simon the tanner, located near the seacoast.' ³³I sent for you right away, and you were kind enough to come. Now, here we are, gathered in the presence of God to listen to everything the Lord has directed you to say."

³⁴Peter said, "I really am learning that God doesn't show partiality to one group of people over another. ³⁵Rather, in every nation, whoever worships him and does what is right is acceptable to him. ³⁶This is the message of peace he sent to the Israelites by proclaiming the good news through Jesus Christ: He is Lord of all! ³⁷You know what happened throughout Judea, beginning in Galilee after the baptism John preached. ³⁸You know about Jesus of Nazareth, whom God anointed with the Holy Spirit and endowed with power. Jesus traveled around doing good and healing everyone oppressed by the devil because God was with him. ³⁹We are witnesses of everything he did, both in Judea and in Jerusalem. They killed him by hanging him on a tree, ⁴⁰but God raised him up on the third day and allowed him to be seen, ⁴¹not by everyone but by us. We are witnesses whom God chose beforehand, who ate and drank with him after God raised him from the dead. ⁴²He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. ⁴³All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

⁴⁴While Peter was still speaking, the Holy Spirit fell on everyone who heard the word. ⁴⁵The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. ⁴⁶They heard them speaking in other languages and praising God. Peter asked, ⁴⁷"These people have received the Holy Spirit just as we have. Surely no one can stop them from being baptized with water, can they?"

10:44 Ac 11:15, Ac 15:8, Ac 19:6 **10:45** Ac 2:33, Ac 2:38, Ac 10:23, Ac 11:2, Ac 15:7 **10:46** Mk 16:17; Ac 2:4, Ac 19:6 **10:47** Ac 8:12, Ac 8:36, Ac 11:17, Ac 15:8

surprising events that occur in Cornelius' house (Acts 10:45-46; 11:12).

10:25 *Cornelius... fell at his feet*: an extraordinary act of submission to an ordinary Jew (Peter) by a Roman officer accustomed to giving orders and exerting authority (cf. Luke 7:6-8).

10:28 *forbidden for a Jew to associate... with outsiders*: a narrow policy of social relations not shared by all Jews. Outside Israel, Jews routinely associated with Gentiles in their daily lives. Gentiles were welcome in Jewish synagogues, and the Jerusalem temple provided space (the Court of the Gentiles) where Jews and Gentiles mingled. Perhaps Peter's extreme statement here reflects his particular aversion to visiting the home of a Roman officer. *never call a person impure or unclean*: The real point of Peter's vision wasn't to change his diet and view of animals but to change his attitude toward people. In God's eyes, all people are clean and worthy of respect.

10:30-33 Cornelius retells his vision and response to it (cf. Acts 10:3-8).

10:33 *gathered in the presence of God*: Cornelius affirms his and Peter's common faith in and fellowship with God.

10:34-43 Peter's speech to Cornelius and his household,

focusing on God's impartial acceptance of people from all nations. Peter also repeats themes from previous speeches concerning Jesus' life, death, and resurrection.

10:34-35 God doesn't play favorites but instead treats everyone, including immigrants from other nations, with fairness and justice (cf. Deut 10:17-19; Rom 2:6-11).

10:39 *hanging him on a tree*: crucifying Jesus (Acts 13:29; see note on Acts 5:30).

10:41 *ate and drank with him after God raised him*: See Luke 24:36-43; Acts 1:3-4.

10:42 *commanded us to preach*: See Luke 24:44-48; Acts 1:8. *the one whom God appointed as judge*: See Acts 17:31.

10:44-48 The Holy Spirit is poured on the Gentiles in Cornelius' house, and they're baptized in Jesus' name. This experience, including *speaking in other languages*, mirrors that of the early Jewish believers on Pentecost (see sidebar, "Receiving the Spirit at Pentecost" at Acts 2).

10:44 *While Peter was still speaking, the Holy Spirit fell*: See sidebar, "God's Gift of the Holy Spirit" at Acts 8.

10:45 *circumcised believers who had come with Peter*: Compare with Acts 10:23; 11:12. Noting their circumcised status distinguishes these Jewish believers from the uncircumcised Gentile God-worshippers (Acts 11:2).

⁴⁸He directed that they be baptized in the name of Jesus Christ. Then they invited Peter to stay for several days.

Jerusalem church questions Peter

11 The apostles and the brothers and sisters throughout Judea heard that even the Gentiles had welcomed God’s word. ²When Peter went up to Jerusalem, the circumcised believers criticized him. ³They accused him, “You went into the home of the uncircumcised and ate with them!”

⁴Step-by-step, Peter explained what had happened. ⁵“I was in the city of Joppa praying when I had a visionary experience. In my vision, I saw something like a large linen sheet being lowered from heaven by its four corners. It came all the way down to me. ⁶As I stared at it, wondering what it was, I saw four-legged animals—including wild beasts—as well as reptiles and wild birds. ⁷I heard a voice say, ‘Get up, Peter! Kill and eat!’ ⁸I responded, ‘Absolutely not, Lord! Nothing impure or unclean has ever entered my mouth.’ ⁹The voice from heaven spoke a second time, ‘Never consider unclean what God has made pure.’ ¹⁰This happened three times, then everything was pulled back into heaven. ¹¹At that moment three men who had been sent to me from Caesarea arrived at the house where we were staying. ¹²The Spirit told me to go with them even though they were Gentiles. These six brothers also went with me, and we entered that man’s house. ¹³He reported to us how he had seen an angel standing in his house and saying, ‘Send to Joppa and summon Simon, who is known as Peter. ¹⁴He will tell you how you and your entire household can be saved.’ ¹⁵When I began to speak, the Holy Spirit fell on them, just as the Spirit fell on us in the beginning. ¹⁶I remembered the Lord’s words: ‘John will baptize with water, but you will be baptized with the Holy Spirit.’ ¹⁷If God gave them the same gift he gave us who believed in the Lord Jesus Christ, then who am I? Could I stand in God’s way?”

¹⁸Once the apostles and other believers heard this, they calmed down. They praised God and concluded, “So then God has enabled Gentiles to change their hearts and lives so that they might have new life.”

The Antioch church

¹⁹Now those who were scattered as a result of the trouble that occurred because of Stephen traveled as far as Phoenicia, Cyprus, and Antioch. They proclaimed the word only to Jews. ²⁰Among them were some people from Cyprus and Cyrene. They entered Antioch and began to proclaim the good news about the Lord Jesus also to Jews who spoke Greek. ²¹The Lord’s power was with them, and a large number came to believe and turned to the Lord.

^cOr *birds in the sky*

10:48 Ac 2:38, Ac 8:16
11:1 Ac 1:8, Ac 8:14, Ac 10:45, Ac 11:29, Ac 13:48
11:2 Ac 10:45
11:3 Ac 10:28; Ga 2:12
11:4 Lk 1:3
11:5 Ac 9:10, Ac 10:9
11:9 Ac 10:15
11:11 Ac 8:40
11:12 Ac 8:29, Ac 10:23, Ac 15:9
11:13 Ac 12:11
11:14 Jn 4:53; Ac 10:2, Ac 16:15, Ac 16:31, Ac 18:8
11:15 Ac 2:2, Ac 2:4, Ac 10:44
11:16 Lk 3:16; Ac 1:5
11:17 Ac 2:38, Ac 10:47
11:18 Ac 5:31, Ac 21:20; 2Co 7:10
11:19 Ac 4:36, Ac 8:1, Ac 8:4, Ac 11:26, Ac 15:3
11:20 Mt 27:32; Ac 2:10, Ac 5:42, Ac 11:19, Ac 13:1
11:21 Lk 1:66; Ac 2:41, Ac 2:47, Ac 4:4, Ac 9:35

10:48 *directed that they be baptized:* The baptized group is drawn from the “large gathering” of friends and relatives in Cornelius’ home (Acts 10:24, 27). For other baptisms of entire households, see Acts 16:15, 33; 18:8. *invited Peter to stay:* sign of continuing fellowship between Jewish and Gentile believers. Peter’s extended visit no doubt included sharing many meals with Cornelius and his household (cf. Acts 11:3).

11:1-18 Circumcised Jewish believers in the Jerusalem church criticize Peter’s fellowship with the Gentiles. In his defense, Peter tells them about his visionary experience and visit to Cornelius’ house, stressing that these events were caused by God and God’s Spirit.

11:2 *went up to Jerusalem:* In Jewish tradition travel from any direction toward Jerusalem is upward. This fits the concept of the temple mount as the place of highest importance on earth.

11:12 *six brothers also went with me:* specifying the number of circumcised believers from Joppa who accompanied Peter to Cornelius’ home (Acts 10:23, 45-46). These Jewish brothers in Christ could provide eyewitness confirmation of Peter’s testimony.

11:16 See Acts 1:4-5.

11:18 *change their hearts and lives:* See note on Acts 2:38.

11:19-30 Unnamed missionaries establish a church in Antioch of Syria. Barnabas and Saul come and teach the new believers for a year. During a time of famine, the disciples in Antioch send financial aid to their Christian brothers and sisters in Judea.

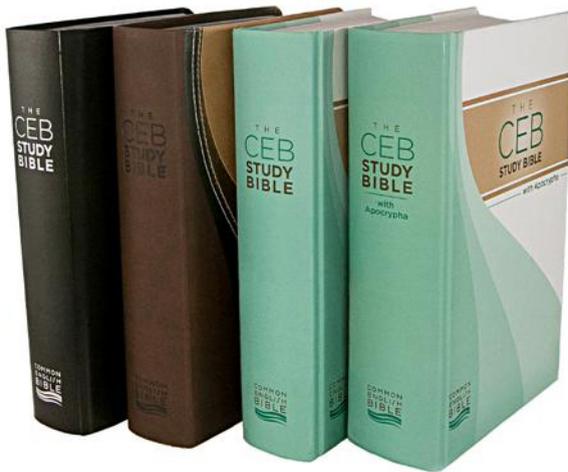
11:19 *those who were scattered:* See Acts 8:1, 4.

11:20 *Cyprus and Cyrene:* Cyprus, an island in the eastern Mediterranean Sea, was the homeland of Barnabas (Acts 4:36) and another disciple named Mnason (Acts 21:16). Cyrene was a region in northern Africa near Libya. Jews from this area were represented at Pentecost (Acts 2:10). *Antioch:* third-largest city in the Roman Empire and capital of the province of Syria. It was a busy commercial and multicultural center, and had a sizable Jewish community.

11:21 *large number came to believe:* In addition to Greek-speaking Jews (Acts 11:20), the diverse population of Antioch and the developing plot of Acts suggest that Gentiles are also included among this large group of new believers. The Antioch church is a mixed Jewish-Gentile congregation.



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