

other disciple who had been the first one to arrive at the tomb also entered, saw and believed, ⁹ for up to now they did not understand the Writings, that He must rise again from the dead. (*Psalm 16:10*)
¹⁰ Then the disciples went back home.

THE APPEARANCE OF JESUS TO MARY MAGDALENE

<John 20:11-18>

¹¹ Mary stood {outside} beside the tomb, [weeping loudly.] ¹ As she was weeping loudly she stooped and looked into the tomb ¹² and saw two angels in white, sitting, one at the head, the other at the feet, where Jesus' body had been laid. ¹³ They asked her, "Woman, why are you weeping loudly?" She replied, "Because they have taken my Lord away and I do not know where they have put Him." ¹⁴ While she was speaking she turned around <Apparently to have another look to see where the body might be.> and looking back saw Jesus standing there but did not recognize Him to be Jesus. ¹⁵ Jesus asked her, "Woman, why are you weeping loudly? For whom are you looking?" She, assuming Him to be the gardener, said, "Sir, (*or, Lord*) if you have carried Him away, tell me where you have placed Him and I will carry Him away." <Isn't it unrealistic for her to think that she would be able to carry the body of Jesus alone? However, in her grief it seemed very possible.> ¹⁶ Jesus said to her, "Mary!" Turning to Him she said to Him in Hebrew <more properly, "rabboni" Aramaic, "rabboni"> "Rabboni" which means [My teacher.] ² ¹⁷ Jesus said to her, "Do not take hold of me (*or, Do not touch me*) for I have not ascended to [the Father.] ³ Take this message to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" ¹⁸ Mary Magdalene left, bringing the news to the disciples. "I have seen the Lord," and she told of the events that had taken place.

THE APPEARANCE OF JESUS TO THE DISCIPLES

<John 20:19-23>

¹⁹ The evening of that same first day of the week, out of fear because of the Jewish authorities, the doors were locked (*literally, shut*) where the disciples met. Jesus came and stood in their midst and said to them, "Peace be with you." Having said this He showed His hands and side to them. The disciples were filled with joy upon seeing the Lord. He said to them, "Peace be with you", and He breathed on them and said, "Receive the Holy Spirit. If you forgive the sins of anyone these sins are [forgiven.] ⁴ If you retain the sins of anyone, those sins will remain (*or, will be held back*)."

JESUS AND THOMAS

<John 20:24-29>

²⁴ Thomas, one of the twelve, who was called "Twin" (*or, Didymus*) was not with the disciples when Jesus came, ²⁵ so the others said to him, "We have seen the Lord." He, however, said to them, "Unless I see His hands and the mark of the nails and place my finger in the marks and put my hand into His side, I will never believe." ²⁶ A week later (*literally, eight days later*) <*The Jews*

1 {C} So: Aleph in the third corrective hand, B, W, X, Delta, 050, family 1, 33, 565, Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "weeping loudly outside" D, K, L, Theta, Pi, Psi, family 13, many other minuscules & Harclean Syriac. "outside" is omitted by Aleph in the original hand, Old Latin, Sinaitic & Peshitta Syriac.

2 {B} So: Aleph in the original & second corrective hands, A, B, K, L, W, X, Delta, Pi, 050, 0250, family 1, many other minuscules, Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic & Armenian. "Lord" several Old Latin. "Lord & Teacher" D. "Teacher who is in charge of enlightenment" Aleph in the first corrective hand, Theta, Psi, family 13 in a slightly variant form, 1195 in the original hand, 1230, Sinaitic, Harclean & Palestinian Syriac.

3 {C} So: Aleph, B, D, W, three Old Latin & Palestinian Syriac. "my Father" P66, A, K, L, X, Delta, Theta, Pi, Psi, 050, families 1 & 13, many other minuscules, many Old Latin, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

4 {B} So: Aleph in the third corrective hand, A, D, L, X, 050, families 1 & 13, 565 & 1365. Variant forms of the same word occur.

counted, beginning with that day, or, Sunday to Sunday, as eight days. We would begin with the next day and thus consider it from Monday to Sunday, or seven days.> the disciples were again in the house and Thomas was present. Jesus came into the room, even though the doors were locked (*literally, shut*) and being in their midst said, "Peace be with you." 27 Then He addressed Thomas: "Place (*literally, bring*) your fingers here and feel my hands. Place (*literally, bring*) your hand here and feel my side. Do not be unbelieving but rather, believing!" 28 Thomas responded, "My Lord and my God." 29 Jesus said to him, "Because you have seen me you have believed. Blessed are (*or, Oh the happiness of*) those who have not seen and yet believe!"

THE PURPOSE OF THE BOOK

<John 20:30-31>

30 There also were many other signs (*or, miracles*) that were done by Jesus with [His disciples]⁵ that were not recorded in this book. 31 These things, however, were recorded in order that you [might believe]⁶ that Jesus is the Christ (*or, Anointed One, Messiah*), the Son of God and that by believing you might have life in His name.

CHAPTER XXI

THE APPEARANCE OF JESUS TO THE SEVEN DISCIPLES

<John 21:1-14>

1 Following this Jesus again showed Himself to the disciples at the Lake of Tiberias <*i.e. the Sea of Galilee*>. The way He manifested Himself is as follows: 2 Simon Peter, Thomas who was called Twin (*or, Didymus*), Nathaniel of Cana of Galilee, along with the sons of Zebedee and two additional disciples were together. 3 Simon Peter said to them, "I am going fishing." They replied, "We will also come along with you." So, they boarded their boat and that night they did not catch anything. 4 At daybreak Jesus stood on the shore, however, the disciples did not know it was Jesus who was standing there. 5 He called to them, "Lads, (*literally, children*) have you anything besides bread?" "No" they replied. 6 "Toss you net on the right side of the boat and you will have a catch." They did so and were scarcely able to drag it in because of the large number of fish. 7 This caused the disciple whom Jesus loved to say to Peter, "It is the Lord." Simon Peter, when he heard 'It is the Lord' put on his outer garment, for he had been without any outer garment and threw himself into the lake, <*the purpose being to get to shore more quickly.*> 8 The remainder of the disciples came in a small boat since they were not far from shore, about a hundred yards, (*literally, two hundred cubits, a cubit being about eighteen inches or the distance from the elbow to the finger tips.*) dragging the net full of fish. 9 As they drew near to land they saw a charcoal fire burning, with fish broiling on it and bread near at hand. 10 Jesus told them to get some of the fish they had just caught. 11 Simon Peter boarded the boat and dragged the net to land filled with one hundred fifty three large fish. In spite of that fact the net did not tear. 12 Jesus said to them, "Come and eat breakfast." None of the disciples dared ask Him (*literally, to question Him*), "Who are you?" for they knew He was the Lord. 13 Jesus came and took the bread and gave it to them and in a similar manner also the fish. 15 This was now the third time that Jesus appeared to the disciples after having risen from the dead.

5 {C} So: P66, Aleph, C, D, L, W, X, Theta, Psi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Harclean with an * & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "the disciples" A, B, K, Delta, 0250, a number of minuscules & Harclean Syriac. One Old Latin manuscript says "His disciples after He was resurrected from the dead".

6 {C} So: Aleph in the third corrective hand, A, C, D, K, L, W, X, Delta, Pi, Psi, 0100, families 1 & 13, many other minuscules, Sinaitic, Peshitta, Harclean & Palestinian Syriac. "continue to believe" P66, Aleph in the original hand, B, Theta, 250 & 892.

FEED MY SHEEP

<John 21:15-19>

15 Having eaten breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to Him, "Yes, Lord, you know that I care for you!" <There is a difference in the words for love in this passage. The first and second time Jesus uses the Greek word "αγαπω". Peter responds with the word "φιλεω". Discussions continue regarding whether these words had lost their distinctive differences by the time of the writing of John's Version of the Story of the Good News. I would hold that the distinction stands since in verse 17 when Jesus uses the word "φιλεω" Peter becomes sad. My translation using "care for" for the word "φιλεω" is an understatement of the meaning of the word but is used for clarification of the differences in the passage based on the usage of "αγαπω" and "φιλεω".> Jesus replied, "Feed my lambs." 16 A second time He asked, "Simon, son of John, do you love me?" He replied, "Yes, Lord, you know that I care for you." He replied, "Then be a shepherd to my sheep." 17 A third time He asked, "Simon, son of John, do you care for me?" Peter felt sad (*or, felt hurt*) that Jesus said, 'do you care for me' when he asked the third time, and Peter replied, "Lord, you know everything. You know that I care for you!" Jesus said, "Feed my sheep. 18 Most solemnly I tell you, when you were younger you would dress yourself (*or, fasten your belt*) and walk wherever you desired. When you become old you will stretch out your hands and [someone else will dress you and lead you (*or, carry you*)]⁷ where you will have no desire to go." 19 He said this to indicate the kind of death by which he would glorify God.⁸ After saying these words He added, "Follow me."

THE BELOVED DISCIPLE

<John 21:20-25>

20 Peter turned and upon seeing the disciple whom Jesus loved, who was following, the one who at the Supper had reclined at His breast and had asked, 'Lord, who is going to betray you?'. 21 Peter inquired, upon seeing him, "Lord, what about this man?" 22 Jesus response was, "If I desire that he stay behind until I come, of what concern is that to you? You follow me!" 23 Because of this the story spread among the Christians (*literally, the brothers*) that this disciple would not die. Jesus did not say, "He will not die," but, "If I desire that he stay behind till I come, of what concern is that to you?"

24 This is the disciple who bears witness concerning these facts and has written them. We know that his testimony is correct.

25 There are many other things Jesus did. If these were described in detail, I imagine the entire world itself would be unable to contain all the volumes that would have to be written.

[[The pericope of "The Woman Caught in Adultery" appears at this point in many manuscripts. Cf. the note with John 7:53 for details.]]

7 {C} Words vary in the manuscripts but the thought is the same.

8 The RSV puts the preceding verse in parentheses.