

## JOHN 20

### NLET

#### MARIA REPORTS THE EMPTY TOMB TO PETER AND JOHN

1 Now, on the first *day* from the Sabbaths<sup>1</sup> Maria, the Magdalene, comes early in the day, while still being dark, to the tomb.

And, she sees the stone, having been lastingly taken away from the tomb.

2 So then, she runs. And, she comes to Simon Peter and to the other disciple whom the Jesus was loving. And, she says to them, "They have taken the Lord away from the tomb. And, we do not know where they have placed Him."

#### PETER AND JOHN OBSERVE

#### THE COLLAPSED LINEN WRAPPINGS

#### AND THE FOLDED HEAD CLOTH

3 So then, the Peter and the other disciple went out. And, they were going to the tomb.

4 Now, the two were running together. And, the other disciple ran ahead faster than Peter. And, he came first to the tomb.

5 And, have stooped to look into *the tomb*, he saw the linen wrappings lying *flattened out*. Yet, he did not go in.

6 So then, <sup>2</sup> Simon Peter comes, following him. And, he entered into the tomb. And, he observes:

- the linen wrappings lying *flattened out* <sup>7</sup> and
- the cloth which was upon the head *that was* His, not with the linen wrappings lying *flattened out* – rather, apart, having been lastingly folded to end in one place.

8 So, then also the other disciple – *namely*, the one who came first to the tomb – entered. And, he saw. And, he believed.

9 For, not yet had they known the Writing, that *it* was necessary that He arise from among dead *ones*.

10 So then, the disciples departed again to their own<sup>3</sup>.

<sup>1</sup> 'the first day from the Sabbaths' – in other words, 'the first day following the Sabbaths,' our 'Sunday', which by Jewish reckoning began at sunset of the previous evening.

<sup>2</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the Greek word which would be translated as 'also' here. On the basis of 0.5% the NU includes it. One of the manuscripts that the NU usually prefers (κ) omits the entire verse!

<sup>3</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'their own' (a reflexive pronoun) here

So then, as she was weeping, she stooped to look into the tomb.

12 And, she observes two *heavenly* messengers in white, ones who were sitting down – one at the head and one at the feet where the body of the Jesus had been lying.

13 And, those say to her, "Woman, why are you weeping?"

She says to them, "They have taken away the Lord *Who is* mine. And, I do not know where they have placed Him."

#### MARY OBSERVES, HEARS, AND CLINGS

#### TO THE RISEN JESUS

14 And,<sup>4</sup> having said these things, she turned around toward the *things* in back of *her*. And, she observed the Jesus, having lastingly stood *there*. And, she had not known that He is Jesus.

15 The<sup>5</sup> Jesus says to her, "Woman, why are you weeping? Whom are you seeking?"

That *woman*, supposing that He is the gardener, says to Him, "Lord, if you, *for your part*, have carried Him away, tell me where you have placed Him. And, I, *for my part*, shall take Him away."

16 The<sup>6</sup> Jesus says to her, "Maria<sup>7</sup>!"

Having turned herself around, that *woman* says to Him <sup>8</sup>, "Rabouni<sup>9</sup>" (which is being said, 'Teacher').

17 The<sup>10</sup> Jesus says to her, "Stop fastening yourself to Me! For, not yet have I lastingly gone up to the Father *that is* Mine<sup>11</sup>."

Now, be going to the brothers *that are* Mine. And, say to them, 'I am going up to

instead of 'them' (a personal pronoun).

<sup>4</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the word 'And,' here.

<sup>5</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>6</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>7</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Maria' here instead of 'Mariam'.

<sup>8</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the word translated as 'in Hebrew' here.

<sup>9</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Rabouni' here instead of 'Rabbouni'.

<sup>10</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>11</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is Mine' here.

- the Father *Who is Mine* and
- a father *Who is yours*, and
- a God *Who is Mine* and
- a God *Who is yours*.

MARIA ANNOUNCES

WHAT SHE SAW AND HEARD TO THE DISCIPLES

18 Maria<sup>12</sup> the Magdalene comes, reporting<sup>13</sup> to the disciples, "I have lastingly seen<sup>14</sup> the Lord!" and, *that* He said these *things* to her.

JESUS APPEARS AND SPEAKS TO THE DISCIPLES

19 So then,

- being late in the day – *that is*, that *day*, on the first *day* from the<sup>15</sup> Sabbaths<sup>16</sup>, and
- the doors having been lastingly barred where the disciples who had gathered together<sup>17</sup> were on account of the fear of the Jews,

the Jesus came. And, He stood in the midst of *them*.

And, He says to them, "Peace to you!"

20 And, having said this, He showed them<sup>18</sup> the hands and the side *that are* His<sup>19</sup>.

So then, the disciples rejoiced, having seen the Lord.

21 So then, the Jesus said to them again, "Peace to you!"

Just as the Father lastingly commissioned Me, also I, *for My part*, am sending you."

22 And, having said this, He breathed into *them*. And, He says to them, "Receive Spirit – *that is*, Holy Spirit.

<sup>12</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Maria' here instead of 'Mariam'.

<sup>13</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), have 'reporting' here. 15% have 'carrying back tidings'. On the basis of 1.5% the Nestle-Aland text has 'bearing a message'. On the basis of 0.5% the United Bible Society text has a variant spelling of the verb in the Nestle-Aland text. Having the same root word, the meanings are all quite similar.

<sup>14</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'she had lastingly seen' here instead of 'I have lastingly seen...'.

<sup>15</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>16</sup> 'the first day from the Sabbaths' – in other words, 'the first day following the Sabbaths,' our 'Sunday', which by Jewish reckoning began at sunset of the previous evening. So, this appearance was apparently before sunset.

<sup>17</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as 'who had gathered together' here.

<sup>18</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include 'to them' here.

<sup>19</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include 'to them' here.

23 *If* ever you might acquit the moral failures of anyone, they they are being acquitted<sup>20</sup> for them. *If* ever you might retain *them*, they have been lastingly retained."

JESUS APPEARS AND SPEAKS TO THOMAS

24 Now, Thomas, one from among the Twelve, the one who is being called 'Twin', was not with them when the<sup>21</sup> Jesus came.

25 So then, the other disciples were saying to him, "We have lastingly seen the Lord!"

Now, the *Thomas* said to them, "If ever I should not

- see in the hands *that are* His the impression from the nails and
- put the finger *that is* mine into the the impression of the nails, and
- put the hand *that is* mine<sup>22</sup> into the side *that is* His, I shall by no means believe!"

26 And, after days – *that is*, eight of *them* – again the disciples *that were* His were inside. And, Thomas was with them.

The Jesus came, although the doors had been lastingly closed. And, He stood in the midst of *them*.

And, He said, "Peace to you!"

27 Then, He says to the Thomas, "Be bringing the finger *that is* yours here. And, see the hands *that are* Mine.

And, be bringing the hand *that is* yours. And, put *it* into the side *that is* Mine.

And, stop coming to be an unbelieving *one*! Rather, *come to be* a believing *one*."

28 And,<sup>23</sup> Thomas responded; and, he said to Him, "The Lord *Who is Mine*; and, the God *Who is Mine*!"

29 The Jesus says to him, "Because you have lastingly seen Me, you have lastingly believed.

Blessed *are* the *ones* who, although not having seen, also *are* ones who have believed!"

<sup>20</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'are being acquitted' (a present, passive verb) here. On the basis of 3% the NU has 'have been lastingly acquitted' (a perfect, passive verb).

<sup>21</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>22</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'the hand *that is* Mine' here. On the basis of 3% the NU has 'Mine the hand'.

<sup>23</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here.

JOHN EXPLAINS WHY HE HAS WRITTEN THESE THINGS

30 So then, on the one hand, the Jesus did many other signs *from God* in the presence of the disciples *that were His*<sup>24</sup> which have not been lastingly written in the book – *that is*, this *one*.

31 On the other hand, these *things* have been lastingly written

- in order that you might believe that Jesus is
  - the Anointed *One*,
  - the Son of the God,
 and
- in order that, having believed, you might have life in connection with the Name *that is* His.

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<sup>24</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were His' here.