**Sermon Text – John 20:3-8**

**03/31/24**

**An Empty Hole**

**Introduction ~**

*Video*

An empty hole… if you think about it, all of Christianity comes down to an empty hole. Admittedly, it’s not just any empty hole, it is a very specific one located in the side of a hill outside of Jerusalem. But still, it’s just an empty hole.

A woman needs four men in her life; a banker, an actor, a minister, and a mortician. One for the money, two for the show, three to get ready, and four to go.[[1]](#footnote-1)

Christianity needs that hole to be empty. If it had *not* been empty… there would be no Christianity. The whole thing would have come to an end right then on Sunday morning. Why? If Jesus’ body were still in the hole, there could be no claim that there had been a resurrection. Without the resurrection there is no forgiveness of sin. The consequences of this are spelled out in 1 Corinthians 15:13-19 ~

13But if there is no resurrection of the dead, then Christ is not risen. 14And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty. 15Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. 16For if *the* dead do not rise, then Christ is not risen. 17And if Christ is not risen, your faith *is* futile; you are still in your sins! 18Then also those who have fallen asleep in Christ have perished. 19If in this life only we have hope in Christ, we are of all men the most pitiable.[[2]](#footnote-2)

Some might think that, if Christianity would just quietly go away, it would be a good thing. Admittedly we who say we follow Jesus have periodically made a terrible mess of things. We remain a very fallible people, our priorities get mixed up, if we were going to be honest we would have to admit that we often fail to live up to what we say we believe. All of that is granted.

That does not change the fact that the hole Jesus was supposed to be in was empty. The story is told of a little girl who was exposed to the story of Easter (or Resurrection Sunday, which I prefer) for the first time;

A five year-old girl rejoined her parents following the conclusion of her Sunday School class. Her mother asked what she’d learned, and apparently she had learned quite a lot!

The child excitedly retold the story; she told about Jesus’ death and how He was buried in a tomb in a hillside. Then, taking some artistic liberties, she told about how an angel came and looked into the tomb and asked Jesus what He wanted. Jesus’ response: “I want out of this hole!”[[3]](#footnote-3)

And… yep! The hole was empty.

**Context ~**

Today is Resurrection Sunday, I assume you already know that. I also assume you know we’ll be considering the resurrection of Jesus Christ. To do that we must, of course, turn to the Scriptures. The text we’ll be (primarily) working from is John 20:3-8 ~

3Peter therefore went out, and the other disciple, and were going to the tomb. 4So they both ran together, and the other disciple outran Peter and came to the tomb first. 5And he, stooping down and looking in, saw the linen cloths lying *there;* yet he did not go in. 6Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there,* 7and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. 8Then the other disciple, who came to the tomb first, went in also; and he saw and believed.[[4]](#footnote-4)

There are some intriguing details given here, note verses 6-7; John 20:6-7 ~

6Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there,* 7and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.[[5]](#footnote-5)

The linen wrappings that had been wrapped around Jesus’ body were lying in one place, while the napkin that had covered Jesus’ face was folded up and placed apart from the linen wrappings.[[6]](#footnote-6) But let’s not miss the elephant in the empty hole, so to speak. What they did *not* see was Jesus’ body. Based on our common experience, when someone dies we know that the body *should* be where we left it, in this case it should have been there in the tomb.

What was there? Well, no body, the hole was empty. All that was there were some linen strips.

**No Body ~**

So what do we do with this? How do we explain an empty hole… a hole Jesus’ body should have been in? Well, grave robbers are one possibility. They were common enough during this period of history, and that easily explains the missing body[[7]](#footnote-7)… except for one detail. The folded grave clothes.

Details matter. A blacksmith was instructing his apprentice in the correct way to make horseshoes. He told his eager young helper, “I’ll bring the shoe from the fire and lay it on the anvil. When I nod my head, you hit it with this hammer.” The apprentice did exactly as he was told, but he’ll never hit a blacksmith on his head again!”[[8]](#footnote-8)

The grave cloths are an important detail. The fact that the grave cloths were left in the tomb, even left neatly folded, strongly suggests that Jesus’ body had not been carried off.[[9]](#footnote-9) If someone were going to steal valuables and remove the body, well, they would certainly not have taken the time to strip the body first, which would have involved unwrapping the grave cloths from around His body.

They would not take the time and effort to remove the grave cloths, but even more tellingly, they would not fold up the napkin. [[10]](#footnote-10) These things were worth money, they wouldn’t just leave them there! What’s more, the careful description of their positioning indicates that there was no haste as the body left the tomb.

So we have an empty hole in the hillside. The point of the empty tomb has always been that Jesus did not stay there.[[11]](#footnote-11) He did not stay dead, He didn’t rise as a zombie risen from the dead in a corrupt body, but there was a continuity of body.[[12]](#footnote-12) The body that was crucified and buried was the same body that was resurrected.[[13]](#footnote-13)

**Details ~**

By way of detail, there is a point that has often been overlooked, in Jewish practice there were actually two burials.[[14]](#footnote-14) The first burial was to wrap the body and pack it with spices, as described of Jesus’ burial.[[15]](#footnote-15) But that was only the first phase of a burial.

After between six months and two years, after the body had decomposed leaving only the skeleton, the bones would be collected and placed in an ossuary. This was a container that the bones would be stored in, and then the container would be placed in a niche in the cave wall for permanent storage.[[16]](#footnote-16)

This tomb, however, did not have any bones stored in it, because it was a new tomb; Matthew 27:59-60 ~

59When Joseph had taken the body, he wrapped it in a clean linen cloth, 60and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.[[17]](#footnote-17)

Certainly, this fellow named Joseph had every intention of coming back and storing Jesus’ bones. But this didn’t happen because it could not happen. The body did not stay in the tomb, the hole was empty. Mary discovered this and ran to tell two of Jesus’ disciples.[[18]](#footnote-18) John 20:1 ~

**20** Now on the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the stone had been taken away from the tomb.[[19]](#footnote-19)

We have to ask, how did she know the tomb was empty? Was simply seeing the entrance to the tomb opened enough for her to conclude the body was no longer in there? Although John focuses on Mary to the exclusion of the other women, we find a fuller account in Luke 24:1-3 ~

**24** Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, came to the tomb bringing the spices which they had prepared. 2But they found the stone rolled away from the tomb. 3Then they went in and did not find the body of the Lord Jesus.[[20]](#footnote-20)

She knew it was an empty hole because she and the women with her had gone in to look. The hole Jesus had been placed in was empty.

**Events are Moving Along ~**

So things were quite for a few days. Friday evening Jesus was interred. Saturday was quiet as prophesy was being fulfilled, prophesies like Matthew 17:22-23 ~

22Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, 23and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.[[21]](#footnote-21)

But we find things changing on Sunday morning. On the third day, early in the morning, things begin to speed up and our passage talks a lot about running, starting with Jesus’ female followers.[[22]](#footnote-22) Mary ran back to the disciples.[[23]](#footnote-23) Remember, Luke made the point that Mary was not alone. So the women run to John and Peter and report what they’ve discovered, what they saw is recorded in Mark 16:1-7 ~

**16** Now when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and anoint Him. 2Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen. 3And they said among themselves, “Who will roll away the stone from the door of the tomb for us?” 4But when they looked up, they saw that the stone had been rolled away—for it was very large. 5And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

6But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. 7But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.”[[24]](#footnote-24)

**Cultural Context ~**

So we see that the ladies knew exactly what had happened, an angel had scared them half to death telling them about it. So why the strange announcement to Peter and John? Well, apparently they tempered their message because of their status in the culture.

In first century Jewish culture the testimony of women had no value and would not be considered. [[25]](#footnote-25) It’s a testament to the relationship shared among Jesus’ followers that their report was heeded at all. [[26]](#footnote-26) Even so, the fact that two men verified the report was important. [[27]](#footnote-27) In this way, they were able to fulfill the Jewish requirements for a valid testimony; Deuteronomy 19:15 ~

15“One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.[[28]](#footnote-28)

**Primary Importance ~**

Although this might explain what Luke records in Luke 24, that was not foremost in John’s mind as he recorded these events. From John’s perspective, the primary concern was that Jesus’ body was not there and He had left His burial clothes behind. [[29]](#footnote-29) John 20:4-5 ~

4So they both ran together, and the other disciple outran Peter and came to the tomb first. 5And he, stooping down and looking in, saw the linen cloths lying *there;* yet he did not go in.[[30]](#footnote-30)

What mattered to John was that the hole was empty.

As Peter and John ran to the tomb they committed a serious breach in decorum. Men in first-century Palestinian culture simply did not run, this is simply not done by grown men.[[31]](#footnote-31) Apparently they weren’t that concerned with decorum.

While on their honeymoon a young bride attempted to press the trousers of her husband’s new suit with an iron she’d received as a wedding present. The moment she applied the hot iron to the pants, that portion of the trousers when up in a poof of smoke leaving a black, gaping hole.

The groom, smelling smoke, rushed into the room, asking if everything was all right. The young bride burst into tears as she tried to relate what had just happened. With a smile on his face and love in his eyes, the young man said, “Honey, let’s get down on our knees and give thanks that my leg wasn’t in those trousers!”[[32]](#footnote-32)

Peter and John had decided what was and what was not important, and at that moment decorum took second place to expediency.

**The Tomb ~**

So… we find John arriving at the tomb first. It’s conceivable that this was documented in this way as a friendly jab at his friend, Peter, who most scholars agree was older than John. Let’s face it, guys, we’re competitive.

When John arrived at the tomb he bent down to look in and he noted the linen bandages.[[33]](#footnote-33) John 20:5 ~

5And he, stooping down and looking in, saw the linen cloths lying *there;* yet he did not go in.[[34]](#footnote-34)

In spite of what the women had told him about a missing body, John noticed something that caused him to stop and think. Very quickly, his fear was transformed to astonishment, and then faith. [[35]](#footnote-35) He noticed the orderly arrangement of the grave cloths.[[36]](#footnote-36) John 20:7 ~

… 7and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.[[37]](#footnote-37)

Again, we note that the burial cloth was folded up by itself, separated from the other linen cloths. [[38]](#footnote-38) This was clearly an intentional act on the part of someone,[[39]](#footnote-39) but who? The sight of the grave cloths started John thinking about what Jesus had told them, and he began to draw some conclusions.[[40]](#footnote-40) Luke 18:31-34 ~

31Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. 32For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. 33They will scourge *Him* and kill Him. And the third day He will rise again.”

34But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.[[41]](#footnote-41)

John, the contemplative disciple, stops to think about what he’s seeing, and still lost in thought he begins to draw some conclusions of his own.[[42]](#footnote-42) In fact, the conclusion John drew was that Jesus had risen from the dead.[[43]](#footnote-43) The hole was indeed empty, and that meant something. But… *we* must also determine what it means.

After telling the story of Jonah and the whale to her Sunday School class, the teacher decided to quiz the children to see if they understood the lesson. She asked, “What is the moral of this story?” One young boy in the back raised his hand and confidently stated, “People make whales through up!”[[44]](#footnote-44)

**The Meaning ~**

There is meaning to the empty grave. The empty hole demonstrates that even death is no barrier to the Divine living in fellowship with His creatures.[[45]](#footnote-45) The details around the grave cloths are important, they serve to differentiate Jesus’ from any other resurrections that had taken place prior to this, Lazarus was one example; John 11:43-44 ~

43Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!” 44And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, “Loose him, and let him go.”[[46]](#footnote-46)

Jesus raised Lazarus from the dead, but Lazarus did not rise glorified in a new spiritual body, a body mentioned in 1 Corinthians 15:42-44 ~

42So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption. 43It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. 44It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.[[47]](#footnote-47)

Lazarus came out of the tomb under Jesus’ command, but he was still in the wrappings of the dead, still bound hand and foot with the napkin still on his head. [[48]](#footnote-48) He had to be freed in order to resume life again in this world. [[49]](#footnote-49) In contrast to this, Jesus left his wrappings in the grave, serving as a sign of His resurrection in a *glorified* body.[[50]](#footnote-50) He would never die again.

So, eventually, Peter arrived, and moved past John to enter the tomb;[[51]](#footnote-51) John 20:6-7 ~

6Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there,* 7and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.[[52]](#footnote-52)

The presence of the grave cloths are noted again, [[53]](#footnote-53) now with more detail. For John, the empty hole in the ground, coupled with the mystery of the grave cloths, was enough; [[54]](#footnote-54) John 20:8 ~

8Then the other disciple, who came to the tomb first, went in also; and he saw and believed.[[55]](#footnote-55)

John saw and believed. [[56]](#footnote-56) John looked beyond the mere presence of the grave cloths and grasped their significance.[[57]](#footnote-57) Christ’s death was like any other in the sense of the cessation of bodily function. But that’s where the similarities end.

Spiritually, His death was necessary to address our sin, but it is His resurrection that makes all the difference;[[58]](#footnote-58) Romans 6:7-11 ~

7For he who has died has been freed from sin. 8Now if we died with Christ, we believe that we shall also live with Him, 9knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. 11Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.[[59]](#footnote-59)

**Application ~**

So, what the followers of Jesus 2024 years ago had on the morning of Resurrection Sunday was just this: an empty hole in the side of a hill. That was not a bad thing. If Jesus’ body had remained dead in the tomb, Christianity would never have come into being.[[60]](#footnote-60)

Just as with most of us, the early Christians knew that dead people do not rise, life and death is a one-way street. But with that empty hole, Jesus demonstrated the start of something entirely new.[[61]](#footnote-61) The wall between death and life had been broken through and something new was taking place.[[62]](#footnote-62)

The Gospels communicate this in many ways, one example is Mark 1:15 ~

… 15and saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.”[[63]](#footnote-63)

With Jesus’ resurrection, a new age has been ushered in, one defined by righteousness, love, and peace.[[64]](#footnote-64) Jesus’ resurrection signals that, in some sense, this future hope has already arrived.[[65]](#footnote-65) What’s more, the arrival of that new Kingdom should produce a specific kind of life, a life that experiences the discontinuity of death wrapped in the continuity of eternal life,[[66]](#footnote-66) Paul puts it this way in Romans 6:8-11 ~

8Now if we died with Christ, we believe that we shall also live with Him, 9knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. 11Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.[[67]](#footnote-67)

That leaves us with an important question; if Jesus actually did rise from the dead, what does that mean for each of us so many centuries later?[[68]](#footnote-68) For the first century believers it served to affirm that Jesus Christ was in fact God incarnate, the One through whom all things had been created and all things are sustained.[[69]](#footnote-69) It reveals Jesus as the world’s true Sovereign.[[70]](#footnote-70)

But at a more personal level, it reveals that our sins can be forgiven. [[71]](#footnote-71) That forgiveness is available from the only One with the authority to forgive us.[[72]](#footnote-72) Jesus can forgive our sins, and it is the resurrection that confirms this reality.[[73]](#footnote-73)

But… this information is of no value if you don’t act on it. Saving faith rests on objective truth.[[74]](#footnote-74) But before it can be of any benefit, you must decide if you believe that truth, and what’s more, you must decide if you’re willing to do something about it.

Do you believe that Jesus has the power, right, and willingness to forgive you of your sins, and then to save you? If you do, then in faith turn to the One who left that hole empty, tell Him you’re sorry for the things you’ve done that are wrong, and ask Him to forgive you. That’s the decision that needs to be made.[[75]](#footnote-75) Then He’ll keep His word; 1 John 1:9 ~

9If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.[[76]](#footnote-76)

If you have never done this, there is nothing that you could do to celebrate Easter that’s more important than making this decision. Then… Easter becomes transformed into Resurrection Sunday, and the empty hole in your life is filled with the One who left the hole empty outside of Jerusalem.

1. Michael Hodgin, *1001 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 1994), 240. [↑](#footnote-ref-1)
2. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Co15.13&off=0&ctx=ection+of+the+dead%3f+~13%C2%A0But+if+there+is+n) (Nashville: Thomas Nelson, 1982), 1 Co 15:13–19. [↑](#footnote-ref-2)
3. Michael Hodgin, *1001 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 1994), 303. [↑](#footnote-ref-3)
4. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Jn20.3&off=0&ctx=hey+have+laid+Him.%E2%80%9D%0a~3%C2%A0e%EF%BB%BFPeter+therefore+) (Nashville: Thomas Nelson, 1982), Jn 20:3–8. [↑](#footnote-ref-4)
5. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Jn20.6&off=0&ctx=t+he+did+not+go+in.+~6%C2%A0Then+Simon+Peter+c) (Nashville: Thomas Nelson, 1982), Jn 20:6–7. [↑](#footnote-ref-5)
6. George R. Beasley-Murray, [*John*](https://ref.ly/logosres/wbc36?ref=Bible.Jn20.3-5&off=697&ctx=erves+what+is+there.~+The+linen+wrappings), vol. 36, Word Biblical Commentary (Dallas: Word, Incorporated, 1999), 372. [↑](#footnote-ref-6)
7. N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, Volume Three, (Fortress Press, Minneapolis, MN.: 2003), 689. [↑](#footnote-ref-7)
8. Michael Hodgin, *1001 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 1994), 115. [↑](#footnote-ref-8)
9. N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, Volume Three, (Fortress Press, Minneapolis, MN.: 2003), 689. [↑](#footnote-ref-9)
10. George R. Beasley-Murray, [*John*](https://ref.ly/logosres/wbc36?ref=Bible.Jn20.3-5&off=1043&ctx=obbery+of+the+tomb%3a+~%E2%80%9CIf+anyone+had+remov), vol. 36, Word Biblical Commentary (Dallas: Word, Incorporated, 1999), 372. [↑](#footnote-ref-10)
11. N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, Volume Three, (Fortress Press, Minneapolis, MN.: 2003), 692. [↑](#footnote-ref-11)
12. N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, Volume Three, (Fortress Press, Minneapolis, MN.: 2003), 692. [↑](#footnote-ref-12)
13. N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, Volume Three, (Fortress Press, Minneapolis, MN.: 2003), 692. [↑](#footnote-ref-13)
14. N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, Volume Three, (Fortress Press, Minneapolis, MN.: 2003), 707. [↑](#footnote-ref-14)
15. N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, Volume Three, (Fortress Press, Minneapolis, MN.: 2003), 707. [↑](#footnote-ref-15)
16. N.T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, Volume Three, (Fortress Press, Minneapolis, MN.: 2003), 708. [↑](#footnote-ref-16)
17. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Mt27.59&off=0&ctx=to+be+given+to+him.+~%EF%BB%BF59%C2%A0%E2%80%A2When+Joseph+had) (Nashville: Thomas Nelson, 1982), Mt 27:59–60. [↑](#footnote-ref-17)
18. Robert Jamieson, A. R. Fausset, and David Brown, [*Commentary Critical and Explanatory on the Whole Bible*](https://ref.ly/logosres/jfbcomm?ref=Bible.Jn20.3&off=155&ctx=s+truth+about+them.+~Mary%2c+in+her+grief%2c+), vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 168. [↑](#footnote-ref-18)
19. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Jn20.1&off=67&ctx=6%3a1%E2%80%938%3b+Luke+24%3a1%E2%80%9312%0a~20+Now+on+the+a%EF%BB%BFfirs) (Nashville: Thomas Nelson, 1982), Jn 20:1. [↑](#footnote-ref-19)
20. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Lk24.1&off=57&ctx=6%3a1%E2%80%938%3b+John+20%3a1%E2%80%9310%0a~24+Now+a%EF%BB%BFon+the+firs) (Nashville: Thomas Nelson, 1982), Lk 24:1–3. [↑](#footnote-ref-20)
21. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Mt17.22&off=58&ctx=30%E2%80%9332%3b+Luke+9%3a43%E2%80%9345%0a~%EF%BB%BF22%C2%A0r%EF%BB%BFNow+while+they) (Nashville: Thomas Nelson, 1982), Mt 17:22–23. [↑](#footnote-ref-21)
22. Kenneth O. Gangel, [*John*](https://ref.ly/logosres/hntc64jn?ref=Bible.Jn20.3-5&off=8&ctx=s%2c+p.+831).%0a20%3a3%E2%80%935.+~This+passage+talks+a), vol. 4, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 367. [↑](#footnote-ref-22)
23. Kenneth O. Gangel, [*John*](https://ref.ly/logosres/hntc64jn?ref=Bible.Jn20.3-5&off=8&ctx=s%2c+p.+831).%0a20%3a3%E2%80%935.+~This+passage+talks+a), vol. 4, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 367. [↑](#footnote-ref-23)
24. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Mk16.1&off=52&ctx=28%3a1%E2%80%938%3b+Luke+24%3a1%E2%80%939%0a~16+Now+a%EF%BB%BFwhen+the+Sa) (Nashville: Thomas Nelson, 1982), Mk 16:1–7. [↑](#footnote-ref-24)
25. George R. Beasley-Murray, [*John*](https://ref.ly/logosres/wbc36?ref=Bible.Jn20.3-5&off=2829&ctx=+a+different+slant%3a+~in+Jewish+eyes+the+t), vol. 36, Word Biblical Commentary (Dallas: Word, Incorporated, 1999), 372. [↑](#footnote-ref-25)
26. George R. Beasley-Murray, [*John*](https://ref.ly/logosres/wbc36?ref=Bible.Jn20.3-5&off=2829&ctx=+a+different+slant%3a+~in+Jewish+eyes+the+t), vol. 36, Word Biblical Commentary (Dallas: Word, Incorporated, 1999), 372. [↑](#footnote-ref-26)
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