



Easter

Acts 10:34-43

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

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.”

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.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Easter

Isaiah 25:6-9

25:6 Is 2:2,
Is 55:1; Mt 8:11;
Rev 19:9

6On this mountain, the LORD of heavenly forces will prepare for all peoples
a rich feast, a feast of choice wines,
of select foods rich in flavor, of choice wines well refined.

25:8 Is 35:10;
Hos 13:14;
1Co 15:54;
Rev 7:17,
Rev 21:4

7He will swallow up on this mountain the veil that is veiling all peoples,
the shroud enshrouding all nations.

25:9 Ps 9:14;
Is 8:17, Is 12:2,
Is 26:8

8He will swallow up death^r forever.

The LORD God will wipe tears from every face;
he will remove his people's disgrace from off the whole earth,
for the LORD has spoken.

9They will say on that day,

"Look! This is our God, for whom we have waited—
and he has saved us!

This is the LORD, for whom we have waited;
let's be glad and rejoice in his salvation!"

^rHeb *Maveth*

25:6-10a In one of many expansive visions in Isaiah, God is imagined preparing a banquet not just for the elders on Mount Sinai (Exod 24; cf. note on Isa 24:23), nor even for Judah, but for all the nations. This contrasts sharply with Isaiah 24:7-13, in which the wine dried up and merriment ceased.

25:8 *He will swallow up death forever*: This imagery reflects, and reverses, the mythological theme found in the story of the fertility god Baal, in which the underworld god Mot ("Death") either swallows Baal or threatens to do so, but is defeated. Baal's

story recurs annually in relation to the seasons, but here it is said that God's swallowing of death is forever. This verse doesn't yet reflect belief in the resurrection of the dead, which came many centuries later. However, Paul employs it in his description of resurrection in 1 Corinthians 15:54. It is also paraphrased in Revelation 21:3-4.

25:9 *They will say on that day*: Compare with Isaiah 12:1, 4; 26:1. The grateful hymn that follows echoes many psalms (see Pss 35:9; 130:5; 118:24).

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Easter

Psalm 118:1-2, 14-24

118:1 1Ch 16:8;
1Ch 16:34;
Ps 106:1;
Ps 118:29;
Jer 33:11

Psalm 118

1 Give thanks to the LORD because he is good,
because his faithful love lasts forever.

2 Let Israel say it:

“God’s faithful love lasts forever!”

118:2 Ps 115:9

118:14 Ex 15:2;
Ps 27:1; Is 12:2

118:15
Ex 15:6;
Ps 89:13; Lk 1:51

118:16 Ex 15:6;
Ps 89:13

118:17 Ps 6:5,
Ps 73:28;
Ps 107:22;
Hab 1:12

118:18 2Co 6:9

118:19 Ps 24:7,
Ps 100:4; Is 26:2

118:20 Ps 24:3,
Ps 24:7; Is 35:8;
Rev 22:14

118:21 Ps 116:1,
Ps 118:5,
Ps 118:14

118:22 Is 28:16;
Mt 21:42;
Mk 12:10;
Lk 20:17;
Ac 4:11

118:23 Mt 21:42

118:24 Is 58:13

14 The LORD was my strength and protection;
he was my saving help!

15 The sounds of joyful songs and deliverance
are heard in the tents of the righteous:

“The LORD’s strong hand is victorious!”

16 The LORD’s strong hand is ready to strike!
The LORD’s strong hand is victorious!”

17 I won’t die—no, I will live
and declare what the LORD has done.

18 Yes, the LORD definitely disciplined me,
but he didn’t hand me over to death.

19 Open the gates of righteousness for me
so I can come in and give thanks to the LORD!

20 This is the LORD’s gate;
those who are righteous enter through it.

21 I thank you because you answered me,
because you were my saving help.

22 The stone rejected by the builders
is now the main foundation stone!

23 This has happened because of the LORD;
it is astounding in our sight!

24 This is the day the LORD acted;
we will rejoice and celebrate in it!

The Psalms and Jesus The Gospel writers couldn’t tell the story of Jesus’ suffering and death without using the Psalms. Like the psalmists in many of the prayers for help, Jesus was a righteous sufferer who was surrounded by enemies. The clearest link between the Psalms and Jesus is Psalm 22, one of the longest and most intense prayers for help. In the books of Matthew and Mark, Psalm 22:1 becomes Jesus’ words from the cross (see Matt 27:46; Mark 15:43). Other experiences of the psalmist also fit with details of the passion stories (see Pss 22:6-8, 15; 69:21). While Jesus didn’t want to suffer and die, he gave his life fully to God, as the suffering psalmists regularly do. In the book of Luke, Jesus’ words from the cross come out of trust (see Ps 31:5; Luke 23:46).

Jesus’ life and teaching also show links to the Psalms. Jesus’ basic message announces God’s reign (kingdom), and this message is also at the heart of the book of Psalms (see sidebar, “Book IV and the Rule of God”). The Sermon on the Mount begins with the Beatitudes (see Matt 5:3-11), so both the Psalms and Jesus’ teaching begin with a lesson about happiness (see Ps 1:1-2; sidebar, “True Happiness” at Ps 1). Jesus says that sufferers who pray for help are truly happy. These sufferers are afflicted and mistreated for doing what’s right: They are humbled and shamed (compare Matt 5:5 with Ps 37:11) and are pure in heart (compare Matt 5:8 with Ps 24:4-6).

118:1-29 Psalm 118 is a psalm of thanks (see Pss 30, 116) that concludes the Egyptian Hallel (see note on Ps 113). Like Psalm 114, it clearly recalls the exodus out of Egypt (see 118:14); but it was probably used to celebrate the return from life in Babylon, as well as both to look forward to and celebrate other deliverances. The rescue described in 118:5-18 seems to be publicly acknowledged and celebrated in 118:19-28, and this would account for the shift to first-person plural speech in 118:23-27. Because the rescue seems to involve a national crisis, and because it is celebrated publicly in the temple, many readers conclude that the original speaker was the king. This is possible, but there’s no clear indication of this; and this specific possibility hasn’t prevented the ability of Psalm 118 to be useful in a variety of situations. The Gospel writers, for instance, quote Psalm 118 in relation to Jesus and his ministry (see notes on Ps 118:22-24, 25, 26; see sidebar, “The Psalms and Jesus” at Ps 22).

118:1 See Psalms 118:29; 106:1; 107:1. Psalm 118 adds another account of rescue to the four incidents that are described in Psalm 107.

118:2-4 See Psalm 115:9-11, where the same parties are invited to take part. *God’s faithful love lasts forever*: Picked up from Psalm 118:1, this line apparently becomes the congregation’s responsive refrain. See Psalm 136, where this line occurs as a refrain in every verse.

118:14 This verse is an echo of Moses’ victory song (see Exod 15:2); it recalls the exodus, which is the Bible’s primary example of rescue from death to life. The psalmist suggests that his or her rescue, and any future deliverances (see Ps 118:25), are extensions of God’s life-giving work that was demonstrated in the exodus out of Egypt.

118:17-18 A summary of the psalmist’s experience of rescue. As is often the case, thankfulness is accompanied by witness to others (see Ps 9:1).

118:18-24 The “I” continues to speak in 118:18-21, but there are indications of a public celebration, perhaps a procession into the temple (see *gates* in 118:19, and *gate* in 118:20; see Ps 24:7-10). In keeping with verses 1 and 29, the speaker enters to give thanks (118:19, 21).

118:22-24 Psalm 118:22 seems to begin the worshipping community’s response to the psalmist’s rescue, and the response continues in verses 23-24. The early church understood Jesus to be the “main foundation stone” (Matt 21:42; Luke 20:17; Acts 4:11-12). In other words, Jesus and his work were extensions of God’s life-giving work in the exodus (see note on Ps 118:14). *the day . . . acted*: The congregation recalls God’s life-giving activity done for the psalmist, and they join the celebration.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Easter

1 Corinthians 15:1-11

15:1 Ro 5:2;
2Co 1:24

15:2 Ga 3:4

15:3 Jn 1:29;
1Co 11:23;
Ga 1:4, Ga 1:12;
1Pt 2:24

15:4 Ac 2:24

15:5 Mk 16:14;
Lk 24:34;
Lk 24:36;
Jn 20:19;
1Co 1:12

15:6 Ac 7:60,
Ac 13:36;
1Co 15:18

15:7 Ac 1:3,
Ac 12:17,
Ac 15:13;
Ga 1:19

15:8 Ac 9:3;
1Co 9:1

15:9 Ac 8:3;
2Co 12:11;
Eph 3:8

15:10 2Co 3:5,
2Co 11:23;
Phi 2:13;
Col 1:29

The resurrection

15 Brothers and sisters, I want to call your attention to the good news that I preached to you, which you also received and in which you stand. ²You are being saved through it if you hold on to the message I preached to you, unless somehow you believed it for nothing. ³I passed on to you as most important what I also received: Christ died for our sins in line with the scriptures, ⁴he was buried, and he rose on the third day in line with the scriptures. ⁵He appeared to Cephas, then to the Twelve, ⁶and then he appeared to more than five hundred brothers and sisters at once—most of them are still alive to this day, though some have died. ⁷Then he appeared to James, then to all the apostles, ⁸and last of all he appeared to me, as if I were born at the wrong time. ⁹I'm the least important of the apostles. I don't deserve to be called an apostle, because I harassed God's church. ¹⁰I am what I am by God's grace, and God's grace hasn't been for nothing. In fact, I have worked harder than all the others—that is, it wasn't me but the grace of God that is with me. ¹¹So then, whether you heard the message from me or them, this is what we preach and this is what you have believed.

15:1-58 For Paul and the early Christians, the resurrection of Christ was at the heart of the gospel because it confirmed the claim that Jesus' death was for our sins (15:17). Here he presents the nature, meaning, and significance of the resurrection for Christians.

15:1-11 Paul introduces the theme of the resurrection by reminding the Corinthians of its central place in his own missionary preaching and his own experience as a Christian.

15:1 *the good news that I preached*: The gospel about Jesus Christ. (The words "gospel" and "good news" translate the Greek word *euangelion*, which also translates into our English word "evangelism.")

15:2 *You are being saved through it*: Paul conceives of salvation as a process connected with receiving the gospel or good news (see Rom 1:16).

15:3-4 *I passed on to you . . . what I also received*: Paul received the gospel message from those who were Christians before him. *Christ died for our sins . . . rose on the third day in line with the scriptures*: the core message of Paul's preaching. *scriptures*: This refers exclusively to the OT since the NT didn't exist. Christ's death and resurrection are seen in alignment with the OT (see Isa 53:1-12; Ps 110:1).

15:5-8 These verses list the resurrection appearances known by Paul. He believed that the risen Jesus was visibly seen by the various people and groups that he mentions. *Cephas*: the apostle Peter. *the Twelve*: the 12 disciples of Jesus (see Mark 3:16, though according to Acts 1:15-26, Judas was replaced by Matthias). Paul, however, didn't think the Twelve were the only apostles (see 15:7). *James*: the brother of Jesus (see Gal 1:19). *all the apostles*: For Paul, the term "apostle" designated the missionaries who were sent out by various churches to preach the gospel. *last of all . . . to me, as if I were born at the wrong time*: Christ's appearance to Paul was the last of his resurrection appearances and came much later in time than the other appearances Paul mentions here (see Acts 9:1-16; 22:6-11; 26:12-18).

15:9 *because I harassed God's church*: See Galatians 1:13-14; Acts 7:54-8:1; 9:2-3.

15:10 *I am what I am*: an apostle of Jesus Christ in spite of his having harassed the church of God. *by God's grace*: God chose to act as Paul's divine patron, giving him favor to make him an apostle (see 1 Cor 1:3-4). *God's grace hasn't been for nothing*: Paul accomplished a great deal for his patron by winning many for Christ in response to the favor God gave him when making him an apostle.

15:11 *this is what we preach and . . . what you have believed*: See 1 Corinthians 15:3-4.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.

Easter
John 20:1-18

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

Empty tomb

20 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. 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*).

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.

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 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).

The Disciple Jesus Loved The disciple “whom Jesus loved” is first introduced in connection with the identification of Judas as Jesus’ betrayer (John 13:23). This loved disciple is identified at the end of the Gospel as “the disciple who testifies concerning these things and who wrote them down” and whose “testimony is true” (John 21:24). In between he is seen at the cross, taking Jesus’ mother into his care (John 19:26-27); running with Peter to Jesus’ tomb (John 20:2-5); entering the tomb and believing (John 20:8); and recognizing the risen Jesus at the Sea of Galilee (John 21:7). Some interpreters think he’s the unnamed first disciple who appears alongside Andrew (John 1:40); the disciple who brings Peter into the high priest’s courtyard (John 18:15-16); or the eyewitness who testifies to the reality of Jesus’ crucifixion (John 19:35), but there’s no evidence for any of this. Nor is he likely to be identified with any of the disciples named within the Gospel. The nearest clue we have to knowing his identity is that Jesus’ mother was, or became, his mother (John 19:27), making him either Jesus’ brother or a kind of honorary brother (see Acts 1:14). As the Gospel’s author, he has chosen to remain anonymous.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.



Easter

Mark 16:1-8

16:1 Mt 28:1;
Mk 15:40, Mk
15:47; Lk 23:56;
Jn 20:1

Empty tomb

16:2 Mt 28:1;
Lk 24:1

16:3 Mt 27:60;
Mk 15:46

16:5 Jn 20:11,
Jn 20:12

16:6 Mt 28:6;
Mk 1:24;
Ac 4:10

16:7 Mt 26:32;
Mk 14:28;
Jn 21:1

16 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they could go and anoint Jesus' dead body. ²Very early on the first day of the week, just after sunrise, they came to the tomb. ³They were saying to each other, "Who's going to roll the stone away from the entrance for us?" ⁴When they looked up, they saw that the stone had been rolled away. (And it was a very large stone!) ⁵Going into the tomb, they saw a young man in a white robe seated on the right side; and they were startled. ⁶But he said to them, "Don't be alarmed! You are looking for Jesus of Nazareth, who was crucified." He has been raised. He isn't here. Look, here's the place where they laid him. ⁷Go, tell his disciples, especially Peter, that he is going ahead of you into Galilee. You will see him there, just as he told you." ⁸Overcome with terror and dread, they fled from the tomb. They said nothing to anyone, because they were afraid.^v

^uOr *the Crucified One* ^vIn most critical editions of the Gk New Testament, the Gospel of Mark ends at 16:8.

16:1 *Salome*: See note on Mark 15:40. *anoint Jesus' dead body*: Care for the dead required ritual cleansing (see Mark 14:8).

16:3 *roll the stone away*: The stone was cut in a disk shape so it would roll easily (see note on Mark 15:46). The question implies that its size required physical strength not typical for women.

16:5 *young man in a white robe*: the clothing of angels (see Mark 9:3). Some interpreters think this young man is the same one who ran away in Mark 14:51-52. His dress, however, suggests he's a divine messenger.

16:6 *Don't be alarmed!*: The women shouldn't be surprised to find an empty tomb

(see Mark 8:31; 9:31; 10:34). *raised . . . isn't here*: The man assures them that Jesus' body has been raised.

16:7 *tell his disciples, especially Peter*: Peter was the first to follow and the last to desert Jesus (see Mark 1:16-18; 14:50, 66-72). *ahead of you*: See Mark 14:28. Despite their faults and his death, the disciples can still count on Jesus to lead them.

16:8 *terror and dread*: See Mark 4:41. *said nothing to anyone*: The women ignore the man's directions to "tell his disciples" (Mark 16:7). *because they were afraid*: The chapter ends abruptly. Some scholars think Mark wrote an open-ended Gospel on purpose; others think an original ending was lost early on.

The CEB translation is a readable, reliable, relevant invitation to Scripture. The notes provided here are from our award-winning The CEB Study Bible. Read more about our diverse group of biblical scholars and contributors, and download other resources at

CEBSurvivingTheBible.com.