

2 "The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits; all the curtains shall have the same measurements.

3 "Five curtains shall be joined to one another, and the other five curtains shall be joined to one another.

4 "You shall make loops of blue on the edge of the outermost curtain in the first set, and likewise you shall make them on the edge of the curtain that is outermost in the second set.

5 "You shall make fifty loops in the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite each other.

6 "You shall make fifty clasps of gold, and join the curtains to one another with the clasps so that the tabernacle will be a unit.

Curtains of Goats' Hair

7 "Then you shall make curtains of

2 ¹I.e. One cubit equals approx 18 in.
3 ²Lit one measure
3 ¹Or couple
4 ¹Or violet ²Lit one curtain from the end in the coupling ³Lit coupling
5 ¹Lit end ²Lit coupling
6 ¹Or couple ²Or dwelling place, and so throughout the ch
7 ^aEx 36:14

8 ¹I.e. One cubit equals approx 18 in.
9 ²Lit one measure
9 ¹Or couple
10 ¹Lit toward the front of the face of the tent
10 ¹Lit one curtain ²Lit coupling
11 ¹Or copper
12 ²Or couple ³Lit one
12 ¹Lit excess

goats' hair for a tent over the tabernacle; you shall make eleven curtains in all.

8 "The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; the eleven curtains shall have the same measurements.

9 "You shall join five curtains by themselves and the other six curtains by themselves, and you shall double over the sixth curtain at the front of the tent.

10 "You shall make fifty loops on the edge of the curtain that is outermost in the first set, and fifty loops on the edge of the curtain that is outermost in the second set.

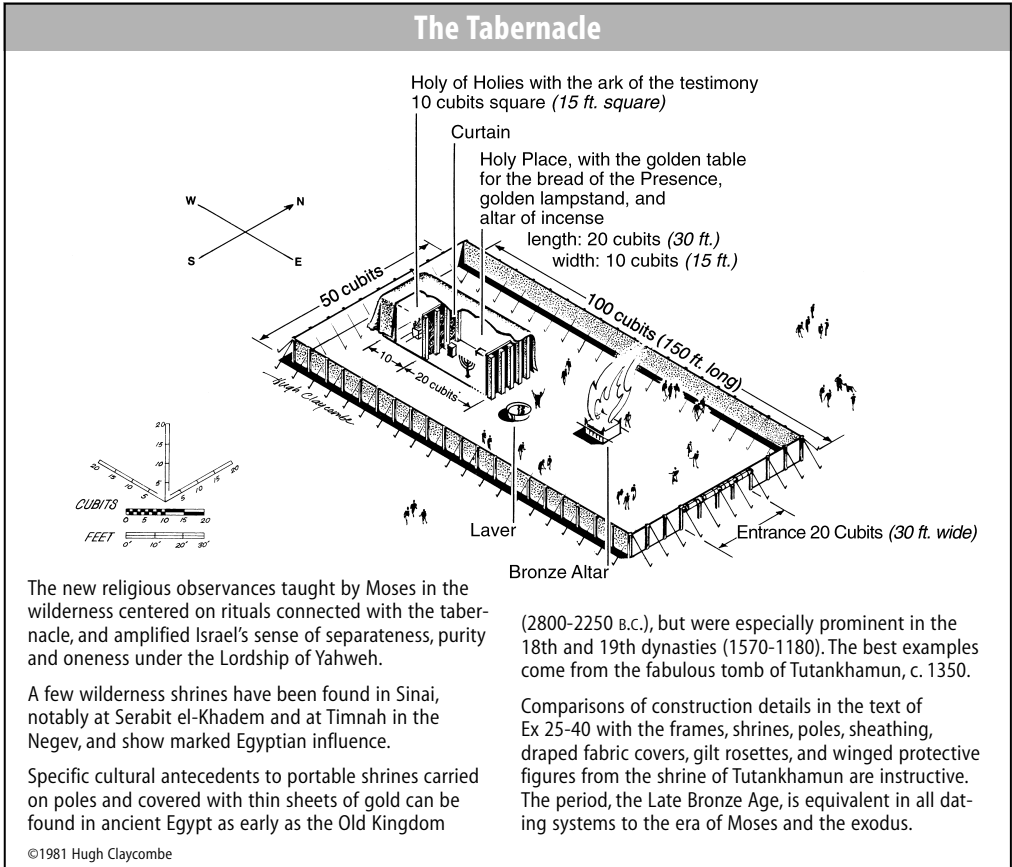
11 "You shall make fifty clasps of bronze, and you shall put the clasps into the loops and join the tent together so that it will be a unit.

12 "The overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle.

13 "The cubit on one side and the cubit on

flat, but whether the leather coverings had a ridge line with sloping sides (like a tent) is not known. Symbolically the tabernacle represented God's royal tent. *fine twisted linen and blue*

and purple and scarlet material. See note on 25:4. *cherubim.* Signifying a royal chamber (see 25:18 and note). **26:7** *goats' hair.* See note on 25:4.



the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it.

14^a You shall make a covering for the tent of rams' skins ¹dyled red and a covering of porpoise skins above.

Boards and Sockets

15^a Then you shall make ^athe boards for the tabernacle of acacia wood, standing upright.

16^a Ten cubits *shall be* the length of ¹each board and one and a half cubits the width of each board.

17^a *There shall be* two tenons for each board, ¹fitted to one another; thus you shall do for all the boards of the tabernacle.

18^a You shall make the boards for the tabernacle: twenty boards ¹for the south side.

19^a You shall make forty ^{1a}sockets of silver

14 ¹Or *tanned*
^aEx 36:19
15 ^aEx 36:20-34
16 ¹Lit *the*
17 ¹Lit *bound*
18 ¹Lit *toward the side of the Negev to the south*
19 ¹Or *bases*
^aEx 38:27

under the twenty boards, two ¹sockets under one board for its two tenons and two ¹sockets under another board for its two tenons;

20^a and for the second side of the tabernacle, on the north side, twenty boards,

21^a and their forty ¹sockets of silver; two ¹sockets under one board and two ¹sockets under another board.

22^a For the ¹rear of the tabernacle, to the west, you shall make six boards.

23^a You shall make two boards for the corners of the tabernacle at the ¹rear.

24^a They shall be double beneath, and together they shall be complete ¹to its top ²to the first ring; thus it shall be with both of them: they shall form the two corners.

25^a There shall be eight boards with their ¹sockets of silver, sixteen ¹sockets; two ¹sockets under one board and two ¹sockets under another board.

26^a Then you shall make ^abars of acacia

19 ¹Or *bases*
21 ¹Or *bases*
22 ¹Lit *extreme parts*
23 ¹Lit *extreme parts*
24 ¹Or *at its head* ²Or *with reference to*
25 ¹Or *bases*
26 ^aEx 36:31

26:14 rams' skins dyed red . . . porpoise. See note on 25:5.

26:17 tenons. Lit. "hands"; probably the two at the bottom of each frame that were inserted into its two bases (see v. 19).

26:19 forty sockets of silver. These plus the 40 in v. 21, the 16 in v. 25 and the 4 in v. 32 make up a grand total of 100, the num-

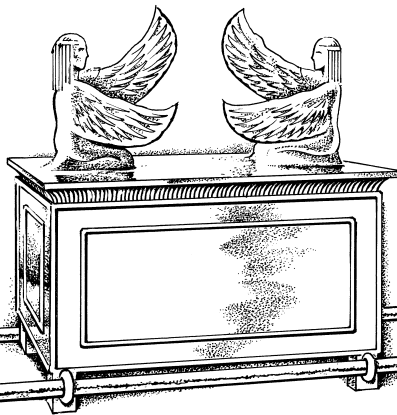
ber of talents of silver obtained from the Israelite community to be used to cast the bases (see 38:27).

26:23 corners. Or "angles," perhaps referring to mitered joints at the corners.

26:26 bars. To strengthen the frames on the north, south and west sides.

Tabernacle Furnishings

The symbolism of God's redemptive covenant was preserved in the tabernacle, making each element an object lesson for the worshiper. The Levitical priests, including some with Egyptian names and perhaps Egyptian training, gave meticulous attention to facts about the shrine. Reconstruction of the furnishings is possible because of extremely detailed descriptions and precise measurements recorded in Exodus 25–40.

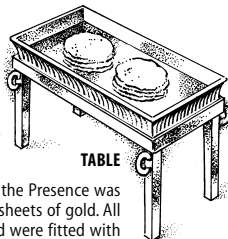


ARK OF THE COVENANT

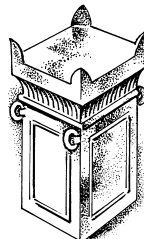
The ark of the Testimony (or Covenant) compares with the roughly contemporary shrine and funerary furniture of King Tutankhamun (c. 1350 B.C.), which, along with the Nimrud and Samaria ivories from a later period, have been used to guide the graphic interpretation of the text. Both sources show the conventional way of depicting extreme reverence, with facing winged guardians shielding a sacred place.

LAMPSTAND

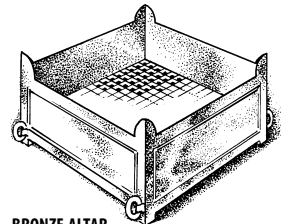
The traditional form of the lampstand is not attested archaeologically until much later.



TABLE



INCENSE ALTAR



BRONZE ALTAR

The table holding the bread of the Presence was made of wood covered with thin sheets of gold. All of the objects were portable and were fitted with rings and carrying poles, practices typical of Egyptian ritual processions as early as the Old Kingdom.

The altar of burnt offering was made of wood overlaid with bronze. The size, five cubits square and three cubits high, matches altars found at Arad and Beer-sheba from the period of the monarchy.

Mark

INTRODUCTION

See “The Synoptic Gospels,” p. 1361.

Author

Although there is no direct internal evidence of authorship, it was the unanimous testimony of the early church that this Gospel was written by John Mark. The most important evidence comes from Papias (c. A.D. 140), who quotes an even earlier source as saying: (1) Mark was a close associate of Peter, from whom he received the tradition of the things said and done by the Lord; (2) this tradition did not come to Mark as a finished, sequential account of the life of our Lord, but as the preaching of Peter—preaching directed to the needs of the early Christian communities; (3) Mark accurately preserved this material. The conclusion drawn from this tradition is that the Gospel of Mark largely consists of the preaching of Peter arranged and shaped by John Mark (see note on Acts 10:37).

John Mark in the NT

It is generally agreed that the Mark who is associated with Peter in the early non-Biblical tradition is also the John Mark of the NT. The first mention of him is in connection with his mother, who had a house in Jerusalem that served as a meeting place for believers (Acts 12:12). When Paul and Barnabas returned to Antioch from Jerusalem after the famine visit, Mark accompanied them (Acts 12:25). Mark next appears as a “helper” to Paul and Barnabas on their first missionary journey (Acts 13:5), but he deserted them at Perga, in Pamphylia, to return to Jerusalem (Acts 13:13). Paul must have been deeply disappointed with Mark’s actions on this occasion, because when Barnabas proposed taking Mark on the second journey, Paul flatly refused, a refusal that broke up their working relationship (Acts 15:36–39). Barnabas took Mark, who was his cousin, and departed for Cyprus. No further mention is made of either of them in the book of Acts. Mark reappears in Paul’s letter to the Colossians written from Rome. Paul sends a greeting from Mark and adds: “about whom you received instructions; if he comes to you, welcome him” (Col 4:10; see Philem 24, written about the same time). At this point Mark was apparently beginning to win his way back into Paul’s confidence. By the end of Paul’s life, Mark had fully regained Paul’s favor (see 2 Tim 4:11).

Date of Composition

Some, who hold that Matthew and Luke used Mark as a major source, have suggested that Mark may have been composed in the 50s or early 60s. Others have felt that the content of the Gospel and statements made about Mark by the early church fathers indicate that the book was written shortly before the destruction of Jerusalem in A.D. 70. See chart, p. 1361.

Place of Origin

According to early church tradition, Mark was written “in the regions of Italy” (Anti-Marcionite Prologue) or, more specifically, in Rome (Irenaeus and Clement of Alexandria). These same authors closely associate Mark’s writing of the Gospel with the apostle Peter. The above evidence is consistent with (1) the historical probability that Peter was in Rome during the last days of his life and was martyred there, and (2) the Biblical evidence that Mark also was in Rome about the same time and was closely associated with Peter (see 2 Tim 4:11; 1 Pet 5:13, where the word “Babylon” is probably a cryptogram for Rome).

Recipients

The evidence points to the church at Rome or at least to Gentile readers. Mark explains Jewish customs (7:2–4; 15:42), translates Aramaic words (3:17; 5:41; 7:11,34; 15:22) and seems to have a special interest in persecution and martyrdom (8:34–38; 13:9–13)—subjects of special concern to Roman believers. A Roman destination would explain the almost immediate acceptance of this Gospel and its rapid dissemination.

Occasion and Purpose

Since Mark's Gospel is traditionally associated with Rome, it may have been occasioned by the persecutions of the Roman church in the period c. A.D. 64–67. The famous fire of Rome in 64—probably set by Nero himself but blamed on Christians—resulted in widespread persecution. Even martyrdom was not unknown among Roman believers. Mark may be writing to prepare his readers for this suffering by placing before them the life of our Lord. There are many references, both explicit and veiled, to suffering and discipleship throughout his Gospel (see 1:12–13; 3:22,30; 8:34–38; 10:30,33–34,45; 13:8,11–13).

Emphases

1. *The cross.* Both the human cause (12:12; 14:1–2; 15:10) and the divine necessity (8:31; 9:31; 10:33) of the cross are emphasized by Mark.

2. *Discipleship.* Special attention should be paid to the passages on discipleship that arise from Jesus' predictions of His passion (8:34—9:1; 9:35—10:31; 10:42–45).

3. *The teachings of Jesus.* Although Mark records far fewer actual teachings of Jesus than the other Gospel writers, there is a remarkable emphasis on Jesus as teacher. The words "teacher," "teach" or "teaching," and "Rabbi" are applied to Jesus in Mark 37 times.

4. *The Messianic secret.* On several occasions Jesus warns His disciples or the person for whom He has worked a miracle to keep silent about who He is or what He has done (1:34,44; 3:12; 5:43; 7:36–37; 8:26,30; 9:9).

5. *Son of God.* Although Mark emphasizes the humanity of Jesus (see 3:5; 6:6,31,34; 7:34; 8:12,33; 10:14; 11:12), he does not neglect His deity (see 1:1,11; 3:11; 5:7; 9:7; 12:1–11; 13:32; 15:39).

Special Characteristics

Mark's Gospel is a simple, succinct, unadorned, yet vivid account of Jesus' ministry, emphasizing more what Jesus did than what He said. Mark moves quickly from one episode in Jesus' life and ministry to another, often using the adverb "immediately" (see note on 1:12). The book as a whole is characterized as "The beginning of the gospel" (1:1). The life, death and resurrection of Christ comprise the "beginning," of which the apostolic preaching in Acts is the continuation.

Outline

- I. The Beginnings of Jesus' Ministry (1:1–13)
 - A. His Forerunner (1:1–8)
 - B. His Baptism (1:9–11)
 - C. His Temptation (1:12–13)
- II. Jesus' Ministry in Galilee (1:14—6:29)
 - A. Early Galilean Ministry (1:14—3:12)
 1. Call of the first disciples (1:14–20)
 2. Miracles in Capernaum (1:21–34)
 3. A tour of Galilee (1:35–45)
 4. Ministry in Capernaum (2:1–22)
 5. Sabbath controversy (2:23—3:12)
 - B. Later Galilean Ministry (3:13—6:29)
 1. Selection of the 12 apostles (3:13–19)
 2. Teachings in Capernaum (3:20–35)
 3. Parables of the kingdom (4:1–34)

“Simon, son of John, do you ¹love Me?” He ^{*}said to Him, “Yes, Lord; You know that I ²love You.” He ^{*}said to him, “^aShepherd My sheep.”

17 He ^{*}said to him the third time, “Simon, son of John, do you ¹love Me?” Peter was grieved because He said to him ^athe third time, “Do you ¹love Me?” And he said to Him, “Lord, ^bYou know all things; You know that I ¹love You.” Jesus ^{*}said to him, “^cTend My sheep.”

Our Times Are in His Hand

18 “Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go.”

19 Now this He said, ^asignifying by ^bwhat kind of death he would glorify God. And when He had spoken this, He ^{*}said to him, “^cFollow Me!”

¹⁶ ¹Gr *agapao*
²Gr *phileo* ^aMatt 2:6; Acts 20:28; 1 Pet 5:2; Rev 7:17
¹⁷ ¹Gr *phileo*
^aJohn 13:38
^bJohn 16:30
^cJohn 21:15, 16
¹⁹ ^aJohn 12:33; 18:32 ^b2 Pet 1:14 ^cMatt 8:22; 16:24; John 21:22

²⁰ ^aJohn 21:7
^bJohn 13:25
²² ^aMatt 16:27f; 1 Cor 4:5; 11:26; James 5:7; Rev 2:25 ^bMatt 8:22; 16:24; John 21:19
²³ ^aActs 1:15
^bMatt 16:27f; 1 Cor 4:5; 11:26; James 5:7; Rev 2:25
²⁴ ^aJohn 15:27
²⁵ ^aJohn 20:30

20 Peter, turning around, ^{*}saw the ^adisciple whom Jesus loved following *them*; the one who also had ^bleaned back on His bosom at the supper and said, “Lord, who is the one who betrays You?”

21 So Peter seeing him ^{*}said to Jesus, “Lord, and what about this man?”

22 Jesus ^{*}said to him, “If I want him to remain ^auntil I come, what *is that* to you? You ^bfollow Me!”

23 Therefore this saying went out among ^athe brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but *only*, “If I want him to remain ^buntil I come, what *is that* to you?”

24 This is the disciple who ^ais testifying to these things and wrote these things, and we know that his testimony is true.

25 And there are also ^amany other things which Jesus did, which if they ^{*}were written in detail, I suppose that even the world itself ^{*}would not contain the books that ^{*}would be written.

21:17 *You know all things.* Peter’s replies stress Christ’s knowledge, not his own grasp of the situation.

21:18 *stretch out your hands.* The early church understood this as a prophecy of crucifixion.

21:19 *what kind of death.* Peter would be a martyr. Tradition indicates that he was crucified upside down.

21:20 *disciple whom Jesus loved.* See note on 13:23. *following.* He was doing what Peter was twice told to do (vv. 19,22). *at the supper.* See 13:23–25.

21:22 *until I come.* A clear declaration of the second coming.

21:24 *disciple who is testifying.* Testimony is important throughout this Gospel (see note on 1:7). We now learn that it was the beloved disciple who was the witness behind the account. *these things.* Must refer to the whole book. *and wrote these things.* The beloved disciple was not only the witness but also the actual author. *we know.* Evidently written by contemporaries in a position to know the truth.

21:25 *many other things.* As in 20:30 we are assured that the author has been selective. *even the world itself would not contain.* Our historical knowledge of Jesus is at best partial, but we have been given all we need to know.

Major Archaeological Finds Relating to the NT

SITE OR ARTIFACT	LOCATION	RELATING SCRIPTURE
ISRAEL		
Herod's temple	Jerusalem	Luke 1:9
Herod's winter palace	Jericho	Matt 2:4
The Herodium (possible site of Herod's tomb)	Near Bethlehem	Matt 2:19
Masada	Southwest of Dead Sea	Cf. Luke 21:20
Early synagogue	Capernaum	Mark 1:21
Pool of Siloam	Jerusalem	John 9:7
Pool of Bethesda	Jerusalem	John 5:2
Pilate inscription	Caesarea	Luke 3:1
Inscription: Gentile entrance of temple sanctuary	Jerusalem	Acts 21:27-29
Skeletal remains of crucified man	Jerusalem	Luke 23:33
Peter's house	Capernaum	Matt 8:14
Jacob's well	Nablus	John 4:5-6
ASIA MINOR		
Derbe inscription	Kerti Hüyük	Acts 14:20
Sergius Paulus inscription	Antioch in Pisidia	Acts 13:6-7
Zeus altar (Satan's throne?)	Pergamum	Rev 2:13
Fourth-century B.C. walls	Assos	Acts 20:13-14
Artemis temple and altar	Ephesus	Acts 19:27-28
Ephesian theater	Ephesus	Acts 19:29
Silversmith shops	Ephesus	Acts 19:24
Artemis statues	Ephesus	Acts 19:35
GREECE		
Erastus inscription	Corinth	Ro 16:23
Synagogue inscription	Corinth	Acts 18:4
Meat market inscription	Corinth	1 Cor 10:25
Cult dining rooms (in Asklepius and Demeter temples)	Corinth	1 Cor 8:10
Court (bema)	Corinth	Acts 18:12
Marketplace (bema)	Philippi	Acts 16:19
Starting gate for races	Isthmia	1 Cor 9:24,26
Gallio inscription	Delphi	Acts 18:12
Egnatian Way	Kavalla (Neapolis), Philippi, Apollonia, Thessalonica	Cf. Acts 16:11-12; 17:1
Politarch inscription	Thessalonica	Acts 17:6
ITALY		
Tomb of Augustus	Rome	Luke 2:1
Mamertine Prison	Rome	2 Tim 1:16-17; 2:9; 4:6-8
Appian Way	Puteoli to Rome	Acts 28:13-16
Golden House of Nero	Rome	Cf. Acts 25:10; 1 Pet 2:13
Arch of Titus	Rome	Cf. Luke 19:43-44; 21:6,20

The Harmony of the Gospels –continued

	MATTHEW	MARK	LUKE	JOHN
Example of little children in relation to the kingdom	19:13-15	10:13-16	18:15-17	
Riches and the kingdom	19:16-30	10:17-31	18:18-30	
Parable of the landowner's sovereignty	20:1-16			
Third prediction of Jesus' death and resurrection	20:17-19	10:32-34	18:31-34	
Warning against ambitious pride	20:20-28	10:35-45		
Healing of blind Bartimaeus and his companion	20:29-34	10:46-52	18:35-43	
Salvation of Zacchaeus			19:1-10	
Parable to teach responsibility while the kingdom is delayed			19:11-28	
THE FORMAL PRESENTATION OF CHRIST TO ISRAEL AND THE RESULTING CONFLICT				
<i>Triumphal Entry and the Fig Tree</i>				
Arrival at Bethany				11:55-12:1, 9-11
Triumphal entry into Jerusalem	21:1-3, 6-7, 4-5, 8-11, 14-17	11:1-11	19:29-44	12:12-19
Cursing of the fig tree having leaves but no figs	21:18-19a	11:12-14		
Second cleansing of the temple	21:12-13	11:15-18	19:45-48	
Request of some Greeks to see Jesus and necessity of the Son of Man's being lifted up				12:20-36a
Different responses to Jesus and Jesus' response to the crowds				12:36b-50
Withered fig tree and the lesson on faith	21:19b-22	11:19-25	21:37-38	
<i>Official Challenge to Christ's Authority</i>				
Questioning of Jesus' authority by the chief priests, teachers of the law, and elders	21:23-27	11:27-33	20:1-8	
Jesus' response with His own question and three parables	21:28-22:14	12:1-12	20:9-19	
Attempts by Pharisees and Herodians to trap Jesus with a question about paying taxes to Caesar	22:15-22	12:13-17	20:20-26	
Sadducees' puzzling question about the resurrection	22:23-33	12:18-27	20:27-40	
A Pharisee's legal question	22:34-40	12:28-34		
<i>Christ's Response to His Enemies' Challenges</i>				
Christ's relationship to David as son and Lord	22:41-46	12:35-37	20:41-44	
Seven woes against the scribes and Pharisees	23:1-36	12:38-40	20:45-47	
Jesus' sorrow over Jerusalem	23:37-39			
A poor widow's gift of all she had		12:41-44	21:1-4	
PROPHECIES IN PREPARATION FOR THE DEATH OF CHRIST				
<i>The Olivet Discourse: Jesus Speaks Prophetically About the Temple and His Own Second Coming</i>				
Setting of the discourse	24:1-3	13:1-4	21:5-7	
Beginning of birth pains	24:4-14	13:5-13	21:8-19	
Abomination of desolation and subsequent distress	24:15-28	13:14-23	21:20-24	
Coming of the Son of Man	24:29-31	13:24-27	21:25-27	
Signs of nearness but unknown time	24:32-41	13:28-32	21:28-33	
Five parables to teach watchfulness and faithfulness	24:42-25:30	13:33-37	21:34-36	
Judgment at the Son of Man's coming	25:31-46			
<i>Arrangements for Betrayal</i>				
Plot by the Sanhedrin to arrest and kill Jesus	26:1-5	14:1-2	22:1-2	
Mary's anointing of Jesus for burial	26:6-13	14:3-9		12:2-8
Judas's agreement to betray Jesus	26:14-16	14:10-11	22:3-6	
<i>The Last Supper</i>				
Preparation for the Passover meal	26:17-19	14:12-16	22:7-13	
Beginning of the Passover meal and dissension among the disciples over greatness	26:20	14:17	22:14-16, 24-30	
Washing the disciples' feet				13:1-20
Identification of the betrayer	26:21-25	14:18-21	22:21-23	13:21-30

	MATTHEW	MARK	LUKE	JOHN
Prediction of Peter's denial	26:31-35	14:27-31	22:31-38	13:31-38
Conclusion of the meal and the Lord's Supper instituted (1 Cor 11:23-26)	26:26-29	14:22-25	22:17-20	
Discourse and Prayers from the Upper Room to Gethsemane				
Questions about His destination, the Father, and the Holy Spirit answered				14:1-31
The vine and the branches				15:1-17
Opposition from the world				15:18-16:4
Coming and ministry of the Spirit				16:5-15
Prediction of joy over His resurrection				16:16-22
Promise of answered prayer and peace				16:23-33
Jesus' prayer for His disciples and all who believe				17:1-26
Jesus' three agonizing prayers in Gethsemane	26:30, 36-46	14:26, 32-42	22:39-46	18:1
THE DEATH OF CHRIST				
Betrayal and Arrest				
Jesus betrayed, arrested, and forsaken	26:47-56	14:43-52	22:47-53	18:2-12
Trial				
First Jewish phase, before Annas				18:13-14, 19-23
Second Jewish phase, before Caiaphas and the Sanhedrin	26:57, 59-68	14:53, 55-65	22:54a, 63-65	18:24
Peter's denials	26:58, 69-75	14:54, 66-72	22:54b-62	18:15-18, 25-27
Third Jewish phase, before the Sanhedrin	27:1	15:1a	22:66-71	
Remorse and suicide of Judas Iscariot (Acts 1:18-19)	27:3-10			
First Roman phase, before Pilate	27:2, 11-14	15:1b-5	23:1-5	18:28-38
Second Roman phase, before Herod Antipas			23:6-12	
Third Roman phase, before Pilate	27:15-26	15:6-15	23:13-25	18:39-19:16a
Crucifixion				
Mockery by the Roman soldiers	27:27-30	15:16-19		
Journey to Golgotha	27:31-34	15:20-23	23:26-33a	19:16b-17
First three hours of crucifixion	27:35-44	15:24-32	23:33b-43	19:18, 23-24, 19-22, 25-27
Last three hours of crucifixion	27:45-50	15:33-37	23:44-45a, 46	19:28-30
Witness of Jesus' death	27:51-56	15:38-41	23:45b, 47-49	
Burial				
Certification of Jesus' death and procurement of His body	27:57-58	15:42-45	23:50-52	19:31-38
Jesus' body placed in a tomb	27:59-60	15:46	23:53-54	19:39-42
The tomb watched by the women and guarded by the soldiers	27:61-66	15:47	23:55-56	
THE RESURRECTION AND ASCENSION OF CHRIST				
The Empty Tomb				
The tomb visited by the women	28:1	16:1		
The stone rolled away	28:2-4			
The tomb found to be empty by the women	28:5-8	16:2-8	24:1-8	20:1
The tomb found to be empty by Peter and John			24:9-12	20:2-10
The Post Resurrection Appearances				
Appearance to Mary Magdalene		[16:9-11]		20:11-18
Appearance to the other women	28:9-10			
Report of the soldiers to the Jewish authorities	28:11-15			
Appearance to the two disciples traveling to Emmaus		[16:12-13]	24:13-32	
Report of the two disciples to the rest (1 Cor. 15:5a)			24:33-35	
Appearance to the ten assembled disciples		[16:14]	24:36-43	20:19-25
Appearance to the eleven assembled disciples (1 Cor. 15:5b)				20:26-31
Appearance to the seven disciples while fishing				21:1-25
Appearance to the Eleven in Galilee (1 Cor. 15:6)	28:16-20	[16:15-18]		
Appearance to James, Jesus' brother (1 Cor. 15:7)				
Appearance to the disciples in Jerusalem (Acts 1:3-8)			24:44-49	
The Ascension				
Christ's parting blessing and departure (Acts 1:9-12)		[16:19-20]	24:50-53	