

John 20

THE RESURRECTION.

At the request of the priests, Pilate sealed the door of the sepulcher with the Roman seal and placed a guard of sixteen Roman soldiers over it on the last seventh day Sabbath of the world. "Mary Magdalene, and Mary the mother of Jesus, beheld where it was laid," having observed it before the Roman guard was placed there.

At the moment when Christ died, nothing seemed more weak, more pitifully hopeless, more absolutely doomed to scorn, extinction and despair, than the Church of Christ. It numbered but a handful of weak followers. They were poor, ignorant, and hopeless. They could not claim a single synagogue. How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world? There is one *possible* answer--the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection.

The expression, "three days and three nights," is not according to our understanding, but according to the Hebrew idiom. A day and a night was expressed by a single term meaning a *day-night*. Any part of the period was made to stand for the whole. The parts of Friday and Sunday that the Savior was in the tomb would stand for the Friday and Sunday "day-nights."

John 20:1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Jesus had been dead and buried Friday night, Saturday, and Sunday morning. John names Mary Magdalene as the important one of these women who visited the tomb, but does not say she was alone. From the other evangelists we learn that Mary, the mother of James and Joses, and Salome were with her, This shows that they were not satisfied with the quick, but loving burial of Jesus by Joseph and Nicodemus, and it also shows that they did not expect a resurrection.

John 20:2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

The reason that John mentions Mary Magdalene alone is shown in this statement. She was the one who ran and met Peter and himself. Her sad cry, "*we* know not where they have laid him," shows that others were with her at the sepulcher. While Mary had gone to seek the disciples the other women entered the sepulcher and saw an angel there, cf:

Matthew 28:6-7 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

John 20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

John 20:4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

As soon as Peter and John heard the story of Mary Magdalene they at once hurried out of the city to the tomb. The circumstantial details author gives are those of an eye witness.

John 20:5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

John 20:6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

John 20:7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Through the open door he saw the tomb to be empty, but linen clothes that Joseph and Nicodemus had used for burial garments, cf:

John 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

The burial shroud was neatly lying within. Peter, more impulsive and bolder, he went within and also noted the linen wrappings, empty, and the napkin that was about his head, placed in such a way as to show that the tomb had not been rudely robbed.

John 20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

When John entered in, saw the careful attention paid to the grave clothes, and knew that rude robbers could not have taken the body, it flashed upon his mind, for the first time, that the Lord had risen.

John 20:9 For as yet they knew not the scripture, that he must rise again from the dead.

So dull had they all been, to Jesus' statements, even though Jesus made clear, Scripture statements and the teachings of the Lord, that they had not before understood that He should rise from the dead. This is the first gleam of faith in the Lord's resurrection.

John was the first believer.

John 20:10 Then the disciples went away again unto their own home.

The tomb was empty; there was nothing more they could do but simply to await the developments that might come.

John 20:11 But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, *and looked* into the sepulchre,

All the other disciples departed she remained to weep at the place where the Lord had lain. She also stooped and gazed through her tears into the sepulcher, but without hope, when suddenly she

John 20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

It is not certain that she at first knew them to be angels; she was grieving very badly, and they had the appearance of men, as the angel seen by the other women whom she had not met since she ran for Peter and John.

John 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

To her, still, the broken body of Jesus laid in the tomb, is her Lord.

John 20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Her failure to do so was due probably in part to her preoccupation of mind and dimness of the light. She saw a man, and paid little heed at first, though it may be possible that her "eyes were holden," as in the case of the disciples on the way to Emmaus.

John 20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Mary, still heedless of all but her sorrow, takes for granted that it is the gardener who has charge of the garden in which the sepulchre was placed, for who else would be likely to be there so early?

John 20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, *Rabboni*; which is to say, Master.

When she heard her name in the accents she remembered so well, she at once beheld her Lord, and crying out, *Rabboni, Master*, she attempted to throw herself at His feet.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

In her gladness, she sought to grasp her Lord. There has been much conjecture as to the reasons underlying the Savior's prohibition. She desired to retain him, but it was needful that He come and go. Mary is not allowed to embrace Him. There is assigned to her a higher privilege. She is told to go and tell the glad story to My brethren. He is still our Brother. The time of the ascension is viewed as present. He has risen; He ascends; another step in his exaltation. He ascends to "your Father" also.

John 20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

The women were last at the cross; first to see the open tomb; first to hear the story of the resurrection from an angel, and Mary was the first to see the Lord.

PROOFS OF THE RESURRECTION.

I. (1) It was impossible for these enemies to deny that Christ had by some means left the grave. (2) They now invented--that His disciples stole the body. (3) It was impossible for this, the only explanation they could give, to be credited; for the disciples could not have stolen Him with the Roman Guard.

II. (1) History proves the apostles had the most powerful faith in the fact; unanimous in their declaration a few days after, on the very spot on which it occurred, that to men who were prepared to do anything to conceal the fact. (2) This faith came in direct opposition to their previous beliefs and worldly interests. They had no expectation and no hope of such resurrection. (3) They had every opportunity for thoroughly satisfying themselves on the fact. (4) By their declaration of the fact they induced thousands of the enemies of Christ to believe in it. The early Church universally believed in it proving it was not a myth, a false story, without substantial foundation (5) They attested this fact, not only by their lives, but by their death. (6) The fact of the resurrection only can account for the marvelous change. The resurrection completely transformed them; inspired with a new conception of Christ's, kingdom for all people, they preached Christ and Him crucified everywhere as a spiritual redemption for sin, cf:

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

After being beaten and chastised by the Sanhedrin cf:

Acts 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Peter the first to preach to the Gentiles says cf:

Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

(7) A significant testimony to the truth of the resurrection is afforded by the change in the Sabbath day.

Act 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

The Sabbath was changed to the Lord's Day, not by any express command in the New Testament, but by universal consent of the Church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb.

We Have Learned

THE RESURRECTION. (1) It is the proof of immortal life beyond the grave: that death does not end all, but the soul lives after the body dies. (2) It is the assurance of our own resurrection. (3) It shows that our Savior has power over every one of our enemies. (4) It teaches the moral resurrection, that being dead to sin we should be alive unto God.

THE DEATH OF CHRIST The Jews could not understand their own law with its sacrifices and its types and shadows, along with their own prophets were pointing forward all through their history to the sacrifice of Calvary. 1. To demonstrate the exceeding sinfulness of man; 2. The surprising love of God; 3. To accomplish human redemption; 4. To bring to light immortality; 5. To achieve the victory of the cross.

THE LORD SEEN BY THE APOSTLES.

The following are the recorded appearances of the Savior after his crucifixion. There were ten or eleven in all.

1. To Mary Magdalene alone (John 20:11-18), near Jerusalem,--Sunday, April 9 cf:

Mark 16:9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

2. To the women returning from the sepulchre (near Jerusalem,--Sunday, April 9.

Matthew 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

3. To Simon Peter alone , near Jerusalem,--Sunday, April 9.

Luke 24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, **24:34** Saying, The Lord is risen indeed, and hath appeared to Simon.

4. To the two disciples going to Emmaus etc.,--Sunday, April 9.

Luke 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. **24:14** And they talked together of all these things which had happened. **24:15** And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. **24:16** But their eyes were holden that they should not know him. Cf:

Mark 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

5. To the apostles at Jerusalem, excepting Thomas, who was absent,--Sunday, April 9.

John 20:19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

6. To apostles at Jerusalem second time, when Thomas was present--Sunday, April 16.

John 20:26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. **20:27** Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. **20:28** And Thomas answered and said unto him, My Lord and my God. **20:29** Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

7. At the Sea of Tiberias, when seven disciples were fishing

John 21:1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

8. To the eleven disciples on a mountain in Galilee cf:

Matthew 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. **28:17** And when they saw him, they worshipped him: but some doubted.

9. To above 500 brethren at once in Galilee, near the time of the last cf:

1Corinthians 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

10. To James only cf:

1Corinthians 15:7 After that, he was seen of James; then of all the apostles.

11. To all the apostles on Mount Olivet at his ascension,--Thursday, May 18 cf:

Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Back to John

John 20:19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

John particularly marks the time of this important event. It is the third or fourth appearance of the Savior upon this memorable day, and the first one to the apostolic body. By a comparison with, cf:

Mark 16:14-16 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. **16:15** And he said unto them, Go ye into all the world, and preach the gospel to every creature. **16:16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Luke 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

We learn that at the moment of his appearance they were discussing the story of the resurrection of which many refused. It was natural to suppose that the vengeance that had fallen on the Master would also visit His Apostles and followers. He had himself forewarned them of persecution. How He came, whether by miracle, or whether His body now had new conditions freeing it from material hindrances we do not know.

Peace, Hebrew Shalom He gave them the usual salutation of friendship and love.

John 20:20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

The Lord showed his wounds to convince them beyond a doubt that it was not a fantasy or an apparition. The resurrected body still bore these proofs of his suffering and love cf:

Acts 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

What infallible proofs? Cf:

Luke 24:36-43 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. 24:37 But they were terrified and affrighted, and supposed that they had seen a spirit. 24:38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 24:40 And when he had thus spoken, he shewed them *his* hands and *his* feet. 24:41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 24:42 And they gave him a piece of a broiled fish, and of an honeycomb. 24:43 And he took *it*, and did eat before them.

Sixty years later, when John, at Patmos, saw the Lion of the Tribe of Judah, he beheld "a Lamb as it had been slain."

Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Perhaps our Lord in glory continues to bear the marks of the cross. Perhaps these will remind us of the story of our redemption.

John 20:21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

He again repeats his blessing, and then reminds them of their work upon earth.

They are the executors of the Testament of Jesus Christ, the New Testament, that comes into force after the Testator dies, cf:

Hebrews 9:15-17 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. 9:16 For where a testament *is*, there must also of necessity be the death of the testator. 9:17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

This is the first development of the Great Commission, more fully developed in Galilee a little later, finally completed on Mt. Olivet.

John 20:22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

Breath is the symbol of life. God breathes into man the breath of life, cf:

Genesis 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Christ breathed upon his apostles as a symbol of the impartation of the Holy Spirit. The baptism of the Spirit, "the power from on high," was not imparted until the day of Pentecost, after the Lord ascended.

Kings also breathed upon ambassadors signifying that the ambassadors had the power and authority to speak in their name.

John 20:23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

The remitting and retaining of sins is accomplished by preaching the Gospel and by its acceptance or rejection.

Matthew 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

The keys promised to Peter are now given to all the apostles, and all have similar power to open and shut. Three explanations: 1. Romish Church holds Peter as to the "prince of the apostles," and to all the priesthood, is given the power to pardon sin. basis of their doctrine that the priest can grant absolution to the sinner. 2. A confused and uncertain view of Protestants, who deny priests individually, the power to absolve, hold the Church, acting through its officials, can remit penalties for sin. 3. The third and correct view is plain when we consider, first, the charge that the Savior was making, and, secondly, look forward and see how that charge was carried out, or, in other words, observe the apostles "remitting sins" and retaining them. It is the Great Commission to preach the gospel that the Savior gives for the first time in verse 21. It is with reference to carrying out that Commission that he speaks in verse 23. It was in order that they might present the terms of that Commission infallibly to the world that the baptism of the Holy Spirit was imparted. "gave them utterance.", cf:

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

To anxious sinners they answer,

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. **2:39** For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

"Repent and be baptized "Here, then, they, directed by the inspiration of the Holy Spirit to "remit" and "retain" sins by declaring the terms on which Christ will pardon. Thus, also, they, do in their preaching recorded through the Acts of the Apostles, the very thing that the Savior gave them power to do. This power was not imparted to a hierarchy, nor to any ecclesiastical body, but to the apostles, and was fulfilled by them in declaring to the world the conditions of pardon and condemnation under the Commission of our Lord.

John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

Didymus, which means the Twin, is the Greek for the Hebrew name. It is reported by tradition that he carried the gospel to India and died there. This incident, as well as the unbelief of the others prior to the meeting of the Savior with the apostles, shows that they were very hard to convince. Only "infallible proofs" could convince them.

John 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

At some time during the week they meet him and tell their joyful story, but he meets it with skepticism. He will believe no man, not even his eyes; he must feel the wounds as well as see them before he will believe. His is not merely skepticism, but defiance. Non-believers hold that no testimony will prove such a miracle.

John 20:26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

It was on the second Sunday after the resurrection; the second Lord's day in the history of the world. It is on the Lord's day, the first day of the week, that he bursts the tomb and brings life and immortality to light. On that day occurs the first recorded meeting of the disciples. On the next Lord's day, the first day of the week, they meet again, probably because He had directed it.

The meeting of Pentecost was on the first day, there are positive evidences in Acts and 1 Corinthians of the custom of the churches of meeting on the first day, and not a single account, after the resurrection of the Savior, of a church meeting for worship on the seventh day, cf:

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

I Corinthians 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. **16:2** Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

John 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

As one week before, he uttered his salutation of peace. He asks Thomas to apply the tests that he had declared would be necessary before he could believe. Thomas was an honest seeker. Christ never wasted words on the un-sincere.

John 20:28 And Thomas answered and said unto him, My Lord and my God.

Thomas did not need to apply the test. Every shadow of doubt passed away, this was a confession of his faith: God manifest in the flesh.

John 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Thomas "saw" (he did not need to handle), and believed. He pronounces on us a special blessedness, because:

II Corinthians 5:7 (For we walk by faith, not by sight:)

John 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Not near all that occurred, either before or after the resurrection, is recorded.

Each of the evangelists records some features that the others omit and they each reveal the fact that they only outline the wonderful story.

John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

This is the object of all the gospel histories. They are to so reveal Christ as to produce faith in him. He is the one object of belief. Faith in him, that takes him as the Christ, saves the soul.

Here, John ends the great argument that he entered upon with the first chapter and which continues with unbroken connection until it reaches its culmination in the remarkable declaration of the purpose with which he had written.

The chain of argument embraces the testimony of Moses and the prophets, the witness of John the Baptist, the wonderful life of Christ, the supernatural wisdom and authority of his teaching, his supernatural works, and last and greatest of all, the fact of his death, burial and resurrection.

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

1Corinthians 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

1Co 15:5 And that he was seen of Cephas, then of the twelve:

1Co 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

1Co 15:7 After that, he was seen of James; then of all the apostles.

1Co 15:8 And last of all he was seen of me also, as of one born out of due time.

1Co 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

1Co 15:10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

1Co 15:11 Therefore whether *it were* I or they, so we preach, and so ye believed.

1Co 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

1Co 15:13 But if there be no resurrection of the dead, then is Christ not risen:

1Co 15:14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

1Co 15:15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

1Co 15:16 For if the dead rise not, then is not Christ raised:

1Co 15:17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

1Co 15:18 Then they also which are fallen asleep in Christ are perished.

1Co 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

1Co 15:20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

1Co 15:21 For since by man *came* death, by man *came* also the resurrection of the dead.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1Co 15:24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

1Co 15:25 For he must reign, till he hath put all enemies under his feet.

1Co 15:26 The last enemy *that* shall be destroyed *is* death.

1Co 15:27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

1Co 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

1Co 15:30 And why stand we in jeopardy every hour?

1Co 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

1Co 15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

1Co 15:33 Be not deceived: evil communications corrupt good manners.

1Co 15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

1Co 15:35 But some *man* will say, How are the dead raised up? and with what body do they come?

1Co 15:36 *Thou* fool, that which thou sowest is not quickened, except it die:

1Co 15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

1Co 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

1Co 15:39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

1Co 15:40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory of* the terrestrial *is* another.

1Co 15:41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

1Co 15:42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

1Co 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1Co 15:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

1Co 15:48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Co 15:55 O death, where *is* thy sting? O grave, where *is* thy victory?

Sources: KJV, e-Sword, Clarke's Commentary, and B.W. Johnson Commentary.