

{43} John

King James Version

King James Paraphrase

Chapter 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.
 (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.
 (3) Peter therefore went forth, and that other disciple, and came to the sepulchre.
 (4) So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
 (5) And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.
 (6) Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
 (7) And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
 (8) Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
 (9) For as yet they knew not the scripture, that he must rise again from the dead.
 (10) Then the disciples went away again unto their own home.

Chapter 20

(1) The first *day* of the week {Sunday} {Nisan 17; Mar.-Apr.} {1/17/4071 A.H./C-29 A.D.}.^{*a} Mary Magdalene^b came early, when it was still dark, to the tomb, and saw the stone taken away from the tomb.
 (2) Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved,^c and said to them, They have taken away the Lord out of the tomb, and we do not know where they have laid Him.
 (3) Peter therefore went forth, and that other disciple, and came to the tomb.
 (4) So they both ran together: and the other disciple out ran Peter, and came first to the tomb.
 (5) And he stooping down, *and looking in*, saw the linen cloths lying; yet he did not go in.
 (6) Then Simon Peter came following him, and went into the tomb, and saw the linen cloths lying there,
 (7) And the napkin,^d that was about His head, not lying with the linen cloths, but wrapped together in a place by itself.
 (8) Then that other disciple also went in, who came first to the tomb, and he saw, and believed.
 (9) Because as yet they did not know the scripture, that He must rise again from the dead.
 (10) Then the disciples returned to their own home.

20:1a - first day of the week after the sabbath after the Passover - Lev. 23:11 - First Fruits Offering – Easter – see [Appendix K: What Day of the Week Was Jesus Crucified?](#)
 See [Appendix L: The Modern Jewish Calendar and Holy Days](#) and [The Jewish Calendar at www.TheWordNotes.com](#)
 20:1b – Mary Magdalene – Lk. 8:2-3; 24:10
 20:2c - disciple whom Jesus loved - the apostle John who is writing this gospel refers to himself as the disciple whom Jesus loved
 20:7d – napkin – face cloth used in burial – Jn. 11:44

483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [*4071 A.H./C-29 A.D.] - See: [Appendix G: World Time Line of Biblical History](#)

=====

{46} I Corinthians

King James Version	King James Paraphrase
<p>(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.</p> <p>(16) For if the dead rise not, then is not Christ raised:</p> <p>(17) And if Christ be not raised, your faith is vain; ye are yet in your sins.</p> <p>(18) Then they also which are fallen asleep in Christ are perished.</p> <p>(19) If in this life only we have hope in Christ, we are of all men most miserable.</p> <p>(20) But now is Christ risen from the dead, <i>and</i> become the firstfruits of them that slept.</p> <p>(21) For since by man <i>came</i> death, by man <i>came</i> also the resurrection of the dead.</p> <p>(22) For as in Adam all die, even so in Christ shall all be made alive.</p> <p>(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.</p> <p>(24) Then <i>cometh</i> 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.</p> <p>(25) For he must reign, till he hath put all enemies under his feet.</p> <p>(26) The last enemy <i>that</i> shall be destroyed is death.</p> <p>(27) For he hath put all things under his feet. But when he saith all things are put under <i>him</i>, <i>it is</i> manifest that he is excepted, which did put all things under him.</p>	<p>(15) Yes, 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 it is that the dead do not rise.</p> <p>(16) Because if the dead do not rise, then Christ is not raised:</p> <p>(17) And if Christ is not raised, your faith <i>is</i> vain; you are yet in your sins.</p> <p>(18) Then they also who have fallen asleep in Christ have perished.</p> <p>(19) If in this life only we have hope in Christ, we are of all men most miserable.</p> <p>(20) But now Christ has risen from the dead, <i>and</i> become the first-fruits of those who slept.</p> <p>(21) Because since by man death <i>came</i>, by Man the resurrection of the dead <i>came</i> also.</p> <p>(22) Because as in Adam all die, even so in Christ shall all be made alive.</p> <p>(23) But every man in his own order: Christ the first-fruits; afterward those who are Christ's at His coming.^b</p> <p>(24) Then <i>comes</i> 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.</p> <p>(25) Because He must reign, until He has put all enemies under His feet.</p> <p>(26) The last enemy <i>that</i> shall be destroyed is death.</p> <p>(27) Because He has put all things under His feet. But when He says all things are put under <i>Him</i>, <i>it is</i> revealed that He is excepted, Who put all things under Him.</p>

15:23b - His coming - i.e. the Rapture - see Is. 26:20

{46} I Corinthians

King James Version

King James Paraphrase

(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.
(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?
(30) And why stand we in jeopardy every hour?
(31) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
(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.
(33) Be not deceived: evil communications corrupt good manners.
(34) Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.
(35) But some *man* will say, How are the dead raised up? and with what body do they come?
(36) *Thou* fool, that which thou sowest is not quickened, except it die:
(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*:
(38) But God giveth it a body as it hath pleased him, and to every seed his own body.

(28) And when all things shall be subdued to Him, then the Son shall also Himself be subject to Him Who put all things under Him, that God may be all in all.
(29) Else what shall they do who are baptized for the dead, if the dead do not rise at all? why are they then baptized for the dead?^c
(30) And why do we stand in jeopardy every hour?
(31) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
(32) If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me, if the dead do not rise? let us eat and drink; because tomorrow we die.
(33) Do not be deceived: evil communications corrupt good manners.
(34) Awake to righteousness, and do not sin; because some do not have the knowledge of God: I speak *this* to your shame.
(35) But some *man* will say, How are the dead raised up? and with what body do they come?
(36) *You* fool, that which you sow does not come alive, unless it dies:
(37) And that which you sow, is not sown in that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:
(38) But God gives it a body as it has pleased Him, and to every seed its own body.

15:29c - baptized for the dead - literally baptized on behalf of the dead - apparently some practiced baptizing by proxy, where someone is baptized for someone who is already dead. Interestingly, Paul not only does not criticize this practice, but uses it as an argument for the resurrection of the dead.

{46} I Corinthians

King James Version	King James Paraphrase
<p>(39) All flesh is not the same flesh: but <i>there is one kind of</i> flesh of men, another flesh of beasts, another of fishes, <i>and</i> another of birds.</p> <p>(40) <i>There are</i> also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the <i>glory</i> of the terrestrial is another.</p> <p>(41) <i>There is</i> one glory of the sun, and another glory of the moon, and another glory of the stars: for <i>one</i> star differeth from <i>another</i> star in glory.</p> <p>(42) So also <i>is</i> the resurrection of the dead. It is sown in corruption; it is raised in incorruption:</p> <p>(43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:</p> <p>(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.</p> <p>(45) And so it is written, The first man Adam was made a living soul; the last Adam <i>was made</i> a quickening spirit.</p> <p>(46) Howbeit that <i>was</i> not first which is spiritual, but that which is natural; and afterward that which is spiritual.</p> <p>(47) The first man <i>is</i> of the earth, earthy: the second man <i>is</i> the Lord from heaven.</p> <p>(48) As <i>is</i> the earthy, such <i>are</i> they also that are earthy: and as <i>is</i> the heavenly, such <i>are</i> they also that are heavenly.</p> <p>(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.</p> <p>(50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.</p> <p>(51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,</p>	<p>(39) All flesh is not the same flesh: but <i>there is one kind of</i> flesh of men, another flesh of beasts, another of fish, <i>and</i> another of birds.^d</p> <p>(40) <i>There are</i> also heavenly bodies, and earthly bodies: but the glory of the heavenly is one, and the <i>glory</i> of the earthly is another.</p> <p>(41) <i>There is</i> one glory of the sun, and another glory of the moon, and another glory of the stars: because <i>one</i> star differs from <i>another</i> star in glory.</p> <p>(42) So also <i>is</i> the resurrection of the dead. It is sown in corruption; it is raised in incorruption:</p> <p>(43) It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:</p> <p>(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.</p> <p>(45) And so it is written, The first man Adam was made a living soul; the last Adam <i>was made</i> a life giving Spirit.</p> <p>(46) So it is that which is spiritual <i>was</i> not first, but that which is natural; and afterward that which is spiritual.</p> <p>(47) The first man <i>is</i> of the earth, earthy: the second Man <i>is</i> the Lord from heaven.</p> <p>(48) As <i>is</i> the earthy, such <i>are</i> they also who are earthy: and as <i>is</i> the heavenly, such <i>are</i> those also who are heavenly.</p> <p>(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.</p> <p>(50) Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.</p> <p>(51) Look, I show you a mystery; We shall not all sleep, but we shall all be changed,</p>

15:39d - the flesh of man, or of animals, or of fish, or of birds is not the same - anyone who eats meat knows that the meat of cattle is not the same as the meat of fish, or of birds - it doesn't look the same, it doesn't smell the same, it doesn't taste the same.

{46} I Corinthians

King James Version	King James Paraphrase
<p>(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.</p> <p>(53) For this corruptible must put on incorruption, and this mortal <i>must</i> put on immortality.</p> <p>(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.</p> <p>(55) O death, where is thy sting? O grave, where is thy victory?</p> <p>(56) The sting of death is sin; and the strength of sin is the law.</p> <p>(57) But thanks <i>be</i> to God, which giveth us the victory through our Lord Jesus Christ.</p> <p>(58) Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.</p> <p>Chapter 16</p> <p>(1) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.</p> <p>(2) Upon the first <i>day</i> of the week let every one of you lay by him in store, as <i>God</i> hath prospered him, that there be no gatherings when I come.</p> <p>(3) And when I come, whomsoever ye shall approve by <i>your</i> letters, them will I send to bring your liberality unto Jerusalem.</p>	<p>(52) In a moment, in the twinkling of an eye, at the last trump: because the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.</p> <p>(53) Because this corruptible must put on incorruption, and this mortal <i>must</i> put on immortality.</p> <p>(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.^e</p> <p>(55) O death, where is your sting? O grave, where is your victory?</p> <p>(56) The sting of death is sin; and the strength of sin is the law.</p> <p>(57) But thanks <i>be</i> to God, Who gives us the victory through our Lord Jesus Christ.</p> <p>(58) Therefore, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as you know that your labor is not in vain in the Lord.</p> <p>Chapter 16</p> <p>(1) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so you do <i>the same</i>.</p> <p>(2) Upon the first <i>day</i> of the week {Sunday},^a let everyone of you lay by in store, as <i>God</i> has prospered him, that there be no collections when I come.</p> <p>(3) And when I come, whomever you shall approve by <i>your</i> letters, them I will send to bring your generous offerings^b to Jerusalem.</p>
<p>15:54e - Is. 25:8 16:2a - See note on Matt. 28:1 16:3b - liberality - liberal offerings - generous offerings to be sent to Jerusalem to help out with those who had needs due to the famine that was going on there - see Acts 11:28</p>	
<p>46.039 I Corinthians Chapter 15-16 (Page 3359)</p>	