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An Exegetical-Doctrinal Study of I Cornithians 15:35-58

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AN EXEGETICAL-DOCTRINAL STUDY OF
I CORINTHIANS 15:35 - 58

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The Faculty of Concordia Seminary
Department of New Testament Theology

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In Partial Fulfillment
of the Requirements for the Degree
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by
Richard Otto Reinisch
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extinction? Can we know nothing as inevitable as death nor anything as speculative as his condition thereafter. Every human effort to look beyond the shroud has met with failure. That life in some form does continue is voiced by almost every people. Nowhere, however, does one find even the faintest suggestion of what Paul reveals to us in the 15th chapter of I Corinthians. If the divine inspiration of the Bible needs any vindication, I believe it can be found in its eschatology. To think that the truths expressed by Paul in the great resurrection chapter could be the idyllic desires of a mere human being is the height of folly. Paul is

Introduction

One of the problems which has occupied men's minds and disturbed their tranquility throughout all ages is the question of life after death. The peasant in his hovel and the king in his palace, the uneducated person and the most profound philosopher, every human being who has lived and seen death at work has wondered what lies beyond the grave. Does life continue after death? Is there some part of us which keeps on living or does death bring with it total extinction? Man knows nothing as inevitable as death nor anything as speculative as his condition thereafter. Every human effort to look beyond the shroud has met with failure. That life in some form does continue is voiced by almost every people. Nowhere, however, does one find even the faintest suggestion of what Paul reveals to us in the 15th chapter of I Corinthians. If the divine inspiration of the Bible needs any vindication, I believe it can be found in its eschatology. To think that the truths expressed by Paul in the great resurrection chapter could be the idyllic desires of a mere human being is the height of folly. Paul is

expressing things that no eye hath seen nor any ear hitherto hath heard. I Corinthians shoots up as a spire in the sky which loses itself in heaven. It is the brilliant fortissimo of God's salvation symphony. While man stands anxiously before death's dismal cloud trying vainly to pierce its depths, God cuts through to us and there streams down shafts of heaven's glory which dazzle and stun our feeble senses. Like the three disciples on the mount of transfiguration we must shield our eyes before the heavenly splendor which one day shall be ours.

Paul speaks of no mere soul sleep or spirit world but he tells us of a heaven in which we shall live with resurrected bodies. Just as little as death ended Christ's life so little will it end ours. Calvary was but a phase of Christ's redemptive work, a necessary and vital phase, but by no means the conclusion. Christ had come to earth to accomplish our salvation. He had come to battle death and to bring us into communion with God once again. Had Good Friday been the final chapter in the redemption narrative Christ's work would have been a futile though noble effort. "If Christ be not risen, then is our preaching vain, and your faith is also vain," I Cor. 15:14. But Good Friday was followed by Easter morn and the angel's song of triumph, "He is not here, for He is risen," Matt. 28:6. Therefore Paul can proclaim, "But now is Christ risen from the dead, and become the firstfruits of them that slept. For

since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive," I Cor. 15:20-22. As Bishop Ellicott has said, "Present and future are alike bound up in our belief of our Lord's resurrection and ascension; and dreary indeed must this present be, and gloomy and clouded that future, if our belief in our risen and ascended Lord be uncertain, partial, precarious."¹

It is not within the scope of this paper to attempt to verify the reality of Christ's resurrection from the dead. We accept that as fact. Similarly, we believe that there is a life after death for all mankind. The aim of this paper is on the basis of I Corinthians 15:25-58 to determine the condition of the believers after the resurrection and especially with what kind of bodies they shall live in heaven.

1. Bishop Ellicott as quoted in Edward M. Bounds, The Ineffable Glory, p. 21.

I. Pre-New Testament Ideas of Resurrection

While the idea of a resurrection of the body is not wholly foreign to the pagan mind one searches in vain for even a trace of a resurrection such as is described in I Corinthians 15. The official priestly religion of Babylonia, for example, concerned itself predominantly with the present life. Death was the inevitable gloomy fate of everyone, the end of all happiness. "in the 'Epic Poem' describing the descent of Gilgamesh into the under-world, the hero asks:

'Tell me, O my friend, what the under-world is like.' - 'If I should tell thee,' comes the answer, 'thou wouldest sit down and weep.... That wherein the heart on earth has rejoiced, that below is turned to dust.'" 1

And in the same poem Aralu, the pit into which the dead descend, is described in this manner:

The house whence those who enter return not,
The path which leads forth, but not back again,
The house, wherein he who enters is deprived of
light;
The place where dust is their food, and clay their
nourishment;
Where they are clad in garments of wings as birds,
Dust lies thick on door and bolt. 2

1. E. C. Dewick, Primitive Christian Eschatology, p.401.
2. Ibid., p.402.

In the kaleidoscopic melange which was accepted by the Egyptians under the guise of religion, a post-death life is referred to which begins with the resurrection. The resurrection of Osiris, one of the many early Egyptian gods, who was really nothing more than a personification of nature's power, was regarded as an assurance of resurrection for all his faithful followers.

Even as Osiris lives, he will live;
 Even as Osiris is not dead, he also will not die;
 Even as Osiris is not destroyed, he also will not
 be destroyed. 3

Exactly what form man will take in this resurrection is nowhere mentioned. The most that can be said for him is that "he will live." This seems feeble and insipid in contrast to the glorious resurrection preached by Paul.

In Persian Zoroastrianism mention is made of a resurrection of the body, but it occupies only a minor position in the eschatological system. The Persians place more stress on the intermediate state of the soul between death and the final judgment. According to their writings,

for three days the soul hovers near the corpse, and then crosses the bridge Cinvat to be judged. After this judgment, the wicked go north to their own place, and the blessed ascend to Paradise. The good soul is conducted on its wanderings by a good spirit in the form of a beautiful maiden; the souls of the wicked are driven along by evil demons. 4

3. Ibid., p.404.

4. Ibid., p.407.

Of greater import is the conception of resurrection that was prevalent among the Greeks. If Greek philosophy spoke positively of a resurrection of the body one might argue that there is where Paul's conception of a bodily resurrection had its roots. Unfortunately for such a claim, however, the Greek philosophers quite generally equated the material and physical with evil. Consequently, if there was an ἀνάστασις, which at best they believed to be highly problematical, the body as it is now fashioned would have no share in it. Concerning the idea of resurrection as presented in Greek literature Kittel has the following:

Der Grieche redet von Totenaufstehung in einem doppelten Sinn.

a) Totenaufstehung gilt als unmöglich:

Hom. II. (Achilleus zu Priamos von Hektor):

οὐδέ μιν ἀναστήσεις

Hdt.: εἰ οἱ περνεῶτες ἀνεστᾶσι, προσδέκέν τοι καὶ Ἄστυάγεια τὸν Μηῆσον ἐπαναστήσεσθαι.

Aesch.: Κἀγὼ τοιοῦτός εἰμι, ἐπεὶ συμμηχανῶ λόχοισι τὸν θανόντ' ἀνιστάμαι πάλιν.

Aesch.: ἅπαρ θανόντος οὐτίς ἐστὶ ἀνάστασις.

b) Totenaufstehung gilt als vereinzelt Wunder.

Plato: Ἀσκληπιὸς δὲ μεζόνων ἔτυχεν ἀνιστάμαι μὲν περνεῶτας, νοσοῦντας δὲ ἰᾶσθαι.

In Pseudo-Xenophons Schrift ueber das Waidwerk:

ἔδοσαν τοῦτο γέρας οἱ θεοί, ἐξ ἧσος ἀνεῖναι πάλιν τὴν ψυχὴν.

Fremd bleibt dem Griechen die Auferstehung aller Toten am Ende der Tage. 5

Approaching closer to the New Testament times and looking at the sects of Judaism we find that the Sadducees⁶ and the Essenes⁷ denied the resurrection of the dead. Not only the New Testament (Matt. 22:23; Acts 4:1.2; 23:8) but Rabbinic writings attest this. A concise overview of Judaistic teaching concerning the resurrection is found in Kittel:

Die Sadduzaeer und Samariter verwerfen die Auferstehungshoffnung. Die Leugnung taucht immer wieder auf; Ber. 9,5: "Die Minim sagen, es gibt nur eine Welt." Elisa ben Abuja sagte: "Es gibt keine Auferstehung der Toten." Gegen die Leugnung richtet sich Sanh. 10,1: "Wer sagt, die Auferstehung der Toten sei aus der Tora nicht herzuleiten, hat keinen Anteil an der zukuenftigen Welt." Das ganze Spaetjudentum hat die Auferstehungshoffnung als festen, notwendigen Bestandteil seines Glaubens. T Ber. 7,5 heisst die Doxologie, die man auf einem Friedhof spricht: "Er wird euch auferstehen lassen. Gepriesen sei, der sein Wort haelt, der die Toten erweckt!" Im hellenistischen Judentum wird die Auferstehungshoffnung spiritualisiert. Weder Josephus noch Philo braucht ἀνάστασις im Sinne der Auferstehung. Josephus deutet seine Unsterblichkeitslehre sogar in das pharisaeische Dogma hinein. Philo versteht die Unsterblichkeit nicht als Fortleben, sondern mystisch als Befreiung von der Eigenheit, als neue Geburt. 8

From this overview of the various conceptions of resur

6. Alfred Edersheim, The Life and Times of Jesus the Messiah, I, p.315f., "The Mishnah expressly states that the formula 'from age to age,' or rather 'from world to world,' had been introduced as a protest against the opposite theory; while the Talmud, which records disputations between Gamaliel and the Sadducees on the subject of the resurrection, expressly imputes the denial of this doctrine to the 'Scribes and Sadducees.'"

7. Ibid., p.328f., "But this latter was connected with their (the Essenes) fundamental idea of inherent impurity in the body, and, indeed, in all that is material....Their undoubted denial of the resurrection of the body seems only the logical sequence of it. If the soul was a substance of the subtlest ether, drawn by certain natural enticement into the body, which was its prison, a state of perfectness could not have consisted in the restoration of that which, being material, was in itself impure."

8. Kittel, op. cit., p.370.

reaction with which the Jews undoubtedly came in contact
 let us now proceed to the New Testament statement of the
 ἀνάστασις τῶν νεκρῶν in the second half of the 15th
 chapter of I Corinthians.

II. Verses 35 - 41

The 15th chapter of I Corinthians is one steady progression of exhortation and argument in defense of the resurrection of the dead. Before discussing the nature of the resurrection body and the circumstances attending the end of the world, Paul lays a foundation for the "mysteries" which he is about to proclaim. In the very beginning of the chapter he reminds the Corinthians of the only way to be saved. He points them to the crucified and risen Christ(1 - 4). It is the risen Christ, who appeared to many after His resurrection, that is the motivating power of Paul's life(5 - 10). It is this risen Christ whom Paul had preached at Corinth(11). Nevertheless, in spite of all his preaching Paul learns that now some doubt the possibility of a resurrection of the dead(12). Do these doubters realize the implications of their unbelief? Paul makes it very clear to them that by their denial of a general resurrection of the dead they also deny Christ's resurrection, they accuse Paul of misrepresenting God, and they destroy the basis of their hope - thereby rendering themselves the most pitiable people in the world(13 - 19). Regardless of

what these unbelievers among the Corinthian congregation say, Christ did rise from the dead - a pledge that we too shall one day rise(20). As in Adam all men were brought under God's eternal wrath, so in Christ all mankind was brought back into communion with God and has become the heir of life eternal(21 -28). If there is no resurrection of the dead, what is the purpose of the sacrifices that Paul and others are making in Jesus' name(29 - 32)? But Paul is not mistaken in his belief. It is rather the Corinthians who are being deluded, be it said to their shame(33 & 34).

Paul has shown how inextricably the resurrection of the dead is bound up in Christ's resurrection. In verse 35, then, he moves forward and anticipates the questions which might be leveled at him by those denying the resurrection. Ἀλλὰ ἔρεῖ τις πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;

As in James 2:18(ἄλλ' ἔρεῖ τις), the ἄλλὰ is the writer's word and not the objector's. Paul has shown that historical testimony is in favor of believing that Christ rose from the dead, "but" or "still" someone will say.... Τίς is one of the ΤΙΝΕΣ of verses 12 and 34, "one of those sages whose whole spiritual stock consists in not knowing God." ¹ This form of interlocution introduced by

1. F. Godet, Commentary on St. Paul's First Epistle to the Corinthians, p.402.

Ἄλλὰ ἐρεῖ τις² or some such phrase is not peculiar to Paul, although it is frequently found in his epistles. Cf. Rom. 9:19 and the familiar Pauline challenge τί οὖν ἐρῶμεν³. This formula is followed by two questions. Some commentators believe that these two questions pose only one problem. It is evident, however, from what follows this verse that Paul is presenting two separate questions. The first one concerns itself with the process of the resurrection and the second with the result. The presents ἐγείρωται and ἐρχεται bring future events vividly before our eyes in the present time.

The first question is directed against the possibility of a resurrection. The objectors think that they have nature to support them. We can imagine the arguments they used: What happens to the body after it is buried? Does it not become entirely disorganized and return to dust? How can that body be resurrected? What about those people who were burned at the stake or those who were devoured by animals? Do you mean to say that their bodies will be restored? And even if such a thing were possible, with what kind of body will the dead arise?

2. Objicit in adversa persona quod doctrinae resurrectionis contrarium prima facie videtur; neque enim interrogatio ista quaerentis est modum cum dubitatione, sed ab impossibili argumentis (Calvin), as quoted in H.A.W.Meyer, Critical and Exegetical Hand-Book to the Corinthians, p.373.

3. G.G.Findlay, The Expositor's Greek Testament, p.933f.

Those who have no knowledge of God, mentioned in verse 34, base their No, which they openly, or, what is worse, secretly, oppose to the resurrection, upon the fact of the limitation of human knowledge. "How are the dead raised up, and with what body do they come?" What kind of existence is that which, on the one hand, is separated from this known and given existence by death, and, on the other hand, is yet identical with this existence? How can death proceed from life? What kind of a life is that of which, by its definition, we can have no conception? How are we able to affirm the truth of this life? 4

In verses 36 - 41, Paul argues from the analogy of nature. He meets the objectors on their own ground. This analogy, of course, offers no conclusive argument. No point can ever be decided by an analogy. What Paul does succeed in doing, however, is to show that he has nature on his side, that the physical universe argues for the possibility of a resurrection and not against it. ἀφρων, ὃν δὲ σπεύρεις, ὃ ζῶσσι ζῆται ἐάνη. With this verse Paul meets the objection raised by the first question, "how are the dead raised?" ἀφρων is the nominative of address or vocative. ⁵ ἀφρων "taxes the propounder of these questions not with moral obliquity but with mental stupidity." ⁶ This calls to mind a similar expression found in James 2:20 - ἀνδρωπε κενε. does not belong to ἀφρων but is rather the subject of the relative clause placed before the ὃ σπεύρεις for emphasis and "to show that the readers ought to understand from their own experience the

4. Karl Barth, The Resurrection of the Dead, p.185.

5. A.T. Robertson, Grammar of the Greek New Testament in the Light of Historical Research, p.463.

6. Findlay, op. cit., p.934.

unreasonableness of their objection." ⁷ ζωοποιεῖται "is narrower in extension than εγείρω, since the latter applies to every one raised from the grave; wider in intension, as it imports not the mere raising of the body, but the restoration to life in the full sense of the term (Cf. Rom. 6:8; 8:11; John 6:63)."⁸ In the natural process through which a seed must go before a new plant springs forth we see what happens to our bodies after death. The seed is said to die and so it does. It dies as truly as we do, for what is death? Modern science knows nothing of the annihilation of matter. It is impossible for anything to be destroyed absolutely. Matter continues to exist in some form or another. "Death is not annihilation but disorganization; the passing from one form or mode of existence to another....Such disorganization is the necessary condition of reorganization."⁹ "Death, therefore, is not destruction: it is simply disorganization, the dissolution of the bond which held the old particles together in their old sphere of existence, that they may enter upon a new one. Not only so. An entirely new form of life cannot be obtained, except

7. John Peter Lange, A Commentary on the Holy Scriptures, VI, p.336.

8. Findlay, loc. cit.

9. Charles Hodge, An Exposition of the First Epistle to the Corinthians, p.343.

through the disorganization of the old."¹⁰ Is it such foolishness, then, to believe that our bodies will some day be refashioned and made suitable to a new existence? Nature evidences this very process of death, decay, and revitalization in every seed that is put into the ground.¹¹ If God performs such a miracle in the realm of nature, can He not perform the same miracle in our bodies? What is there to hinder God who can create faith in sinners' hearts, who can forgive sins, who can perform all manner of miracles, what, I say, is there to hinder Him from bringing life into our dead bodies? And, indeed, it is possible that now already we have within us an unquenchable spark of life.

For,

who shall say that there is not a principle of life in the believer which the cold hand of death cannot chill, which the power of death can only set free and not destroy? In the infant of an hour old are there not undeveloped powers of nature? May there not be also in it undeveloped powers of grace which no physiology, and no physical analysis can explain? And why may not he who has been united to a living Lord have in him some principle of life¹² which is only emancipated when the last look is taken and the last sigh breathed?¹³

Through the simple analogy of the seed Paul has shown the argument against the resurrection to be illogical even

10. William Milligan, The Resurrection of the Dead, p.122.

11. Friedrich Philippi, Kirchliche Glaubenslehre, VI, p.107f., "Miracula fieri non credunt," bemerkt Grotius zu unserem Verse, "cum natura ipsa plena sit miraculis, quae propter sui frequentiam in aliud nomen migrant." Bekannt ist auch das Lessing'sche Dictum: "Der Wunder groesstes ist, dass wir alle Tage Wunder sehen, und doch nicht Wunder glauben."

12. In keeping with this view not a few theologians hold that the Lord's Supper is intended to preserve in our bodies during this life such a resurrection germ.

13. Milligan, op. cit., p.123.

on the basis of what we see in nature. He now proceeds to disprove the argument even more conclusively by answering the second question posed in verse 35, "With what body are they coming?" Καὶ δ' σπείρεις, σὺ τὸ σῶμα τὸ γεννη-
 ῶμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον εἰ τύχοι εἶται ἢ τινος τῶν

Καὶ
 λοιπῶν, there has the force of "furthermore" or "in addition."

It points forward to a new thought which the writer is about to make. ὁ σπείρεις refers, first, to the seed sown in the ground, then, through analogy to our body. In the next phrase, Paul, thinking of how the analogy he is using must fit into the argument for a bodily resurrection, uses the word σῶμα¹⁴ where we would expect "plant" or some such word. Just as little as the seed that is sown in the ground is identical with the plant that will grow from it (τὸ γενησόμενον) so little is this body we commit to the earth at death identical with the body which shall be raised. The future participle used here to indicate our future body is rare in the New Testament. Nowhere else does γεννησόμενος occur; ἐσόμενος is found in Luke 22:49 only. This form τὸ γεννησόμενον¹⁵ "states not merely a future certainty (that shall be; quod nascetur, Bengel's "Gnomon")."¹⁶ In the use of τὸ γεννησόμενον Paul makes

14. Ernest Evans, The Epistle of Paul the Apostle to the Corinthians, in "The Clarendon Bible," p.138, "Actual statements of this expectation of a bodily resurrection are found in Is. 26:19 'Thy dead shall live; my dead body shall arise.' Daniel 12:2 'Many of them that sleep in the dust of the earth shall awake.' This same thought underlies the prophets and psalmists."

15. Archibald Robertson and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians, p. 370.

16. Findlay, op. cit., p.934.

plain the fact that our resurrection will not be absolutely identical with the body we now have. But he also very forcefully shows the essential identity of the present and the future body. No one would say that the seed that is sown is exactly the same as the plant that is to come. On the other hand, neither would anyone deny that there is a very definite connection between the two.

Paul continues with a positive statement describing $\delta' \sigma\pi\epsilon\acute{\iota}\rho\epsilon\iota\varsigma$; $\alpha\lambda\lambda\acute{\alpha}$ $\gamma\upsilon\mu\upsilon\acute{\nu}\omicron\upsilon\acute{\nu}$ $\kappa\acute{\omicron}\kappa\kappa\omicron\upsilon$ $\xi\acute{\iota}$ $\tau\acute{\upsilon}\chi\omicron\iota$ $\epsilon\acute{\iota}\tau\omicron\upsilon$ $\eta\acute{\iota}$ $\tau\iota\upsilon\omicron\varsigma$ $\tau\acute{\omega}\nu$ $\lambda\omicron\iota\pi\acute{\omega}\nu$. What is sown is a bare grain. It is not yet clothed in the plant to come from it. That $\gamma\upsilon\mu\upsilon\acute{\nu}\omicron\upsilon\acute{\nu}$ $\kappa\acute{\omicron}\kappa\kappa\omicron\upsilon$ refers to the resurrection body and not merely to the disembodied soul is evident from the $\delta' \sigma\pi\epsilon\acute{\iota}\rho\epsilon\iota\varsigma$ which it explains and also from verse 42ff. $\epsilon\acute{\iota}\tau\acute{\upsilon}\chi\omicron\iota$ $\epsilon\acute{\iota}\tau\omicron\upsilon$ as in 14:10 does not mean "for example," but "if it so happens" or "perchance." It is "a phrase commonly found with numerical nouns, and never means for example; it only states the number as problematical, or denoted uncertainty in the more definite statement."¹⁷ While plainly intelligible, the last phrase should have $\sigma\pi\epsilon\acute{\rho}\mu\acute{\alpha}\tau\omega\upsilon$ added to it in order to make it complete. Thus it would read: $\eta\acute{\iota}$ $\tau\iota\upsilon\omicron\varsigma$ $\tau\acute{\omega}\nu$ $\lambda\omicron\iota\pi\acute{\omega}\nu$ $\sigma\pi\epsilon\acute{\rho}\mu\acute{\alpha}\tau\omega\upsilon$.¹⁸ In this verse Paul very deftly handles the two questions which naturally arise in a discussion of our future body. 1) Is the body to be bestowed

17. Lange, op. cit., p.285.

18. Meyer, op. cit., p.374.

at the resurrection to be the same body that we possess now? The apostle answers that it neither need be nor will be so. It need not be so; for, if we look about us we can see everywhere examples of the Almighty God's inexhaustible creativeness. If, then, our resurrected bodies need not be the same, neither will they be the same as our present bodies. If this had not been the case St. Paul would undoubtedly have said so, but he does not. Rather, his argument progresses and it is only intelligible if we accept the supposition that our future body will be different from our present body. 2) If our resurrection body will be different from what it is now, will it be our body? Shall we be the same persons we are now? Shall ¹⁹ our personal identity be preserved?

The Apostle avoids two rocks, against which those who treat this question lightly are very apt to make shipwreck. The one consists in identifying the raised body with the present body, as if the first must be formed by the union of all the material molecules of which the second was composed. Who could regard a magnificent oak, or an apple-tree laden with its vernal beauty, as the material reconstruction of the acorn or of the pip from which they sprang! The other, on the contrary, consists in destroying all connection between the two bodies, as if the latter were a new creation, without organic relation to the former. In this case we could no longer speak of resurrection. In reality, death would not be vanquished; it would keep its prey. God would simply do something new by its side. 20

In verse 38 Paul continues to show from plant life

19. For the thought expressed in the last half of this paragraph, cf. Milligan, op. cit., p.125.

20. Godet, op. cit., p.403f.

the folly of the question: πούω δέ σώματι ἔρχονται. He says: ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἡ ἐπέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἰδίου σώμα. ὁ δὲ θεὸς stands in evident opposition to σὺ δὲ σπειρεῖς in verse 36. The sowing of the seed is man's action, but the creation²¹ of the plant can only be God's working. Of Him alone can it be said, "δίδωσιν," he gives. The continual changing of summer and winter, seed time and harvest, sunshine and rain, all the natural processes which the unbeliever assigns to that ambiguous personification of growth and change, namely "Nature," are solely the work of God. He gives to each seed a σῶμα καθὼς ἡ ἐπέλησεν. The word used here again to denote the plant which springs from the seed keeps before our eyes the fact that the resurrection is going to be for the body, for the σῶμα. It is inconceivable that Paul used this word σῶμα indiscriminately. He is making a direct reference to a bodily resurrection. καθὼς ἡ ἐπέλησεν as in 12:18 (not καθὼς ἐπέλειορ καθὼς βούλεται, as in 12:11) shows that God acts according to fixed laws, just as it pleased Him when the world was²² created and regulated.

The καθὼς ἡ ἐπέλησεν, points bak to the time when

21. The emphasis which Paul puts on the power of God in this connection calls to mind his statement in chapter 3, verses 5 - 8: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

22. Robertson and Plummer, op. cit., p.133.

at His bidding the earth brought forth the "herb yielding seed after his kind" (Gen. 1:12), and when each seed and the body into which it was to develop were bound by creative wisdom in enduring organic unity....The aorist (ἡ δ' ἐλάγηεν) denotes the first act of God's will determining the constitution of nature. The present (δίδωσι) expresses the necessary activity of God in the production of every single growth. 23

καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα . Paul here points to the fact that God gives a variety of plant-bodies to the seeds that are sown, each according to its kind. If God can do this will He not also be able to give new resurrection-bodies to the buried dead? This is another blow which, on the basis of nature, hammers home not only the possibility but the probability of a bodily resurrection. Some see in the term ἴδιον σῶμα a reference to the specifically different glory each of us shall have from one another in heaven. While such will be the case I do not believe we can deuce it from this phrase. Paul is merely showing the plausibility of a bodily resurrection. As Philippi says, "Comparatio non est extendanda ultra tertium, propter quod adhibetur. Das tertium comparationis ist im vorliegenden Falle eben nur die Moeglichkeit, dass durch Gottes Allmacht aus Tod und Verwesung neues Leben hervorgerufen werden koenne."²⁴

In order to make it conceivable that the same body need not come forth again Paul refers to the manifold diversity of organic forms in nature: οὐ πᾶσα σὰρξ ἡ

23. Milligan, op. cit., p.133.

24. Philippi, op. cit., p.110.

αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ
 σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ
 ἰχθυῶν.

The word σὰρξ²⁵ in this connection does not mean "body" as many would have us take it but rather "flesh: the soft, muscular parts of an animal body, living or once living (Luke 24:39; John 6:51ff.; James 5:3)."²⁶ Just as there are many different species and forms in plant life so in the sphere of the organic οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ.

The second half of this verse reveals that Paul can employ niceties of form and style when he chooses. This is evidenced, first, in Paul's use of a modified form of chiasm which revolves around the word σὰρξ. The first phrase following ἀλλά does not contain the word σὰρξ (ἄλλη μὲν ἀνθρώπων). Then follow two phrases which have σὰρξ in the identical position (ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν). The final phrase again omits the word σὰρξ (ἄλλη δὲ ἰχθυῶν), thereby completing the chiasm. The second linguistic form found in this verse is the use of κτηνῶν and πτηνῶν for the sake of alliteration of which Paul is fond (2 Cor. 7:4; 8:22; 9:5; 10:6; 13:2).²⁷ This second half of verse 39 provides three examples to authenticate what Paul had said in the first part of the verse about all flesh not being the same flesh.

28

25. Cf. verse 50 for a more complete discussion of

26. Ernest Burton, New Testament Word Studies, p.67.

27. Robertson and Plummer, op. cit., p.370.

28. Meyer, op. cit., p.376, quotes Tertullian's allegorical exegesis; "Alia caro hominis, i.e. servi Dei; alia jumentum, i.e. ethnici; alia volucrum, i.e. martyrum; alia piscium, i.e. quibus aqua baptismatis sufficit."

Instead of men, cattle, birds, and fish with their different natures being clothed in the same form and flesh God has made them vary according to each one's specific needs. If God can do this for the beasts and fish in this world, why should He not be able to give men new, immortal bodies in the world to come?

The argumentation continues with *καὶ σώματα ἔπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἕτερα μὲν ἢ τῶν ἔπουρανίων ὄξια, ἕτερα δὲ ἢ τῶν ἐπιγείων.*

Commentators are divided on the meaning of *σώματα ἔπουράνια*. Many suppose the reference is to the angels, either on the assumption that they have bodies or that the apostle refers to the forms in which they appear to men (de Wette, Meyer, Alford, C.J. Ellicott, P. Schmiedel). Closely akin to this idea is that held by a few that the reference is to the bodies of the saints in heaven. "The previous context and the tenor of the argument lead us to think of bodies for celestial inhabitants, sc. the angels (Lk. 20:36; Matt. 28:2f.), as suitable to their condition as the *σώματα ἐπίγεια* are for the forms of terrestrial life just enumerated; moreover *σώματα* is never used elsewhere in Biblical Greek, and rarely in classical Greek, of inorganic bodies." Perhaps it was with this idea in mind that the International Critical Commentary translates verse 40: "there are bodies fitted for existence in heaven and bodies fitted for ex-

29. Findlay, *op. cit.*, p.935.

30. *Ibid.*

istence on earth;" ³¹ and the Twentieth Century Bible has, "there are bodies peculiar to the heavens, and bodies peculiar to the earth."³²

The common opinion, however, is that the apostle means that which is now generally meant by "the heavenly bodies," viz., the sun, moon, and stars. There is a logical and lexical progression from σώματα ἑπουράνια to ἡλίου, σελήνης, ἀστέρων in verse 41. Paul had just been speaking of various types of "earthly bodies" in the preceding verse. Now he introduces an argument in favor of the resurrection of the body from the bodies in the firmament. These σώματα ἑπουράνια are the bodies spoken of in verse 41. First, Paul speaks of σώματα ἑπουράνια. In the next sentence he moves on to the τῶν ἑπουρανίων δόξα. That, in turn, is followed by verse 41 in which the δόξα ἡλίου, σελήνης, ἀστέρων is spoken of. We see that Paul advances from σώματα ἑπουράνια to τῶν ἑπουρανίων δόξα to δόξα ἡλίου, σελήνης, ἀστέρων. In each succeeding phrase he uses one word of the previous phrase thereby creating a word bridge from the beginning of verse 40 to the end of verse 41. Most of the modern commentators along with Calvin, Bengel, Philippi, Delitzsch, Hahn, Hofmann, Heinrici, Beet, Godet, Hodge, and Henry hold the view that Paul is speaking of "heavenly bodies" as we ordinarily use the term. While this interpretation has no support in the usage of antiqui-

31. Robertson and Plummer, *op. cit.*, p.366.

32. The Twentieth Century New Testament, II, p.321.

ty, "it is vindicated, partly on the ground that the heavenly bodies were regarded by Plato, Plutarch, Galen, and others, as animated beings; and partly on the ground that in verse 38, the term 'bodies' is applied to plants." On the basis of both the line of argumentation which Paul has been using and the word order of verses 40 and 41, it appears quite evident that Paul is not referring or any other spirit beings when he uses the term $\acute{\alpha}\omega\mu\alpha\tau\alpha$ $\acute{\epsilon}\pi\iota\upsilon\phi\acute{\alpha}\nu\iota\alpha$. Besides, "the scoffers who refused to believe in the existence of the future body would hardly have admitted the existence of angelic bodies. To convince them on their own ground, the apostle appeals exclusively to what is seen."

$\acute{\alpha}\omega\mu\alpha\tau\alpha$ $\acute{\epsilon}\pi\iota\gamma\epsilon\iota\alpha$, in contrast to $\acute{\alpha}\omega\mu\alpha\tau\alpha$ $\acute{\epsilon}\pi\iota\upsilon\phi\acute{\alpha}\nu\iota\alpha$,

33. Hodge, op. cit., p.346, "Galen, who was born not more than sixty or seventy years after the date of this epistle, uses nearly the same language as the apostle does. He too contrasts $\tau\acute{\alpha}$ $\acute{\alpha}\nu\omega$ $\acute{\alpha}\omega\mu\alpha\tau\alpha$ (meaning the sun, moon, and stars) with $\tau\acute{\alpha}$ $\gamma\acute{\eta}\iota\nu\alpha$ $\acute{\alpha}\omega\mu\alpha\tau\alpha$.

34. Lange, op. cit., p.337.

35. Findlay, loc. cit., "Paul is thinking of the risen Christ whom he had seen, more than the angels, as supplying the type of the $\acute{\alpha}\omega\mu\alpha$ $\acute{\epsilon}\pi\iota\upsilon\phi\acute{\alpha}\nu\iota\alpha$; cf. Phil. 3:20f. Grimm, Hilgenfeld, Holsten, Everling combine the above interpretations by attributing to Paul the belief of Philo and the Jewish mystics that the stars are animated, and are to be identified with the O.T. 'angels,' as by the heathen with their gods."

36. Meyer, op. cit., p.375, "(Chrysostom and Theophylact - cf. Theodoret - go entirely astray, supposing that $\acute{\alpha}\omega\mu\alpha\tau\alpha$ $\acute{\epsilon}\pi\iota\upsilon\phi\acute{\alpha}\nu\iota\alpha$ denotes the pious, and $\acute{\alpha}\omega\mu\alpha\tau\alpha$ $\acute{\epsilon}\pi\iota\gamma\epsilon\iota\alpha$ the godless, in spite of the $\delta\delta\acute{\epsilon}\xi\alpha$ which is attributed to both."

37. Godet, op. cit., p.407.

are "bodies to be found on earth, that is, the bodies of men and beasts." ³⁸ To which I would add also the bodies of which Paul spoke in verses 36 - 38, namely, those of the entire botanical realm. All that of which Paul had been speaking before verse 40 belongs in the category of σώματα ἐπίγεια even as all the bodies which move in the heavens are included among the σώματα ἑπουράνια.

ἀλλὰ ἑτέρω μὲν ἢ τῶν ἑπουρανίων δόξα, ἑτέρω δὲ ἢ τῶν ἐπιγείων ἑτέρα

"implies a difference

wider, or at least more salient, than that connoted by the ἄλλη of verses 39 and 41; where the two are distinguished in classical Greek ἄλλος marks a generic, ἑτέρος a specific difference." ³⁹ δόξα denotes the brightness, the splendor, and brilliance raying from both heavenly and earthly bodies. This glory is evident to all. Poets from the beginning of time have celebrated the radiance of the heavens in most glowing terms. One need but lift his eyes upward to see the majesty and the glory of God showering down upon him.

As heaven's high twins, whereof in Tyrian Blue
The one revolveth, through his course immense
Might love his fellow of the damask hue,
For like and difference.

----- the triple whirl
Of blue and red and argent worlds that mount -

Or float across the tube that Herschel sways,
Like pale-rose chaplets, or like sapphire mist,
Or hang or droop along the heavenly ways,
Like scarves of amethyst. 40

38. Meyer, op. cit., p.376.

39. Findlay, op. cit., p.935.

40. Marvin Vincent, Word Studies in the New Testament, p.281.

Likewise terrestrial beings have their glory, "flowers in the variety of their forms and colors, animals in their agility, grace or strength, man in the nobility of his bearing, the freshness of his complexion, the light of his eye."⁴¹ One is reminded of the lines of Hamlet:

What a piece of work is man! How noble in reason!
How infinite in faculty! In form and moving how
express and admirable! In action how like an angel!
In apprehension how like a God! The beauty of the
world! The paragon of animals!

If the variations in the vegetable and animal world about the Corinthians are not enough to convince them of the probability of a bodily resurrection, Paul points to the individual constellations for further proof. ἡ ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων. ἄς τῆς γὰρ ἀστέρου διαφέρει ἐν δόξῃ. Even the

heavenly bodies are not uniform. There is one brilliance of the sun, a different glory of the moon, and still another of the stars. Indeed, even the stars are not alike, but differ among themselves. Also in the heavens we can see the omnipotence and unlimited creativeness of God. A mistake commonly made in the application of this verse is to suppose that Paul meant to depict the various degrees of glory which will be the believers' in heaven. That such differences in glory will exist is true, indeed, as is proved by other passages of Scripture, but it has nothing to do with Paul's argument here.⁴² "Non disputat, qualis

41. Godet, *op. cit.*, p.408.

42. Meyer, *op. cit.*, p.376, quotes Tertullian who says, "Alia solis gloria, i.e. Christi; alia lunae, i.e. ecclesiae; et alia stellarum, i.e. seminis Abrahae."

futura sit conditionis differentia inter sanctos post resurrectionem, sed quid nunc differant corpora nostra ab iis, quae olim recipiemus....ac si diceret: nihil in resurrectione futurum doceo, quod non subjectum sit jam omnium oculis."⁴³

The one point that Paul makes in this section from verses 35 - 41 is that a bodily resurrection is not only possible but definitely indicated by the world around and above us. As we stand in the midst of this awesome universe in which we see matter in every conceivable form, how absurd it is to imagine that even after our bodies have rotted and decayed God cannot raise them up more beautiful, more glorious than before.

43. Calvin as quoted in Meyer, op. cit., p.376.

III. Verses 42 - 44

By help of the analogy from nature Paul has been able to dispense with the arguments proposed by those who deny a resurrection of the body. Now he can move forward to a positive statement of the subject, which he introduces at verse 42. Οὐτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. "He has now removed a priori objections, and brought his theory of bodily resurrection within the lines of natural analogy and probability of reason. He has at the same time largely expounded it, intimating (1) that the present is, in some sense, the seed of the future body, and (2) that the two will differ as the heavenly must needs differ from the earthly."¹

In the phrase with which Paul begins this section we have an example of evident breviloquence. Paul crams the conclusions of the preceding verses into six short words. He does not explain further the connection between the analogy from nature and the resurrection of the dead. He merely states that there is a very evident relationship. While Paul uses the word ἀνάστασις, "resurrection," it

1. Findlay, op. cit., p.936.

is clear that he is referring not only to the resurrection proper, to the quickening of the dead, for he continues with a description of the resurrected body. He is thinking of the resurrection, to be sure, but his mind's eye sees too the nature of the resurrection body and the environment in which it will exist. All this is included in the word $\acute{\alpha}\nu\theta\rho\omega\tau\iota\sigma\mu\acute{o}\varsigma$. Concerning the word itself Vos says:

In the sphere of the noun $\acute{\alpha}\nu\theta\rho\omega\tau\iota\sigma\mu\acute{o}\varsigma$ has the monopoly, because a corresponding noun seems to have been in sporadic use only (cf. Matt. 27:53 used of the resurrection of Jesus). A unicum in the New Testament is $\acute{\alpha}\nu\theta\rho\omega\tau\iota\sigma\mu\acute{o}\varsigma$ (Phil. 3:2 used of the resurrection of Paul), of which term more later on. The word $\acute{\alpha}\nu\theta\rho\omega\tau\iota\sigma\mu\acute{o}\varsigma$ is sometimes active, i.e., the act of producing the resurrection, but it may also be an abstract term, describing the event as such in its generality (Rom. 1:4; 1 Cor. 15:12). 2

With $\text{o}\acute{\upsilon}\tau\omega\varsigma \kappa\alpha\iota \kappa\acute{\iota} \acute{\alpha}\nu\theta\rho\omega\tau\iota\sigma\mu\acute{o}\varsigma \tau\omega\tilde{\nu} \gamma\epsilon\gamma\epsilon\sigma\tau\acute{o}\tau\omega\tilde{\nu}$ as a link with what has been said Paul now begins a description of the future body. $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\iota \acute{\epsilon}\nu \theta\theta\omicron\epsilon\acute{\alpha}, \acute{\epsilon}\mu\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\iota \acute{\epsilon}\nu \lambda\phi\theta\lambda\epsilon\gamma\acute{\iota}\delta\alpha$. He continues to use the language he employed in the analogy. We would expect another word other than $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\iota$ but "cum posset dicere 'sepelitur,' maluit dicere 'seritur,'³ ut magis insisteret similitudini supra sumtae de grano." Grotius presupposes that by $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\iota$ Paul is figuring the act of burial. In this he is followed by Chrysostom, Bengel, Meyer, Hodge, and others.

The fact, again, that the image of sowing had already gone before in this sense, - in the sense

2. Geerhardus Vos, "The Pauline Doctrine of the Resurrection," in The Princeton Theological Review, XXVII, (January, 1929), 12.

3. Grotius as quoted in Meyer, op. cit., p.377.

of interment, - excludes as contrary to the text, not only van Hengel's interpretation, according to which $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\lambda\iota$ is held to apply to generation and man is to be conceived as the subject, but also Hofmann's view, that the sowing is the giving up of the body to death, without reference to the point whether it be laid in the earth or not. The sowing is man's act, but the $\epsilon\chi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\lambda\iota$ God's act, quite corresponding to the antithesis of $\epsilon\sigma$ verse 36, and $\delta\delta\epsilon\theta\epsilon\acute{\omicron}\varsigma$, verse 38. 4

At first reading one is apt to take $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\lambda\iota$ as an euphemism for "bury." This would appear to fit into the analogy previously employed. There is, however, one serious objection to taking $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\lambda\iota$ in the sense advocated by Meyer et al. How can we ascribe the third characteristic which Paul mentions to a dead body about to be buried? It seems strange indeed to speak of a corpse as being weak. That is much too mild a term to use when referring to a cold, lifeless body. Nor does it seem probable that Paul means this to be an example of litotes. In the preceding verses he has been speaking in a forthright, exact manner. Thus there is nothing to indicate that in this third set of antitheses he is employing an obvious understatement to describe a condition far more serious than his words would indicate. "To interpret this verb as figuring the act of burial confuses the analogy (the 'sowing' is expressly distinguished from the 'dying' of the seed) and jars with $\epsilon\sigma\tau\iota\lambda\theta\epsilon\upsilon\epsilon\iota\varsigma$ (a sick man, not a corpse, is called weak)."⁵

The other view commonly accepted and the one which fits the situation completely is the taking of $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\lambda\iota$

4. Meyer, op. cit., p.377.

5. Findlay, loc. cit.

as referring to man's birth, to man's entrance and life in this world, not to his death and burial. All of the characteristics which Paul mentions in verses 42 - 44 apply, as we shall see, to man as he lives.

The first of the antitheses Paul uses to describe the difference between our present body and that body which we shall one day possess is: $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\lambda\epsilon\iota\ \epsilon\acute{\iota}\nu\ \phi\theta\omicron\sigma\epsilon\tilde{\iota}, \epsilon\gamma\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\lambda\epsilon\iota\ \epsilon\acute{\iota}\nu\ \lambda\prime\phi\theta\omicron\sigma\epsilon\acute{\iota}\sigma\epsilon\iota\varsigma$. Already this side of the grave we are able to see in our bodies the seeds of corruption which will reach full fruition only after our death. Even now our bodies are constantly tending to decay, subject to disease and death, destined to entire dissolution. Science tells us that approximately every seven years we have entirely different bodies. A form of the decay and rotting which takes place unhindered after death is daily gnawing at each of us. The very activity of death which occasioned Martha's exclamation before her brother's tomb, "Lord, by this time he stinketh!" (John 11:39), is "bred in the bone" of every one of us.

In heaven our bodies shall be raised in $\lambda\prime\phi\theta\omicron\sigma\epsilon\acute{\iota}\sigma\epsilon\iota\varsigma$. There our bodies shall no more be open to the attacks of wasting sickness or death. There, "no insidious approaches of sickness or disease, no color fading from the cheek or

6. Milligan, op. cit., p.140f., rejects both of the views just presented. After giving his objections he offers this solution, "Another rendering accordingly has been suggested, in which $\epsilon\pi\epsilon\acute{\iota}\sigma\tau\epsilon\lambda\lambda\epsilon\iota$ is treated as an impersonal verb. 'It is sown;' that is, 'there is a sowing in corruption,' etc."

light from the eye, no wearied frame hardly able to bear the burden of itself, no palsied limb but the blessed glow of health and strength diffused through the whole man, and to be enhanced rather than diminished as the ages of eternity run on." ⁷ The vicious assaults of death shall have no more effect on that body with which we shall be clothed. We shall live and never die (Rom. 2:7; 6:22; Titus 1:2).

Secondly, *ἡ ἀναιδέτης ἐν ἡμῶν, ἐπιπέσει ἐν δόξῃ.* *ἡ ἀναιδέτης* refers to the "ante mortem miseris et foeditatibus obnoxium esse," Estius; so also Erasmus, Calvin, ⁸ Vorstius, Rosenmueller, and de Wette. It denotes the "unseemliness of the earthly body and the humiliating infirmities of its corruptible state, by reason of which Paul elsewhere calls it 'our vile body' (Phil. 3:21)."⁹

The true parallel to the thought is to be found in the contrast presented in the Epistle to the Philippians between the body of our humiliation which is to be fashioned anew, and the body of Christ's glory to which it is to be conformed. Such is the lowliness of man's body now. Fearfully and wonderfully as it is made, it is yet a poor frame in comparison with what it shall be when "the righteous shall shine forth as the sun in the kingdom of their Father," and when they shall be clothed with a glory corresponding to that of the "new heavens and new earth wherein dwelleth righteousness." ¹⁰

There was a time when our bodies were wholly without *ἡ ἀναιδέτης*, when "they were both naked, the man and his wife, and were not ashamed" (Gen. 2:25). But sometime after that

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7. Milligan, *op. cit.*, p.143f.
 8. Meyer, *op. cit.*, p.377.
 9. Lange, *op. cit.*, p.338.
 10. Milligan, *loc. cit.*

"the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together, and made themselves aprons." That body which God had given to man, that body which God had looked upon and found to be good man dishonoured by turning it against its creator. With that same body in which man had once walked with God he now has to hide from God's sight.

But on the day of resurrection, ἐπείετα ἐν δόξῃ. δόξα as a translation of the Hebrew קִדְוָה , in a use foreign to Greek writers means "splendor, brightness,"¹¹ or "glory" in the A.V. In the Old Testament times this splendor which is first of all a quality of God became known in the Talmud as the קַדְוָה , "the visible majesty of the divine presence, especially when dwelling between the cherubim in the tabernacle and Temple."¹² In the fulness of time the קַדְוָה was revealed in the Word made flesh, "and we beheld his glory (τὴν δόξαν αὐτοῦ), the glory as of the only-begotten of the Father" (John 1:14). In this same glory Christ returned at His ascension (Luke 24:26). At our resurrection we likewise shall be clothed in this glory. For as Paul says in Phil. 3:21, Christ "shall change our vile body, that it may be fashioned like unto his glorious body" ($\text{ὁμοειδὲς τῷ ὧματι τῆς δόξης αὐτοῦ}$). Sharing God's glory in our bodies is one of

11. Joseph Thayer, A Greek-English Lexicon of the New Testament, in loc.

12. John Davis and Henry Gehman, The Westminster Dictionary of the Bible, p.601, sub theophany.

the greatest expectations of our eschatological hope. "Der Zustand im Jenseits wird als ein Teilnehmen an dem Lichtglanz bezeichnet."¹³ Cf. Col. 3:4; 1 Pet. 5:1; Rev. 7:9; 14:1.

Furthermore, $\epsilon\pi\epsilon\iota\sigma\tau\epsilon\lambda\iota\ \epsilon\tau\ \lambda\epsilon\theta\epsilon\rho\epsilon\iota\lambda\epsilon\ \epsilon\pi\epsilon\iota\sigma\tau\epsilon\lambda\iota\ \epsilon\tau\ \delta\upsilon\rho\alpha\iota\sigma\iota$. How clearly the $\lambda\epsilon\theta\epsilon\rho\epsilon\iota\lambda\epsilon$, "want of strength, weakness, infirmity,"¹⁴ of the human body is seen in every action. We falter daily because of lack of strength. We think of Peter, James, and John who could not even watch with Christ in His hour of greatest need. We remember Jesus, weary and tired, as He slept in the ship on the Sea of Galilee. It was He who took "our infirmities" ($\tau\omicron\upsilon\ \lambda\epsilon\theta\epsilon\rho\epsilon\iota\lambda\epsilon\iota\varsigma$) Matt. 8:17. Therefore "we have not a high priest who is unable to sympathize with our weaknesses ($\tau\omicron\upsilon\ \lambda\epsilon\theta\epsilon\rho\epsilon\iota\lambda\epsilon\iota\varsigma\ \tilde{\eta}\mu\omega\upsilon$), but one who in every respect has been tempted as we are, yet without sin" (Heb. 4:15). Because Christ was tempted without sinning, because He suffered and died for us, and because He rose again to rule with God in power we too shall be raised $\epsilon\tau\ \delta\upsilon\rho\alpha\iota\sigma\iota$. Our bodies shall be like Christ's all-powerful ascension body. There will be nothing impossible for it. No barriers of time or space will be able to hold it. "The future body will be instinct with energy, endowed, it may be, with faculties of which we have now no conception."¹⁵

13. Preuschen-Bauer, Griechisch-Deutsche Woerterbuch zu den Schriften der Neuen Testament, in loc.

14. Thayer, op. cit., in loc.

15. Albert Barnes, Notes, Explanatory and Practical, on the First Epistle of Paul to the Corinthians, p.334.

It shall not be prostrate by sickness nor overcome by fatigue. It shall be capable of the service of God without weariness and languor; it shall need no rest as it does here (see Rev. 7:15; comp. 22:5) but it shall be in a world where there shall be no fatigue, lassitude, disease; but where there shall be ample power to engage in the service of God for ever. 16

There will be a wonderful and glorious transformation in the form of the body, just as in the case of the grain. The body will no longer possess the former needy character and feeble powers, but it will flourish and glow in beauty without sin or evil lust, eternally healthy and vigorous, without weariness or any of the necessities which press upon it in the present life. Each one shall be a perfect human being, and shall have in God everything which his nature may demand. This body is called spiritual, because it is spiritually fed and preserved by God, and has its life entirely in union with Him (an ihm). There we shall in the body as now in thought, pass quickly from place to place, as did the risen Savior, who in a moment passed through closed doors and was now in this place, now in that. The body will have sharp eyes that can look through a mountain, and open ears that can hear from one end of the world to the other. We can, therefore, travel in the body like a flash, yea, like the sun in the heavens, so that we can at will in a moment be upon the earth beneath or in heaven above. 17

Now Paul sums up by naming in addition to the various qualities he has already mentioned the specific fundamental difference between our present body and the future body.

στειρότης σώμα ψυχικόν ἐμείσεται σώμα πνευματικόν.

It is not accidental that Paul uses the word σώμα for both the present and the future body. For while there will be a difference between the two bodies, a difference so great that we cannot now fully comprehend it, the future body

16. Hodge, *op. cit.*, p.348.

17. Julius Koestlin, The Theology of Luther in its Historical Development and Inner Harmony, p.582.

will be just as truly a body as the one we now possess. Σῶμα is the "LXX translation for $\tau\psi\tau$, $\alpha\tau\alpha$, etc. also for Chald. $\square\psi\square$. In Greek writing from Hesiod down, 'the living body,' an organism, a skilful combination of related parts - in contrast to $\sigma\lambda\epsilon\tilde{\iota}$ which signifies the material or substance of the living body."¹⁸

What is the conception to be attached to the word "body?" Certainly not that commonly entertained, that it is the mere covering of the soul, standing to the soul in a relation similar to that of the shell to the kernel of a nut. The connexion between the two is much more intimate. The body is an organism, and its organized existence depends, alike in its beginning and in its continuance, upon the fact that a vital power not only dwells in it as in a house, but permeates or interpenetrates it in such a way that all its different parts or members constitute one whole (1 Cor. 12:12 - 16). From the head "all the body fitly framed and knit together through every joint of the supply, according to the working in due measure of each several part, maketh the increase of the body" (Eph. 4:16). This vital power, however, may be of entirely different kinds. It may be spiritual or carnal, heavenly or earthly. 19

The last sentences of the previous quotation strike the heart of the matter. Our present bodies are ruled by the $\psi\upsilon\chi\acute{\eta}$. They are $\psi\upsilon\chi\iota\kappa\acute{o}\nu$. The Greek term translated "soul" ($\psi\upsilon\chi\acute{\eta}$) appears in Greek literature from Homer to the present day. It is probably related to the verb meaning "to breathe" and hence its primary meaning was probably "breath." Very early it came to be used for "life" and "shade" or the departed human spirit. From Pindar on it was also used of the soul as the seat of emotions and of

18. Thayer, in loc.

19. Milligan, op. cit., p.146f.

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 thought. In all of Greek literature $\Psi\upsilon\chi\acute{\eta}$ stands for the highest part of man, the soul or that part least earthly and most nearly like the gods and the spiritual realities which alone were $\kappa\lambda\lambda\acute{o}\varsigma$. Trench indicates the transformation which $\Psi\upsilon\chi\acute{\eta}$ underwent in the hands of Christian authors:

But, indeed, this is characteristic of the inner differences between Christian and heathen, and indicative of those better gifts and graces which the Dispensation of the Spirit has brought into the world. $\Psi\upsilon\chi\iota\kappa\acute{o}\varsigma$ continually used as the highest in later classical Greek literature and constantly employed in praise must come down from its high estate, another so much greater than it being installed in the highest place of all.... The $\Psi\upsilon\chi\iota\kappa\acute{o}\varsigma$ of Scripture is one for whom the $\Psi\upsilon\chi\acute{\eta}$ is the highest motive power of life and action; in whom the $\pi\acute{\rho}\epsilon\upsilon\mu\alpha$ as the organ of the divine $\pi\acute{\rho}\epsilon\upsilon\mu\alpha$, is suppressed, dormant, for the time as good as extinct. 21

Turning to the Septuagint, we find $\Psi\upsilon\chi\acute{\eta}$ as the regular equivalent for $\psi\chi\grave{\iota}$, and always in the sense of $\psi\chi\grave{\iota}$ as something that belongs to this mortal life alone. The New Testament follows the usage of the Septuagint. $\Psi\upsilon\chi\acute{\eta}$ is used of man's life, of the will, the desires, the affections; and it is used as a periphrasis for the self. "When Paul uses the phrase 'natural man,' the adjective is 'psychikos' - that is, everything that belongs to the 'psyche.' It includes the emotions, the affections, and even the intellect - all the 'lower part of the immaterial in man' - but there is nothing included which survives death. The word which Paul uses of life after death is

20. Burton, op. cit., p.65, at which place may also be found a list of the various other uses of $\Psi\upsilon\chi\acute{\eta}$ in the New Testament and references to their location in the Bible.

21. Richard Trench, Synonyms of the New Testament, p.250f.

'spirit'(pneuma)."²² ψυχικός - "having the nature and characteristics of the ψυχή, i.e. of the principle of animal life, which men have in common with the brutes."²³

"In all New Testament instances it has a disparaging sense, being opposed to πνευματικός, and almost synonymous with βλακικός. The term is in effect privative, positive evil being implied by consequence. The word was coined by Aristotle (Eth. Nic., III., X., 2) to distinguish the pleasures of the soul, such as ambition and desire for knowledge, from those of the body."²⁴ The Vulgate renders it by "animalis" and the German by "sinnlich." English has no word which can adequately convey the sense and implications of ψυχικός. What Paul means, however, is clear. The body in which we now live is a σώμα ψυχικόν in that it is ruled and governed by the ψυχή. Ours is a life of impulse and sensation, dependent for nourishment upon the world of sense. Hence, our bodies are likewise made dependent on this outward world and are affected by it. As the result of the entrance of sin into the world they have fallen heir to all that Paul has just expressed by the words θάνατος, ἁμαρτία, and ἁλοθέτεια, of which death is the final result. Luther defines the natural man as "one who, though he stands apart from grace, is still endowed to the fullest degree with understanding, sense,

22. Norman Snaith, "Life After Death," in Interpretation, (July, 1947), 312f.

23. Thayer, in loc.

24. Findlay, op. cit., p.783.

25
 grace, and art." The body cannot be separated from its motivating principle. To be sure, we can use the term "body" and mean only the physical particles which make up an organism. Then we are speaking of the purely material. But Paul does not use body exclusively in that sense in verse 44. He is not speaking of the form and material of the body but rather of its quality and character. The fundamental characteristic of the *σῶμα ψυχικόν* is that it is without God. It is totally devoid of anything connected with the *πνεῦμα*. This is brought out forcefully in an earlier verse of this book where Paul says: *ψυχικός δὲ ἄρθρωπος οὐ δεχεται τὸ πνεῦμα τοῦ θεοῦ* (1 Cor. 2:14). Jude 19 leaves no room for doubt: *οὗτοι εἰβίρ.....ψυχικοὶ πνεῦμα μὴ ἔχοντες*. For another insight into the meaning of *ψυχικός* as used in the New Testament we need but look at James 3:15. Especially significant in this reference are the other adjectives with which *ψυχικός* is grouped: *οὐκ ἔστιν αὐτῆ ἢ σοφία ἢ γνώσις κατεχομένη, ἀλλὰ ἐπιμεινός, ψυχική, σαυνοριώδης*. There is no arguing the point away; Paul is not only referring to our body as being permeated by the *ψυχή* in the sense of "life" or "animation," but as the passages cited and countless others prove he means to say that the life principle which gives our temporal body its character is one which is wholly estranged from God.

In contrast, then, to our present *σῶμα ψυχικόν* we shall be clothed in a *σῶμα πνευματικόν*.

In Greek writers from Homer to Aristotle the word which is translated in the New Testament 'spirit' (pneuma) bears four meanings: 'wind,' 'breath,' 'life,' 'air.' The meaning 'spirit' in a personal sense does not occur.

From Aristotle to the beginning of the Christian period, the principle meanings are 'wind,' 'life,' 'air.'

In both classical and post-classical Greek pneuma is occasionally used to denote soul substance or the ultimate reality of which all things consist, a meaning probably developed from the meaning 'air' or 'breath.' The Stoics in general say that the soul is pneuma, and Posidonius says that God is pneuma, intelligent and fiery. To this pneuma they ascribed qualities which we should call spiritual as well as those which we call material. But the term denoted for them not personality but substance.

In Greek literature of the first Christian century pneuma is used in the following four senses; 'winds,' 'air,' 'breath,' 'the medium or bearer of psychic energy' (nervous fluid). The most notable fact here is the absence of the meaning 'spirit' (there is one possible instance in Epictetus) in the Greek writers of the period in which the New Testament arose.

The term in Hebrew which corresponds most nearly to pneuma in Greek is ruach. It bears three meanings, which are, in order of frequency: 'spirit,' 'wind,' 'breath.' As 'spirit' it denotes the Spirit of God, the spirit of man, and an evil spirit or demon. Ruach is also probably originally a term of substance, and retained throughout the Old Testament period a trace of this meaning in the quantitative sense that clung to it, illustrated in Elisha's request for a double portion of Elijah's spirit (II Kings 2:9). But by an early development of meaning ruach came to be used of the Spirit of God, as that through which the power of God was manifested, and in the later period as the power of God operative in the ethical and religious life of the people. In the Old Testament ruach was also used of the spirit of man, first probably meaning his 'strength,' 'courage,' 'anger,' etc.; then the seat of these and other qualities; and finally as the seat of mentality, though this last usage is late and rare.

In Jewish-Greek literature, including all Greek words by Jewish authors down to 100 A.D., whether translations of Semitic originals or

originally composed in Greek, pneuma bears three meanings, in order of frequency, as follows: 'spirit,' 'wind,' 'breath.' As 'spirit' the term denotes the Spirit of God, the spirit of man, and superhuman beings both good and evil....

This conspectus of usage suggests what the fuller history makes more clear, that whether we trace the development of usage from Homer or from the ancient Hebrew, there has been a gradual transfer of thought from the material to the immaterial, and from the idea of substance to that of personality. A word which originally was wholly material and impersonal has become almost wholly immaterial and personal. It is clear also, that while the New Testament usage is an outgrowth of Greek and Hebrew usage, the latter is undoubtedly the predominant influence. 26

Godet points out that the "spirit," the future body's principle of life, is not directly the Spirit of God, but the higher element of the human personality acting in union with the Divine Spirit. ²⁷ "The word 'spirit,' when spoken of man, points to that part of human nature which brings us into contact with God." ²⁸ Through the entrance of sin into the world our spiritual faculty or the spiritual part of our being became stunted, dwarfed. That part of our being which reaches out to God and communicates with Him was suddenly thrown out of tune. It was this spiritual part of us that was to channel God into our lives and be the driving force in all our actions, but it was jarred out of its position of supreme influence and the $\psi\upsilon\chi\acute{\eta}$ took its place. In the resurrection body, however, the $\pi\rho\epsilon\upsilon\mu\alpha$ will once again be restored to its original prominence. As our body is now the organ of the $\psi\upsilon\chi\acute{\eta}$ and subject to the

26. Burton, op. cit., p.62ff.

27. Godet, op. cit., p. 414.

28. Milligan, op. cit., p.151.

limitations of this life, so in the resurrection state it shall be the organ of the $\pi\text{νε}\tilde{\upsilon}\mu\alpha$ and heir to all God's glories.

There is another side of human nature than that which is alone appealed to by the things of sense. There is the spiritual side, that by which thought and aspiration pass from the material to the immaterial, from the visible to the invisible, from the earthly to the super-earthly, from man to God. And this spiritual principle, for the complete appropriation of which man is originally fitted, may become the dominating principle of the man, and therefore of the body with which man works. That is the spiritual in man. 29

Not only "may" this happen but in the resurrection body it actually will happen - $\acute{\epsilon}\gamma\epsilon\acute{\iota}\sigma\epsilon\tau\alpha\ \sigma\tilde{\omega}\mu\alpha\ \pi\text{νε}\upsilon\mu\alpha\tau\iota\kappa\acute{o}\nu$. Our human nature will be perfected and our spirit once again will reign in all our members. The great transformation awaiting our body is that it shall be made "like unto Christ's glorious body" (Col. 3:4). We do not read of Christ hungering or thirsting, becoming weary, suffering, being in agony after His resurrection. He was free from all such mundane defects. "The spiritual body is an organization suited to its character, being lifted above all dependence on the outward world, and the consequences following from it, and displays itself in incorruption, glory and power." ³⁰ The natural, sensuous, psychical detractions will be stripped from our body in heaven and we will live a life of the spirit. While a life of the

29. Milligan, op. cit., p.151.

30. Lange, op. cit., p.338.

spirit, it will nevertheless be a life in the body. Spiritual does not oppose bodily existence.

Already here on earth we have given ourselves over to the Spirit of God. By believing in Christ as our Savior, by taking Him to ourselves we have become πνευματικοὶ ἄρθεωποι. Already at the present time we are ἄρθεοι θεοῦ, and τὸ πνεῦμα τοῦ θεοῦ ἐν ἡμῖν οἴκεῖ (1 Cor. 3:16). But, alas, because of our sinful nature we are not wholly and completely given over to God. We see in our members another law at war with the law of our mind and making us captive to the law of sin. We must constantly do battle with sin and evil; and so often we lose the encounter and default our position. When we shall arise in our σώμα πνευματικόν, however, there shall be no battles with sin, no defections. Then we shall be set aright and that which was out of line will be adjusted. Our whole nature will be made perfect. We will be spiritual men with
31
spiritual bodies.

31. Godet, *op. cit.*, p.411f., has a novel exegesis of this section. "Their" (the four antitheses) order is in a manner retrograde; and the meaning of the word 'sow' is modified and widened as we pass from one antithesis to another. In the first, it relates to interment, as is required by the word *θούρα*, dissolution. In the second (the state of dishonor), the thought, taking the first retrograde step, embraces in the term 'sow' all the miseries of this earthly life, which precede and go to produce the dissolution of the body, all the humiliating conditions to which our body is now subjected; cf. the expression: 'the body of our humiliation' (Phil. 3:21). In the third antithesis, the term 'weakness' brings us to a moment of birth, to that state of entire powerlessness which belongs to the infant at its entrance into life. Finally, the term 'psychical' ~~body~~, in verse 44,

Paul concludes verse 44 and this description of the future body by saying: *Εἰ ἔστιν ὁ ἄνω ψυχικόν, ἔστιν καὶ πνευματικόν*. This conclusion rests on all that Paul has previously said in the four antitheses. There is no doubting the fact of a psychical body. All of the characteristics of the *ὁ ἄνω ψυχικόν* apply to our present body. The psychical body is a present reality. And just as certain as there is a psychical body there will also be a pneumatic body. Paul tells us two things concerning our body - there is within our body a psychic life principle and there is a pneumatic life principle. In this life the psychic principle has formed for itself a body corresponding to it. We know this from our own experience. What is just as certain, moreover, is that one day we will also have a body corresponding to the pneumatic principle in us. This is not merely a fond hope but it is as sure as God's promise is sure. It is fixed and confirmed in a law of God. That general law Paul expresses in verse 46.

The question which forces itself upon us in this connection is: What is the relationship between the *ὁ ἄνω πνευματικόν* and our present body? Many would say that there is no connection whatsoever. Some would even deny

carries us further back still, to that moment when the breath of life, *ψυχή*, is communicated to the physical germ which is about to begin its development in order to serve the *ψυχή* as its organ. The word 'sow' thus embraces all the phases of the body's existence, which, beginning with the first dawn of being, terminates in committal to the earth."

that the *ὡς* *πνευματικῶν* will be a physical body. They wish to make the resurrection an entirely "spiritual" experience - spiritual in the sense of ethereal, airy, non-material. That, however, is just the thing that Paul has been arguing against. Throughout the analogy Paul presented in verses 35 - 41 he was defending a bodily resurrection. To deny the bodily, physical resurrection is to nullify all that Paul has said. With Paul we confess our faith in a resurrection of the body. This is after all a matter of faith. We cannot prove it in a laboratory or arrive at it through any involved mathematical formula. Paul has told us that our bodies will rise. We must accept his words in faith. We have trouble doing this. We have trouble even trying to think of a bodily resurrection. But we have that same difficulty with every doctrine of the Christian faith.

If we try to conceive our eternal life as one in a body (any kind of body) we tend to find that some vague dream of Platonic paradises and gardens of the Hesperides has substituted itself for that mystical approach which we feel (and I think rightly) to be more important. But if discrepancy were final then it would follow - which is absurd - that God was originally mistaken when He introduced our spirits into the Natural order at all. We must conclude that the discrepancy itself is precisely one of the disorders which the new creation comes to heal. The fact that the body, and locality and locomotion and time, now feel irrelevant to the highest reaches of the spiritual life is (like the fact that we can think of our bodies as 'coarse') a symptom. Spirit and Nature have quarrelled in us; that is our disease. Nothing we can yet do enables

us to imagine its complete healing. 32

Still, in spite of our inability to rationalize it, the resurrection is certainly bodily and every attempt to dephysicize it amounts to an "exegetical tour de force."³³

Death is the death of his body. If death be not only the end - but the turning point, then the new life must consist in the reprecidation of his corporeality. To be sown and to rise again must then apply to the body. The body is man, body in relation to a non-bodily, determined, indeed, by this non-bodily, but body. The change in the relationship of the body to this non-bodily is just the resurrection. Not, therefore, some existence in a non-bodily form. Of such Paul knows nothing whatever. The persisting subject is rather just the body. It is 'natural' body this side, 'spiritual' body beyond the resurrection. 34

Granted there is a resurrection of the body, will our future body be organically connected with our present body? If so, in what way? There are those who believe that there will be a bodily resurrection, but they deny any physical connection between our present body and the resurrection body. "Origen advanced the idea that the identical natural body will not rise, but a body composed of natural properties, and exactly resembling the old body, will appear at the resurrection, produced by the power of the soul to organize for itself a body suited to the various spheres of its existence. This implies the creation of a new body."³⁵ Lange and others echo this same idea in their interpretation of this passage.

32. Clive Lewis, Miracles, A Preliminary Study, p.189f.

33. Vos, op. cit., p.19.

34. Barth, op. cit., p.191f.

35. J. Mendenhall, Plato and Paul, p.593.

I do not see a great deal of difference so far as our present bodies are concerned whether we deny the resurrection entirely or adopt this view. In either case, our present bodies are not affected. What, then, is the point of a bodily resurrection? It has become weak and insipid, wholly without point. Indeed, it would not be a resurrection, not an *ἀνάστασις*. There is no bodily standing again. A new creation has been substituted for the resurrection. I fear that those who advocate such a "neo-creational" resurrection have allowed philosophy and their own reason to sway them. If they are willing to grant that God has the power to cause the *πνεῦμα* to continue to live, why should they deny that He can also clothe it in a body which is somehow materially related to our present body? The glory and the wonder of the resurrection is that it is intended for our present body.

So gewiss der Herr in seinem stofflichen in das Grab gesenken, wenn auch verklaerten Leibe auferstanden ist, von dem er nach seiner Auferstehung Luc. 24, 39 sagt, ὅτι κέκκα και ὀβτελ ἔχει, so gewiss werden auch wir in einem aus dem irdischen Stoffe dieses Todesleibes gebildeten Verklaerungsleibe auferstehen, sintemal, vgl. Phil. 3, 21, dieses σώμα τῆς σαρκὸς ἡμῶν ὡς ὁμοειδὲς ἡμῶν ἔσται τῷ σώματι τῆς δόξης ἡμῶν
welches er wirkt κατὰ τὴν ἐρεσμεν τῆς
ἐν κέντρῳ ἡμῶν . 36

If you ask me to explain how this can be I must plead ignorance. Paul does not give us the answer, nor does any other New Testament writer. Many ideas have been expressed and many solutions offered. At times this idea of the same-

ness of substance between our present and future bodies has been pressed to the utmost extremes. Augustine, for example, seems to have thought that all the matter which at any period entered into our present bodies would somehow be restored in the resurrection body. Thomas Aquinas taking a more moderate view taught that only those particles which were present in the body at death would enter into the composition of the resurrection body. Others held that it was sufficient that the future body be composed of some of the particles which at any time belonged to our present body. A tenth, a hundredth or a ten-thousandth of those particles would suffice. Tertullian thought that God had rendered the teeth indestructible in order to furnish material for the future body. Still others held that there was somewhere an indestructible germ in our present body which is to be developed into the body of the future.³⁷

All these attempts to rationalize the problem are interesting but vain. A counterargument can be brought forward to meet each one. The fact of the matter is that we cannot explain in what way the future physical body will be linked to our present physical body. It is an interesting problem to speculate, but we must content ourselves that we cannot find the answer. This side of the grave we must be content to confess, "I believe in the resurrection of the body,"³⁸ and leave the rest to God.

37. Charles Hodge, Systematic Theology, III, p.775f.

38. Alfred Edersheim, The Life and Times of Jesus the Messiah, II, p.399, tells that some rabbis held, that a

"The same body which is sown in tears shall be reaped in joy. To doubt the fact of the resurrection, because we cannot understand the process, is, as the apostle says, a proof of folly." ³⁹ That the resurrection is intended for our present bodies is certain. "That is all we know and all we need to know." Let us contemplate rather the glory that shall be ours and let the details up to God.

When glorious and sanctified, our flesh
is reassumed, then shall our persons be
 More pleasing by their being all complete;

 Thus the effulgence that surrounds us now
 Shall be o'erpowered in aspect by the flesh,
 Which still today the earth doth cover up;
 Nor can so great a splendor weary us,
 For strong will be the organs of the body
 To everything which hath the power to please us. 40

man would rise in the same clothes in which he had been buried. Others inferred from the apparition of Samuel that the risen would look exactly as in life - have even the same defects, such as lameness, blindness, or deafness. It was argued that they would be healed afterwards lest enemies might say that God had not healed them when they were alive, but that He did so when they were dead, and that they perhaps were not the same persons.

39. Charles Hodge, An Exposition of the First Epistle to the Corinthians, p. 344.

40. Dante, Paradiso, quoted in Vincent, op. cit., p. 283.

IV. Verses 45 - 49

In the last half of verse 44 Paul had drawn the conclusion that "if there is a natural body there is also a spiritual body." He proceeds in verse 45 to show how this has been evidenced in the history of the world. In order to accomplish his objective he cites Scripture. οὕτως καὶ γέγραπται . While Paul cites Scripture, he does more than merely quote it verbatim. The Septuagint reading of Genesis 2:7 is: καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν. Paul takes the passage and adapts it to his purpose. He wants to make a comparison between Adam and Christ and consequently he adds two words to bring the contrast between the two persons into bold relief. In Paul's hands the passage reads: ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν. He follows this immediately with ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν . Some accuse Paul of trying to dupe the Corinthians into accepting as Scripture not only the first part of the verse but also the portion which he had appended. This seems rather foolish, for the Corinthians were well grounded in the Word of God and were undoubtedly so well acquainted with the Old Testament that they knew the verse to which Paul was alluding. Hence they could tell just what was the writing of Moses and what of Paul. Further-

more, it would not particularly help Paul's argument if the last part of the verse actually were from the Old Testament; even as it is not weakened because the words are Paul's and not those of the Old Testament. Others question Paul's right to insert the words $\pi\epsilon\tilde{\omega}\tau\omicron\varsigma$ and 'Αδὰμ into the quotation. Why the insertion of these two words should prove so offensive is difficult to understand. "Adam" ($\alpha\delta\alpha\mu$) is found in the original Hebrew. Paul merely duplicates $\alpha\rho\theta\epsilon\omega\pi\omicron\varsigma$ by using the word Adam. The reference in this passage is to Adam whom God created. No one who accepts the Bible will question that he was the first man, the progenitor of the human race. Certainly, then, the word $\pi\epsilon\tilde{\omega}\tau\omicron\varsigma$ linked with this quotation does not alter its sense. If anything, it makes the meaning clearer. That, of course, was not Paul's primary concern. He introduced $\pi\epsilon\tilde{\omega}\tau\omicron\varsigma$ and "Adam" to prepare for his antithetical addition about "the last Adam."

Adam is the "first" man, and he bears the name "Adam" whether there is a Christ or not and apart from any title that Christ may bear; and Adam became a "living soul" at his very creation whether Christ should ever appear as a "life-giving spirit" or not. Christ and his work and his titles are based on Adam and on Adam's sin and not the reverse. Paul does not give a dogmatical turn to Gen. 2:7. He simply states the undisputed facts that Adam is the first man, that his name is Adam, and that in his creation God made him a body that was animated by a soul.¹

1. Lenski, op. cit., p. 719f.

What does Paul mean when he says that "the first man Adam was made a living soul" ($\psi\upsilon\chi\acute{\eta}\nu\tau\ \zeta\acute{\omega}\omicron\upsilon\lambda\upsilon$)? One thing is certain, in its usage here $\psi\upsilon\chi\acute{\eta}$ does not connote anything evil or opposed to God as it sometimes does. When man was created he was holy and without sin. The terrible faulting which occurred in man's rebellion against God threw his whole being out of line. It was then that the $\psi\upsilon\chi\acute{\eta}$ too was wrenched from its created setting and turned to hideous abnormality. This, however, happened after man had been a $\psi\upsilon\chi\acute{\eta}\ \zeta\acute{\omega}\omicron\upsilon\lambda\upsilon$ for some time. Paul means to say that man was a living being. Only a few seconds before God's creative breathing man had been lifeless. Then, when God breathed into his nostrils the breath of life man became alive. But $\psi\upsilon\chi\acute{\eta}\nu\tau\ \zeta\acute{\omega}\omicron\upsilon\lambda\upsilon$ tells us more than that man was merely alive. These words also give us an insight into man's being. As God created man he was ruled by the $\psi\upsilon\chi\acute{\eta}$, not the $\psi\upsilon\chi\acute{\eta}$ turned against God, not the $\psi\upsilon\chi\acute{\eta}$ which after sin's entrance was opposed to his $\pi\rho\epsilon\acute{\upsilon}\mu\alpha$, but the God-given, holy $\psi\upsilon\chi\acute{\eta}$. From this state man was to progress to a condition in which the $\pi\rho\epsilon\acute{\upsilon}\mu\alpha$ would rule. We must not, however, think that as man was created (a $\psi\upsilon\chi\acute{\eta}\ \zeta\acute{\omega}\omicron\upsilon\lambda\upsilon$) he was imperfect or lacking something. He was to move forward to a higher state of being, it is true, but that does not mean that he was imperfect in the same sense that he is now. Perhaps this can be illustrated by means of two jars.

One jar holds a quart, the other holds only a pint. Both are completely filled. No one could look askance at the pint jar and condemn it for not holding a quart. It is full, not lacking anything. It simply cannot hold any more. Or as in the case of an infant, we cannot say that an infant is imperfect because he lacks full use of certain powers he will have when he grows older. Similarly, when man was created a $\psi\upsilon\chi\acute{\eta}$ $\tau\omega\tilde{\omega}\delta\alpha$ he was a perfect creation of God, but he could still develop into another state of being more blessed than the one in which he was created. He could become a living spirit.

Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality. It is by means of the soul that he and all descended from Him, are linked to this changing and corruptible world, and so become the heirs of corruption . . . But the possibilities here involved for leading a true, spiritual life, could only be carried out by abiding in fellowship with God and partaking of the Divine Spirit. And had this been maintained by obedience, there is every reason to believe that the higher life of the spirit would have glorified the lower and made it partaker of immortality without the intervention of death. By reason of the Fall, this possibility was cut off, and man becoming animal ($\psi\upsilon\chi\iota\kappa\acute{o}\varsigma$) or as our version renders it "natural" in the very elements of his character, or in the springs of his existence, became at the same time mortal.²

In contrast to the first Adam, $\delta\ \epsilon\acute{\epsilon}\chi\lambda\tau\omicron\varsigma\ \text{Ἀδὰμ}\ \epsilon\iota\varsigma\ \pi\tau\epsilon\tilde{\upsilon}\mu\alpha\ \tau\omega\sigma\omicron\pi\alpha\iota\omicron\tilde{\upsilon}\nu$. Whereas the first Adam was a $\psi\upsilon\chi\acute{\eta}$, the second Adam is a $\pi\tau\epsilon\tilde{\upsilon}\mu\alpha$; whereas the first Adam was a living soul, the last Adam became a life-giving spirit.

2. Lange, op. cit., p. 339.

Christ is not simply a person who has life, "merely vital functions, or an animated nature but a being who has the power of imparting life."³ Christ is what man was to become while in paradise. He is a $\pi\rho\epsilon\tilde{\nu}\mu\delta$, a spirit-ruled being. He lacks nothing. He needs no further development, no growth into some closer relationship to God. We have already in the preceding chapter discussed what is meant by $\pi\rho\epsilon\tilde{\nu}\mu\delta$ in this connection and need not repeat it here. Christ is a $\pi\rho\epsilon\tilde{\nu}\mu\delta$ - and more. He is a $\pi\rho\epsilon\tilde{\nu}\mu\delta \tau\omega\sigma\omega\tau\omicron\iota\sigma\tilde{\nu}\nu$. Christ has the power to impart life to others. Adam was given life; Christ gives life. Adam's life was life which he had received and thereby possessed; Christ's life is life which he possesses and furthermore can confer.

Christ is the second great head and representative man, of whom Adam is declared to have been the type Rom. 5:15. He was made a "quickening spirit." Adam was in his distinctive character, that is, as distinguished from Christ, an animal - a creature endowed with animal life, whereas Christ has life in himself, and can give life to as many as he will, John 5:21.26. This does not, of course, mean that Adam had nothing more than animal life. It does not deny that he had a rational and immortal soul. Neither does it imply that our Lord had not, while on earth, a $\psi\chi\mu$ or principle of life in common with us. The apostle simply contrasts the first and second Adam as to their distinguishing characteristics. The one was a man; the other infinitely more.⁴

When was Christ made a quickening spirit? Some say that this took placē at Christ's incarnation. Thus Philippi:

3. Barnes, op. cit., p. 336.

4. Hodge, op. cit., p. 350.

Dieses $\mu\acute{\iota}\mu\upsilon\tau\epsilon\sigma\theta\alpha\iota$ Christi $\epsilon\acute{\iota}\varsigma$ $\pi\pi\rho\epsilon\upsilon\mu\alpha$ $\zeta\omega\omicron\pi\omicron\iota\omicron\upsilon\tau\epsilon\upsilon$ fand aber nicht erst mit seiner Auferstehung und Himmelfahrt statt, sondern im Parallelismus mit dem $\mu\acute{\iota}\mu\upsilon\tau\epsilon\sigma\theta\alpha\iota$ Adams wird es als von Geburt an statt findend zu denken sein, und kann nicht mit Beza auf die Gottheit, wogegen das $\mu\acute{\iota}\mu\upsilon\tau\epsilon\sigma\theta\alpha\iota$, sondern muss mit Calov u. M. auf die Menschheit Christi bezogen werden. Non ergo novissimus Adam, sagt Calov, demum post resurrectionem et evectionem, in coelum factus est in Spiritum vivificantem, sed per unionem et communicationem hypostaticam. Uti primus Adam in prima statim creatione factus est in animam viventem, ita secundus Adam in conceptione prima, cum virtus Altissimi suscepit massam corpoream in utero virginali, factus est is spiritum vivificantem. Nam ut pii veteres dixerunt: $\acute{\alpha}\mu\delta$ $\delta\alpha\epsilon\tau\epsilon$, $\acute{\alpha}\mu\delta$ $\Theta\epsilon\omicron\upsilon$ $\lambda\omicron\gamma\omicron\nu$ $\delta\lambda\epsilon\tau\epsilon$.⁵

The great majority of commentators hold that Christ became a living spirit at his resurrection and ascension. That certainly would seem to be the case in view of all that Paul has said. Not only do the words themselves admit such an interpretation but the argument definitely indicates it.

The one correct answer in accordance with the context, since the point in hand has regard to the resurrection, can only be: after his death, and indeed through his resurrection, Christ became $\epsilon\acute{\iota}\varsigma$ $\pi\pi\rho\epsilon\upsilon\mu\alpha$ $\zeta\omega\omicron\pi\omicron\iota\omicron\upsilon\tau\epsilon\upsilon$. . . The event producing the change, therefore, is the resurrection; in virtue of this, the last Adam, who shall appear only at the Parousia in the whole efficiency of his life-power, became a life-giving spirit, and that through God, who raised him up.⁶

On the basis of all that has been said Paul now lays down a general rule concerning the "spiritual" and the "natural." $\acute{\alpha}\lambda\lambda'$ $\omicron\upsilon$ $\pi\epsilon$ $\acute{\omega}\tau\omicron\nu$ $\tau\omicron$ $\pi\pi\rho\epsilon\upsilon\mu\alpha\tau\iota\kappa\omicron\nu$ $\acute{\alpha}\lambda\lambda\grave{\alpha}$ $\tau\omicron$ $\psi\upsilon\chi\iota\kappa\omicron\varsigma$

5. Philippi, op. cit., p. 117.

6. Meyer, op. cit., p. 380.

ἔτι εἰτα τὸ πνευματικόν. Paul is here voicing a general rule. He does not intend the reader to supply *ἑωυτοῦ*.⁷ If he meant this to refer only to the manner in which our bodies appear, he would, I believe, have used *ἑωυτοῦ* with the article and adjective. The form as it stands is the ordinary way of expressing a generality. Furthermore, a statement of general application such as this is what Paul has been building up to. He has shown that this principle is supported by the Biblical account of the creation of man. It was first evidenced there and continues down to the present day. Whether man had sinned or not would not alter the order of things. What the entrance of sin has done though is to block off completely any progression from the natural to the spiritual on the part of man. Whereas before man could have progressed to the spiritual, he is now utterly incapable of even the most feeble attempt at such action. God had to step into time and become man in order to bring mankind to its proper relationship to Himself and things spiritual. Because of God's reconciling man to himself Paul can make this statement. Once more we can become the *ἐν θεῷ ὡς τὸ πνευματικόν* which God intended us to be.

By contrasting the two Adams Paul has shown God's divine plan of progression. "It remains only to be shown

7. Lange, op. cit., p. 340.

that our relation to these two Adams is such as to render it both reasonable and necessary that in their history ours should be repeated."⁸ Paul prepares the way for such a statement when he says: ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. οἷος ὁ χοϊκός, τοὶ οὗτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. The first part of verse 47 is a paraphrase of Genesis 2:7 where the Septuagint reads: ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἐπὶ τῆς γῆς (cf. Eccles. 3:20; 12:7). Paul includes in this statement about Adam all he has thus far said about the first man. As the words specifically state, man's body was formed from the earth. But Paul includes in χοϊκός also the fact that man had a ψυχὴν ζῶσαν. He was made a ψυχὴ ζῶσα. As such he was mortal, but at the same time capable of immortality ("ipsum mortale non est factum mortuum nisi propter peccatum").¹⁰ On the other hand, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.¹¹ Christ is here called the "second" man whereas

8. Milligan, op. cit., p. 181.

9. χοϊκός occurs nowhere else in Biblical Greek.

10. Augustin as quoted in Meyer, op. cit., p. 381.

11. Some texts have ὁ κύριος inserted at this point. The authorities are about equally divided for and against the reading. If ὁ κύριος be retained it is in apposition with the words, "the second man." This passage was used by the early heretics of the Gnostic school to sustain their doctrine that our Lord was not really born of the Virgin Mary, but was clothed in a body derived from heaven, in opposition to whom the early creeds declare that he was as to his human nature consubstantial with man, and as to divine nature consubstantial with God. Cf. Hodge, op. cit., p. 352.

in verse 45 he was called the "last" man. The picture is slightly different but the meaning is the same. "Christ is called the second man, as being the second who sustained a relation to men that was materially to affect their conduct and destiny; the second and last (v.45) who should sustain a peculiar headship to the race."¹² The phrase ἐξ οὐρανοῦ is evidently a reference to Christ's glorious resurrection body and probably also to His second coming.¹³ As Vos points out, if we interpret ἐξ οὐρανοῦ of Christ's incarnation we make Paul violate the principle of progression he has just proclaimed. We would be putting πνευματικόν before the ψυχικόν. Besides, if we look ahead to verses 48 and 49 we find the adjective ἐπουρανίος applied to believers no less than to Christ, "and in the case of believers it cannot mean that they are at the time of writing 'from heaven' or 'in heaven.'"¹⁴ In addition, we must keep in mind that everything here tends to the solution of the question, "With what body do they come?" This question can only be answered by relating the resurrection body to that body in which Christ arose.

As to the ἐξ οὐρανοῦ, from heaven, Gess justly quotes as parallels: 1 Thess. 4:16 (ἐν τῇ κατὰ θύβεται, ἐξ οὐρανοῦ) and 2 Thess. 1:7 (ἐν τῇ ἀποκαλύψει τοῦ κρείον Ἰησοῦ ἀπ' οὐρανοῦ) (two passages which point to the Advent.) But the parallel of Phil. 3:20.21 is that which above all appears to me decisive in

12. Barnes, op. cit., p. 337.

13. Lange, op. cit., p. 341.

14. Vos, op. cit., p. 32.

favor of this application in our passage. There, as here, the apostle is comparing our Lord's glorified body as well as that of risen believers made like His, with our present body, which he calls 'the body of our humiliation;' then he says expressly: "Our citizenship is in heaven, whence we look for the Savior, the Lord." (ἐξ οὗ ἠπεκδέχομεθα); exactly our ἐξ οὐρανοῦ. Similarly the ὁ οὐράνιος, verse 48, can only be Christ risen and glorified. For it is to Him we shall be made like, and not to the pre-existing Christ. The title ἐπουράνιος, given in the same verse to glorified believers, would be enough to prove this. Finally, would it not be strange if Paul, after laying down the principle: first the inferior, then the better, should cite as an illustration of the rule an example which would prove exactly the contrary?¹⁵

In verse 48 Paul shows the relationship between mankind and the two Adams. All who are κοίκοί - and that includes every person descended from Adam - are like ὁ κοίκος. Everyone who has ever lived or shall yet live will be similar to Adam. In like token, all those who are ἐπουράνιοι are like ὁ ἐπουράνιος, the Heavenly One. There is no doubt as to who the ἐπουράνιοι are. They can only be the risen Christians. No one else could be called "heavenly." They are heavenly or "of heaven" inasmuch as they are "citizens of the heavenly commonwealth" (Phil. 3:20; Heb. 12; 2 Tim. 4:18).¹⁶ The common feature which the ἐπουράνιοι have with the ἐπουράνιος is the εὐμα πνευματικόν.

Now then, because we are related to both the first Adam and the second Adam, to the earthly and the heavenly,

15. Godet, op. cit., p. 429.

16. Meyer, op. cit., p. 393.

it follows: *καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἑποουαρίου.* The usage of *φορέω* in the sense of this passage is "an image taken from dress. It means 'to wear' as a garment; it occurs also in tragedy in relation to bodies (*φορεῖν δέμας*), and particular parts of the body, such as hair."¹⁷

Εἰκὼν "always supposes a prototype, that which it not merely resembles, but from which it is drawn, an *Abbild* corresponding to a *Vorbild*, as the monarch's head on a coin, the sun's reflection in the water, a statue in stone or metal, a child in relation to its parents."¹⁸

The meaning of this verse is clear. There is, however, a variant reading which alters the sense considerably. The great majority of the oldest MSS. read the conjunctive *φορέσωμεν*, let us bear. If we accept that reading, *εἰκὼν* must be taken in an ethical sense. That is what most of the Fathers did (so Erasmus, Chrysostom, Theophylact - *Εἰκόνα δὲ χοϊκοῦ τὰς φύλλας πελίσσει λέγει εἰκόνα δὲ τοῦ ἑποουαρίου τὰς ἰμάθας*).¹⁹ Taking *εἰκὼν* in such an ethical sense and making the last half of this verse an exhortation is entirely out of harmony with everything that has preceded and with what is yet to come. Paul has been trying to make this one point. We shall rise in glorified

17. Lange, *op. cit.*, p. 341.

18. Lenski, *op. cit.*, p. 729, quotes Trench.

19. Meyer, *op. cit.*, p. 383.

bodies. He has marshaled nature and Scripture to prove his contention. He has carefully shown the differences between Adam and Christ and our relationship to each. Now when he has reached the climax of his argument and can make a decisive statement concerning our future body, does it seem natural that he would suddenly introduce an exhortation to renewed Christian living? His whole argument would simply flounder aimlessly. All that he had previously said would have no bearing. An exhortation at this point can be explained only with the utmost difficulty.

The problem is easily resolved, however. We probably have here an instance of itacism.²⁰ Such confusing of the \omicron and ω is a very common occurrence in ancient Greek manuscripts. It could very well have happened in this case. The whole sense of what has gone before would indicate that some such thing has happened.

It would be strange, indeed, that by means of the aorist Paul should place us at the resurrection moment, at the last great day and then with a hortative subjunctive should force us back to the present moment in which the Corinthians and Paul are living as he writes these words. This is so inconceivable that we find general agreement in accepting the future tense as the correct reading.²¹

20. A. T. Robertson, op. cit., p. 200. In the N. T. MSS. probably the commonest permutation is that of \omicron and ω chiefly exemplified in the endings -omen and -omen. . . . In 1 Cor. 15:49 the evidence is so nearly balanced that W. H. cannot decide between $\phi\omicron\epsilon\epsilon\omega\mu\epsilon\nu$ and $\phi\omega\epsilon\epsilon\omega\mu\epsilon\nu$ (the latter in the margin). Von Soden gives - $\omega\omega$ -. This difficulty of distinguishing between \omicron and ω in the indicative and subjunctive increased in later Κοινη times. Other examples are cited.

21. Lenski, op. cit., p. 729.

Almost every commentator explains the passage in this way: Meyer, Godet, Lange, Briggs, and others. Godet finds a parallel in Romans 6:5, where the aorist and future "correspond exactly as these same two tenses correspond to one another; with this difference, that the past and future are there separated by conversion, here by the Advent."²² The whole weight of the argument forces one to adopt *σοεέουεν* as the correct reading. Then the verse reads, "Even as we have borne the image of the earthly, we shall bear the image of the heavenly." With that assurance Paul ends this section in which he shows conclusively that our resurrection bodies will be like Christ's glorious body.

22. Godet, op. cit., p. 431.

1. Lange, op. cit., p. 341.

V. Verses 50 - 52

Paul has concluded speaking of those who are dead. He has shown that they will be raised and that they will have bodies in some way related to their present bodies, yet glorious beyond description. In verse 50 and the following, Paul takes up the problem of what will happen to those believers who are still alive at the Parousia. The Corinthians were evidently worried about what the condition of the living would be at the resurrection. Curiously enough, their misapprehension is exactly the converse of that of the believers at Thessalonica. Their fear was that those who had died before the second coming of the Lord would not partake of the blessedness prepared for those who would be alive when the Lord descended in power and glory.

So the difficulty was in connection with those who would be alive when Jesus came. τούτο δὲ φημι, ἀδελφοί, ὅτι σὰς ξ̄ καὶ αἶμα βασιλείαν θεοῦ κληρονομηῆσαι οὐ δύναται, οὐδὲ ἢ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. τούτο δὲ φημι is a common expression of St. Paul, cf. 7:29; 10:19; Rom. 3:8.

"It is a formula for emphasizing a subsequent statement, and implies no concession to his opponents."¹ By this

1. Lange, op. cit., p. 341.

assertion Paul confirms what he has said and looks forward to verse 51. ἡδελφοί, as always, shows the love of Paul toward his readers. They are brethren of the household of faith, though they often erred on points of doctrine. What is it that Paul wishes to tell now? ἁρῆ καὶ τῆς βασιλείας θεοῦ κληρονομήσει οὐ δύναται. It may be well to consider in this connection the following quotation on the word ἁρῆ.

The Greek word for "flesh", ἁρῆ, bears throughout Greek literature this meaning, denoting also occasionally the body as a whole. In the Septuagint it translates the Hebrew term רֶשֶׁת, taking over from Hebrew some of the peculiarities of that term. It is one of the important words of the New Testament and a correct understanding of it is necessary, particularly in the interpretation of the epistles of Paul. Its meanings in the New Testament are as follows:

1. 'Flesh': the soft, muscular parts of an animal body.
2. 'Body': the whole material part of a living being. . . By metonymy with 'blood', the whole phrase signifying the body.
3. By metonymy: the basis or result of natural generation.
4. A corporeally conditioned living being. . . designating the beings referred to not as human but as corporeal.
5. By metonymy, for the creature side, the corporeally conditioned aspect of life, the external as distinguished from the strictly religious.
6. The product of natural generation apart from the morally transforming power of the Spirit of God; all that comes to a man by inheritance rather than from the operation of the divine Spirit.
7. That element in man's nature which is opposed to goodness, that in him which makes for evil.²

2. Burton, op. cit., p. 67f.

What, then, does Paul mean by $\sigma\lambda\omicron\epsilon\tilde{\iota}\varsigma$ καὶ $\sigma\tilde{\iota}\mu\alpha$ in this connection? Are we to take it to refer to our material body or to our bodily nature? Theodoret thought that by these words are intended our mortal nature, not our sinful nature:

τὴν θνητὴν φύσιν καλεῖ ἰσχύνατον δὲ ταύτην ἔτι θνητὴν οὖσαν τῆς ἐπιουρανίου βασιλείας τυχεῖν.³

"Irenaeus and Chrysostom took the word in its moral sense:

τὴς πορνείας πάλαις, as if the passage were parallel to Rom. 8:12.13."⁴ Usage would allow both of these views.

But it must be borne in mind that Paul is here preparing the way for a declaration about those who will be alive at Christ's coming. They will have bodies, flesh and blood. Their bodies will not have decayed and gone back to the earth whence they came. What will happen to these living believers? Can they get into heaven? Will they be taken up just as they are? Paul answers that this is certain, our bodies as they are now constituted cannot enter the spiritual realm.

$\sigma\lambda\omicron\epsilon\tilde{\iota}\varsigma$ καὶ $\sigma\tilde{\iota}\mu\alpha$, as in Gal. 1:16; Eph. 6:12; Heb. 2:14, refers to our present body. "It is not to the body as such that participation in the Messianic kingdom is denied, but to the present body consisting of flesh and blood."⁵ Some changes must take place in our present body before it can inherit

3. Philippi, op. cit., p. 121, quotes Theodoret.

4. Godet, op. cit., p. 433.

5. Meyer, op. cit., p. 384.

the kingdom of God. This does not oppose what Paul has previously said about a physical resurrection.⁶ It certainly does, however, allay any suspicion that the Corinthians might have had that the living at Christ's Advent will be taken up into heaven just as they are. Paul reiterates this in another form when he writes: οὐδὲ ἡ φθορὰ τῆς ἁφθαρσίας κληρονομεῖ. Certainly that which has in it the seeds of death and corruption cannot be expected to partake of an "inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. 1:4). It is wholly impossible for anything like that to happen. Our present, sinful bodies are not suited for heaven. The children of Israel could not even look upon Moses' face after he had talked to God. Peter, James, and John were dazed by the glory of Christ's transfiguration. As we are now we cannot inherit the kingdom of heaven.⁸ κληρονομεῖ "points to the kingdom as the right of the sons of God (Rom. 8:17; Matt. 25:34), but a heritage

6. We must keep in mind the fact that Christ had a physical body after his resurrection, cf. Luke 24:39.

7. Meyer, *op. cit.*, p. 384, "The abstract nouns instead of τὸ φθαρτόν and τὸ ἁφθαρτόν have a certain solemnity. 'Sublimitatem et πλῆθος adjuvant abstracta sic posita pro concretis,' Dissen."

8. Godet, *op. cit.*, p. 433 f., interprets this verse thus: "ἡ φθορὰ denotes flesh and blood in a state of dissolution already begun. The expression therefore leads us to suppose that the first proposition refers to Christians who shall be alive at the time of the Advent, and the second to the dead Christians who 'do not inherit,' in so far as they are not raised. The idea is this: it is so impossible that the present body should participate in the life of heaven, that, whether dissolved by death or not, it must be transformed."

unrealized during the bondage of corruption (Rom. 8:21ff.)."⁹

Βασιλεία Θεοῦ is that state of existence prepared for all believers, where they will reign with God ἐν ἰφθαλμείᾳ, ἐν ἰτιμῇ, ἐν δόξῃ. There is no doubt that in this instance Βασιλεία Θεοῦ refers to heaven.

Paul now goes on to tell the Corinthians something which was revealed to him by God, something which could not otherwise be known, cf. 4:1; Matt. 13:11. ἴδου μυστήριον ὑμῶν λέγω· πάντες οὐ κοιμηθήσόμεθα, πάντες δὲ ἠλλαγήσόμεθα.

This passage has caused considerable comment because of the variant readings in which it is found. The one which Nestle and most modern commentators adopt is substantiated by B K pl sy. Another reading found is: Πάντες κοιμηθήσόμεθα οὐ πάντες δὲ ἠλλαγήσόμεθα - 55 A G pl.

The third variant, the one adopted by D lat Mcion is: Πάντες ἠλλαγήσόμεθα, οὐ πάντες δὲ ἠλλαγήσόμεθα.¹⁰

It is, of course, impossible in a paper of this scope to examine all the evidence for the various readings and to judge its merit. Godet summarizes the arguments against the last two readings very well for our purpose. Concerning the first variant he says, "It is a mistake to introduce here the distinction between those who are saved and those who are not. The only thing Paul wishes to explain is what will take place in believers who shall be alive at that time."¹¹

9. Findlay, *op. cit.*, p. 940.

10. For a more detailed discussion of the textual problem cf. Findlay, *op. cit.*, p. 940.

11. Godet, *op. cit.*, p. 436.

He sums up his argument against the second variant thus:

"Paul would remind his readers that along with the resurrection of the righteous, there is also that of the wicked, which however will not be a change, that is to say, a glorious transformation. This thought is still more wide of the context than the preceding. Moreover, the two readings and the two ideas are both condemned by verse 52."¹²

What, then, is the mystery contained in the words πάντες οὐ κοιμηθήσόμεθα, πάντες δὲ ἀλλοιωθήσόμεθα? The meaning of this verse depends largely on the way in which one understands οὐ κοιμηθήσόμεθα. Findlay takes this phrase to be parenthetical, an interjection which breaks up the sentence that Paul had started, causing him to repeat πάντες: "we shall all - not sleep, but - we shall all be changed."¹³ Some translate this verse to mean: "All of us shall not sleep," i.e., none of us shall sleep. Others traject the οὐ back to the πάντες and translate, "Not all of us shall sleep;" in other words, some of us shall die and some of us shall not.¹⁴ As the verse reads, the οὐ should be taken with κοιμηθήσόμεθα. In Biblical Greek, however, "the position of negatives is not so rigorously observed as in the classical style."¹⁵ Trajecting the οὐ back to the πάντες gives a translation entirely in harmony with the subject

12. Godet, op. cit., p. 436.

13. Findlay, op. cit., p. 941.

14. Milligan, op. cit., p. 207.

15. Ibid., p. 207.

which Paul is treating. If we allow the words to be construed thus, then Paul says in effect, You are right in your supposition that not all of us shall die but . . . The A.V. translates it in this way; similarly the 20th Century Bible (We shall not all have gone to our rest),¹⁶ the newest Catholic translation (We shall not all sleep),¹⁷ the R.S.V. (We shall not all sleep),¹⁸ Luther (Wir werden nicht alle entschla~~ffen~~fen).¹⁹ πλῆτες refers not to all mankind but to believers since they alone have been spoken of throughout this chapter. We cannot press the meaning of κοινονόμεια. Like so many words, in the course of time it took on an additional meaning beside its original connotation. This is no reference to soul sleeping but simply a euphemism for dying²⁰ (John 11: 11; Acts 7:66; 1 Cor. 7:39; 11:30; 15:6).

16. The Twentieth Century New Testament, p. 321.

17. The New Testament of Our Lord and Savior Jesus Christ, p. 482.

18. The New Covenant commonly called The New Testament (Revised Standard Version), p. 379.

19. Martin Luther, Die Bibel, 1 Cor. 15:51.

20. Vos, op. cit., p. 7f., "None the less it would be rash to draw even such theological, eschatological inferences from this as might seem to lie plainly on the surface. These are all words and modes of speech of ur-ancient origin. Undoubtedly at the time of their springing into usage they had clearly associated with themselves a feeling of their etymological significance, viz., that of a state of dim consciousness or unconsciousness in the dead. But, like all words, especially like all words denoting universal common processes, they were subject to attrition. While, of course, continuing capable to describe the surface facts, they could not fail to lose part of the coloring and implications of the facts, whose apprehension had once asserted itself in their coinage. Except when particular occasion arose to reflect their original force, they were handled as so many word-signs, into whose primordial picturesqueness the average language-user no longer enquired. Such was undoubtedly the case with

If we shall not die, what is going to be the fate of those who are alive when Christ comes? Paul says; *πάντες ὅτι μετασχημασθήσονται*, we shall be changed. We see, in the fact that Paul includes himself among those who shall be changed, the spirit which prevailed among Christians at the time. They expected Christ to reappear at any moment. The uppermost thought in their mind was the Parousia. It influenced their every action. They expected that the gates of heaven would open perhaps on the next day or that very night or very moment. This immediacy of the resurrection is found elsewhere in Paul and the other New Testament writers, cf. 1 Thess. 4:17; Phil. 4:5; 1 Pet. 4:7; James 5:8; likewise Barnabas 21. In this clause, *πάντες* can only refer to the believers who are alive at the Parousia and not to those already dead. Paul includes himself with those who would be alive then because he undoubtedly expected to see Christ's return. Paul knew just as little as any mortal when the day of judgment will be but he was confident it would come in his lifetime.²¹ That is not as strange as

words that had no specific revelation-function to perform, being common to the current speech of all. The words for 'sleep' are words of this sort. These may have passed through more than one stage of primitive association, but inevitably they suffered the fate of becoming blind words."

21. Godet, *op. cit.*, p. 439f., "By the pronoun we, the apostle understands all believers who shall be alive at the time of Christ's return, and he ranks himself with them contingently; for as he does not know its precise date, it is natural for him, being among the living, to put himself rather among them than in the other class. . . . That Paul was not sure of being one of these (alive at the Advent)

one might at first imagine. All of the signs which God had given as an indication of His coming had then already been fulfilled. What reason did Paul have to imagine that God would allow the world to stand two thousand years longer? What reason do we have to imagine that He will let it remain another day? We, too, should realize that we are living on the brink of eternity. Any moment eternity might rush down upon us.

Then it is that Christ will "change these vile bodies, and fashion them like unto his own glorious body," (Phil. 3:21). ἡμετέρας σαρκὸς αὐτοῦ is significant. It does not mean "exchange" as those who would destroy every connection between our present and future body would have us believe,²² but simply "to change," implying that our natural body is the subject of the resurrection. The idea Paul wants to leave with his readers is this, "'We shall indeed all not sleep' (i.e., shall not have to go through the experience of dying at the Parousia, in order to become sharers in the resurrection body, but shall remain alive then), 'but shall, doubtless, all be changed.'"²³

appears from verses 30 and 31; then from 6:14 where he ranks himself among the raised; and from Phil. 1:20.21 and 2:17 where he speaks of his death as an impending possibility. Paul knew that, but not when, Christ should return; and he also knew that, according to Christ's own precept, every believer should live in the attitude of a servant waiting for his master, and be ever ready to receive him (Luke 12:36)."

22. Cf. Clayton Bowen, The Resurrection in the New Testament, p. 88.

23. Meyer, op. cit., p. 385.

This change will be sudden and catastrophic. No slow, gradual process but ἐν ἰτόμῳ, ἐν ἐπιπῆ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ βάλπιμῃ βάλπιβει μᾶθ, καὶ οἱ νεκροὶ ἐμεσθήσονται ἰφθαστοί, καὶ ἡμεῖς ἰπακνωσόμεθα.

The first two expressions describe the instantaneousness of the final transformation. ἰτομος is that which "cannot be cut in two or divided, indivisible."²⁴ ἐπιπή means first of all "a throw, stroke, beat;" with ὀφθαλμοῦ it means the flicking of the eye, a moment or flash of time (Vulg. ictus oculi).²⁵ As to the meaning of ἐν τῇ βάλπιμῃ there has been much comment. The rabbis taught that God will sound the trumpet seven times and that the resurrection will take place in seven stages.²⁶ Theophylact took it to mean the κέλευσμα (command, order) and νεῦμα (nod, sign) of God τὸ δὲ πάντα

24. Thayer, in loc.

25. Ibid., in loc.

26. Hermann Strack und Paul Billerbeck, Kommentar zum Neuen Testament Aus Talmud und Midrasch, p. 481, "Gott wird eine grosse Posaune in seine Hand nehmen, 1000 Ellen lang nach der Elle Gottes, u. er wird hineinstossen, u. ihr Tonwörd gehen von dem einen Ende der Welt bis zum andren. Beim ersten Posaunenstoss erbebt die ganze Erde; beim zweiten Posaunenstoss sondert sich der Staub ab (von der ihn umgebenden Erde); beim dritten Posaunenstoss werden ihre Knochen zusammengebracht; beim vierten Posaunenstoss erwärmen sich die Gliedmassen; beim fuenften Posaunenstoss zieht sich ihre Haut darueber; beim sechsten Posaunenstoss gehen die Geister u. Seelen in ihre Koerper ein; beim siebenten Posaunenstoss werden sie lebendig u. stellen sich auf ihre Fuesse in ihren Kleidern, wie es heisst: Der Allherr Jahve wird in die Posaune stossen. . ."

ὁ θόρυθος. Osiander - the victory over the last enemy. Lange - a revolution of the earth which will be the signal of the advent of Christ. Olshausen - a startling work of the Spirit, arousing mankind for a great end.²⁷ Whether or not a trumpet will actually sound throughout the earth waking the dead and calling all to judgment cannot definitely be said. There is no reason, however, why we should not take the words at their face value. That God can end the world with an earth-shaking trumpet blast is without question. The figure from which this picture is taken is a common one in Israelitish usage. The trumpet was used to call together the people on solemn feasts. The law had been given on Mt. Sinai accompanied by the sound of a trumpet (Ex. 19:16). In Numbers 10:2-10, Aaron and his sons were enjoined to sound the trumpet for special purposes. Throughout the Old and New Testaments there are frequent occurrences of the word ἡ σάλπιξ. As for it being the "last" trumpet, Paul does not mean to say that there will be many others before it, leading up to this last trumpet. Rather, it is "last" because it is the last trumpet that is ever to sound. When that last trumpet is sounded two things will occur: 1) the dead shall be raised; 2) the living shall be changed. The order in which Paul mentions these actions is indicative of the manner in which they shall occur (cf. 1 Thess. 4:17). At the Parousia both the dead and the living shall be made ready for eternal life.

27. Meyer, op. cit., p. 387.

The dead shall be raised from their state of corruption into incorruption. This again is a proof of the resurrection of the body. The soul does not see corruption and hence cannot be raised to incorruption. It is the physical body, the earthly frame which is committed to decay and rotting in the earth that can and will be raised to incorruption.

Once again Paul includes himself among those who shall be alive at the end of the world. "Instead of ἡμεῖς ἁλλοιωθησόμεθα Paul might have written οἱ ἄλλοιωθησόμεθα but from his persuasion that he should live to see the parousia, he includes himself with the rest."²⁸

28. Meyer, op. cit., p. 387.

1. Codet, op. cit., p. 441.
2. Meyer, op. cit., p. 387.

VI. Verses 53 - 58

Paul has finished his discussion of the nature of the resurrection body. He has in mind now to hymn a song of praise and triumph to God through whose Son our resurrection has been made possible. Before doing this, however, Paul sums up all that he has said about the resurrection.

Δεῖ γὰρ τὸ φθαστὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθάνασίαν. Godet, Hofmann, Edwards,

Ellicott, and commentators quite generally hold that the words of verse 53 reproduce in a positive form the idea of verse 50 and also constitute the transition to the development following.¹ Paul is recapitulating the way preachers usually do at the end of their address. He is stating for the last time the principle of the necessity of a change from our present body to our resurrection body. Δεῖ² denotes the absolute necessity of this change,² which must take place before we can inhabit the mansions prepared for us (Matt. 26:54; 2 Cor. 5:10). This is an irrefutable law. We cannot enter heaven as we are. A change must take place. Our corruptible, mortal bodies must put on incorruption and immortality. τὸ φθαστὸν and τὸ θνητὸν refer to our

1. Godet, op. cit., p. 441.

2. Meyer, op. cit., p. 388.

present bodies and specifically, since this verse is partly a restatement of verse 50, the bodies of those who will be alive at the Parousia.³ By τοῦτο Paul is pointing to his body; he looks, as he writes, at his own corruptible, mortal frame.⁴ ἐνδύεσθε (ἐνδύρω) "to envelop in, to be furnished with anything, adorned with a virtue, as if clothed with a garment"⁵ is a figurative description of the change which shall take place on our bodies. Every trace of sin and of its effects shall be gone, and in their place shall be the glory, beauty, and power of an imperishable life (1 Pet. 1:4). The emphasis which τοῦτο places upon our present body as the subject upon which a change is enacted "evidently implies the idea of the continuity of the new body and the old; it is one and the same organic principle which appears successively in two different forms. The permanent element, contained at first in a corruptible covering, is suddenly raised by an act of Divine omnipotence to an incorruptible mode of existence."⁶ When this change has taken place, ὅταν δὲ τὸ φθαετὸν τοῦτο ἐνδύεσθαι, τότε

μενίσεται ὁ λόγος ὁ μεμελεμένος
κατεπόθη⁷ ὁ θάνατος εἰς νῆος.⁸

3. Findlay, *op. cit.*, p. 941.

4. Meyer, *op. cit.*, p. 388.

5. Thayer, *in loc.*

6. Godet, *op. cit.*, p. 441.

7. Barnes, *op. cit.*, p. 341, "κατεπόθη (from καταπίρω to drink down, to swallow down) means to absorb; to overwhelm, to drown; and then to destroy or remove. The idea may be taken from a whirlpool or maelstrom, that absorbs all that comes near it.

ΠΟΥ^ν 60V, ΘΑΥΑΤΕ, ΤΟ ΡΙΝΟΣ;
 ΠΟΥ^ν 60V, ΘΑΥΑΤΕ, ΤΟ ΚΕΥΤΕΟΝ;

Paul corrects the LXX text of Isaiah 25:8, which makes death the victor, - ΚΑΤΕΠΙΕΡ ὁ ΘΑΥΑΤΟΣ ἸΕΧΥΕΙΣ; he appears to have read the Hebrew passively וְיִשָּׁר for Massoretic וְיִשָּׁר : Theodotian's translation is identical with Paul's. ΠΣϚϛ is often rendered *eis rinos* by the LXX, according to the Aramaic sense of the word; its Hebrew sense implies a final and unqualified overthrow of the King of Terrors and therefore admits of Paul's application.

Death no longer holds any terror for the Christian.

Its power has been broken. In Christ we are conquerors.

The battle has been won. The victory is ours.

Death is not merely destroyed so that it cannot do further harm while all of the harm which it has wrought on God's children remains. . . . The destruction of death is far more intense: death and all of its apparent victories are undone for God's children. What looks like a victory for death and like a defeat for us when our bodies die and decay shall be utterly reversed so that death dies in absolute defeat, and our bodies live again in absolute victory.¹⁰

In the second part of this triumphant shout, Paul freely adopts the words of Hosea 13:14 - $\text{ἔκ χειρὸς ἰδού ἐύβουλι καὶ ἐκ θαλάτου$

$\text{λυτεώβουλι αὐτούς· ποῦ ἢ δίκη σου θάρατε;$

8. Briggs, op. cit., p. 378, Theodotian has the same wording as St. Paul, ΚΑΤΕΠΟΘΗ ὁ ΘΑΥΑΤΟΣ *eis rinos*. Aquila, ΚΑΤΑΠΟΡΤΙΒΕΙ Τὸν ΘΑΥΑΤΟΝ *eis rinos*. LXX, the unintelligible ΚΑΤΕΠΙΕΡ ὁ ΘΑΥΑΤΟΣ ἸΕΧΥΕΙΣ.

9. Findlay, op. cit., p. 942.

10. Lenski, op. cit., p. 744f.

ποῦ τὸ κέντερον σου ἔστι; πλεῖκλῆσις κέκενπται ἔπὸ
 ὀφθαλμῶν μου ¹¹. The Vulgate comes near to it, "Ero mors
 tua, O mors! Morsus tuus ero, inferne!" ¹² Death is personi-
 fied as a venomous creature, inflicting poisoned and fatal
 wounds. The word κέντερον "is used of the 'sting' of a
 bee (4 Macc. 14:19), of the 'sting' of the infernal lo-
 custs (Rev. 9:10)." ¹³

What is this "sting" of death and from what source does
 it derive its power? τὸ δὲ κέντερον τοῦ θανάτου ἢ
 ἁμαρτία, ἢ δὲ σύναμις τῆς ἁμαρτίας ὁ νόμος. Sin
 is the sting of death ¹) because if there were no sin there
 would be no death. Death is by sin (Rom. 5:12; Gen. 2:17;
 Rom. 8:10); 2) because sin gives death, when it has been in-
 troduced, all its terrors. If sin be pardoned, death is
 harmless. ¹⁴ "Mors aculeum quo pungat non habet nisi pec-
 catum; et huic aculeo lex vim mortiferam addit" (Rom. 6:10.23;
 Heb. 2:14f.). ¹⁵ Sin's power comes from the demands of the
 law. Without the law there would be no sin (Rom. 4:15), for
 if there is no law there can be no condemnation. Sin is not
 imputed where there is no law (Rom. 5:13). Paul undoubtedly
 felt this very keenly. He had experienced as a Pharisee that
 the law of God, "imposing on sinful man impossible yet necessary

11. Findlay, loc. cit.

12. Hodge, op. cit., p. 358.

13. Briggs, op. cit., p. 378.

14. Hodge, loc. cit.

15. Findlay, op. cit., p. 942.

tasks, promising salvation upon terms he can never fulfil and threatening death upon non-fulfilment, in effect exasperates sin and involves him in hopeless guilt."¹⁶ Luther, likewise, felt this stranglehold of the law upon him. Hour upon hour he paced his cell while still a monk in the Catholic Church convicted by his own conscience and repeating over and over again "mea culpa, mea culpa!" This, then, is the Apostle's object. He wishes to show how the power exercised by death has been broken, not only in the experience of believers, but in its reality. He wants to show how it is possible for the believer to rise again, and how he can die in peace.

The apostle penetrates to the profound conditions which laid the foundation of the reign of death, to explain how the Lord abolished them and thus gained the gigantic result, the death of death. He seems to go down with Jesus Himself into the mysterious laboratory where death distils its poisons, to show us how the conqueror set himself to bring this occult and malignant power to an end. Here we are in the domain of facts the most objective and real in the history of humanity.¹⁷

Having thus shown the two bases on which the throne of death rests Paul now shows by whom that throne was sent careening from its pedestal. τῷ δὲ θεῷ χάρις τῷ
 δίδόντι ἡμῶν τὸ ῥῆμα διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 This sudden transition from the main body of thought to thanksgiving to God finds parallels in 2 Cor. 2:14; Rom. 7:25; 1 Tim. 1:17. God is the "giver" (ὁ δίδων) of our

16. Findlay, op. cit., p. 943.

17. Godet, op. cit., p. 445.

victory over death. The present tense is significant as it describes "a process which is continually going on, as Christians appropriate what has been won for them by Christ, and in His strength conquer sin" (Rom. 8:37; 2 Cor. 12:9; 1 Thess. 4:8).¹⁸ Through Christ's satisfaction of the law we have now become clothed in righteousness and are free from the condemnation of the law. Furthermore, by His creative power he repairs the evils which death had inflicted. He restores us to our former state, and even to more than that state, from which sin had cast us down. He rescues our bodies from the grave and fashions them like His glorious body.¹⁹ Thereby is fulfilled the saying of Paul, verse 21, "By man came death; by man cometh the resurrection." "Thus the apostle firmly links his doctrine of the bodily resurrection and transformation of Christians to his fundamental teaching as to justification and the forgiveness of sins. In this epistle which 'knows nothing but Jesus Christ and him crucified,' the apostle was bound to link his theology of the resurrection to the doctrine of salvation by the cross."²⁰

The instruction concerning the resurrection has been concluded. It only remains for the apostle to draw from the joyous situation just described a practical conclusion. As at the close of the first half of the chapter a word of admonition

18. Briggs, op. cit., p. 379.

19. Cf. Hodge, op. cit., p. 359.

20. Findlay, op. cit., p. 943.

is appended in verses 33 and 34, so one is added at the close of the second half. ὥστε "is like all those which in the preceding parts served to introduce the practical conclusions to which the doctrines led up (cf. 3:21; 3:5; 7:38; 11:33; 14:39)."²¹ μίρεσθε does not mean "to continue to be," but "become, prove yourselves to be" (10:32; 11:1).²² ἑσδαῖτοι and ἑμετακίνητοι urge steadfastness. The first of these words refers to this that the Corinthians of themselves do not turn aside from the faith of the resurrection, the second, that they are not turned aside by others." In Col. 1:23 the combination ἑσδαῖτοι, ἑμετακίνητοι is almost identically repeated - εἴ με ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑσδαῖτοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε; similarly in Aristotle, Nic. Eth., II., iv., 3, τὸ βεβλῖως καὶ ἑμετακινήτως ἔχειν is specified as a condition of all right and virtuous doing."²³ Instead of leaving their faith they are to be ones περιεβούοντες ἐν τῷ ἔργῳ τοῦ κυρίου (Matt. 21:28; Rom. 15:13; Phil. 1:9; Col. 3:23f.) They are to labor unceasingly in the work which the Lord prescribes and which is carried on in His service. In so doing they have the assurance that their work is not in vain - εἰσότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ . εἰσότες, as in Rom. 5:3;

21. Godet, op. cit., p. 448.

22. Briggs, op. cit., p. 379.

23. Findlay, op. cit., p. 943f.

2 Cor. 1:7; 4:14, introduces the motive for our actions.

Paul makes everything dependent on Christ. Without him all that a person does is *κερός*, "empty, gehaltlos, inanis."²⁴

Or as Rieger says:

As certain as it is that "if the hope of the resurrection be removed, the whole edifice of piety would collapse, just as if the foundation were withdrawn from it" (Calvin), just as certain is the other thing, that, once the reality of the resurrection, and in it the reality of God, is recognized, man can and may tread the so infinitely narrow path, the knife-edge of Christianity. . . He who has become acquainted with sin and grace, death and life, and preserved in himself the roots of eternal life through the knowledge of our Lord Jesus Christ, may stand fast against the inner inconstancy of the heart and the senses, be immovable against outward temptation, escape peevish fatigue, ever, increasing rather in the works of the Lord, of which faith is the driving-wheel to everything else."²⁵

24. Trench, op. cit., p. 169.

25. Barth, op. cit., p. 211f., quotes C. H. Rieger.

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