gave the Apostle. Some of our  
principal MSS. have this verb in the passive,   
**he is unknown**, i.e. as we now say,  
**he is ignored**, seil. by God: compare ch.  
viii. 2, 35 xiii. 12; Gal. iv. 9.

**39.**] The words **earnestly desire** and **forbid**   
**not** express the different estimations  
in which he held the two gifts.

**40.**] **But**, i.e. **only provided, that...**

**in order**] i.e. in right time and  
in due proportion.

**CHAP. XV.**] OF THE RESURRECTION  
OF THE DEAD; WHICH SOME IN THE  
CORINTHIAN CHURCH DENIED.

For the enquiry, WHO they were that denied  
the Resurrection, see note on ver. 12.

**1–11.**] The Apostle lays the foundation   
of his intended polemical argument  
in the historical fact of the RESURRECTION  
OF CHRIST. But he does not altogether assume   
this fact. He deals with its *evidence*,  
in relating minutely the various appearances   
of the Lord after His Resurrection,  
to *others*, and to *himself*. Then, in ver.  
12, the *proclamation* of Christ’s Resurrection   
as the great fact attending the  
preaching of the gospel, is set against the  
denial of the Resurrection by some of them,  
and it is subsequently shewn that the two  
hang together, so that they who denied  
the one must be prepared to deny the  
other; and the consequences of this latter  
denial are pointed out. But it by no  
means follows, as some have assumed, that  
the impugners were *not prepared* to deny  
the Resurrection of Christ.—The Apostle  
writes not only for *them*, but for the rest  
of the Corinthian believers, shewing them  
the historical certainty, and vital importance   
of Christ’s Resurrection, and its inseparable   
connexion with the doctrine which  
they were now tempted to deny.

**1, 2.**] {1} **I make known:** not, as most  
Commentators, ‘*I remind you,*’ nor, ‘*I direct  
your attention to*’ (both which meanings  
are inadmissible, from the usage of the  
word); but as text, **I make known,** i.e.  
‘*make known anew:*’ not without some intimation   
of surprise, and reproach to them:  
—**the (whole) gospel;** not merely the  
Death and Resurrection of Christ, which  
were primary parts of it; the reproach  
still continues; as if he had said, ‘I am  
constrained to begin again, and declare to  
you the whole gospel which I preached to  
you.’

**{2} which also ye received**] The  
thrice repeated also indicates a climax:—  
**which ye also received, in which moreover   
ye stand, by means of which ye are  
even being saved** (in the course of salvation).

Literally, **if ye hold fast, with  
what discourse I preached to you.** He is  
speaking of the *import*, not of the *grounds*  
ot his preaching: for *of this* he reminds  
them below, not *of the arguments.*

**unless ye believed**] The only chance if you hold  
fast what I have taught you, of your missing   
salvation, is the hardly supposable one,  
that your *faith is vain*, and the gospel a  
fable; see ver. 14, of which this is an anticipation:   
**—unless** (perchance) **ye believed**  
(not as A. V. ‘*have believed,*’ which confuses   
the idea: it is, ‘*became believers*’)  
**in vain.** So Chrysostom, who remarks:  
“At first he says this softly and cautiously,   
but he kindles as he goes on, and  
presently bares his head and shouts out,  
‘If Christ is not risen, &c.’” This explanation   
of the words appears to me the only  
tenable one. Some understand them of a  
*vain and dead faith*, which the Apostle  
will not suppose them to have. But surely