if the previously expressed condition, not  
holding fast what they had heard, were fulfilled,   
their faith *could not be vain or dead;*  
and again the accurate rendering of the  
verb is against this interpretation: **unless ye  
became believers in vain**, not, “*unless,  
faith has been a vain one.*” A still further  
reason is, the parallelism of “*believed in  
vain*” here and “*so ye believed,*” ver. 11:  
leading to the inference that the term “*in  
vain*” here relates not to the subjective insufficiency   
of their faith, but to the (hypothetical)   
objective nullity of that on which  
their faith was founded.

**3–11.**] *A detail of the great facts  
preached to them, centering in* THE RESURRECTION   
OF CHRIST.

**3. first of  
all**] In relation, not to order of time, but  
to *importance*; this being, as Theophylact  
observes, as it were the foundation of the  
whole faith.

**that which I also received**]   
viz. (see ch. xi. 23 and note) *from  
the Lord himself*, by special revelation.  
Before his conversion he may have known  
the bare fact of the *Death* of Jesus, but the  
nature and reason of that Death he had to  
learn from revelation:—the Resurrection  
he regarded as a fable,—but revelation informed   
him of its reality, and its  
accordance with prophecy. On the following  
clauses, “the earliest known specimen of  
what may be termed the creed of the early  
Church,” it is well worth the English  
yeader’s while to consult Stanley’s notes,  
and his dissertation at the end of’ the section.

**for our sins**] i.e, ON BEHALF  
OF OUR SINS: viz. to atone for them.

**according to the scriptures**] This applies  
to Christ’s *Death, Burial,* and *Resurrection  
on the third day:* see references.

**4. he hath risen**] The perfect tense marks the continuation   
of the state thus begun, or of  
its consequences.

**5.**] That the following   
appearances are related in chronological   
order, is evident from the use of the  
definite marks of sequence, **then, after that,  
...last of all.**

**he appeared to Cephas**] See Luke xxiv. 34.

**the twelve**]  
used here popularly, as *decemviri*, and other  
like expressions, although the number was  
not full. The occasion referred to seems to  
be that in John xx. 19 ff.; Luke xxiv.  
36 ff. Clearly we must not with Chrysostom   
suppose *Matthias* to be included as  
possibly having seen Him *after His ascension:*   
for the appearance is evidently  
*one and the same.*

**6.**] He drops the  
construction with “*that*,” dependent on  
“*I delivered to you,*” and proceeds in a  
direct narration. But evidently the *sense*  
of the former construction continues: he is  
relating what he had received and preached  
to them.

**to above five hundred bre-  
then**] From Matt. xxviii. 17, it appears  
(see note there) that others besides the  
eleven witnessed the appearance on the  
mountain in Galilee. But we cannot say  
that it is the appearance here referred to:—  
nor indeed is it likely that so many as 500  
believers in Jesus would have been gathered.  
together in Galilee: both from its position  
in the list, and from the number who witnessed   
it, this appearance would seem rather  
to have taken place *at Jerusalem*, and before   
the dispersion of the multitudes who  
had assembled at the Passover: for we find  
that the church at Jerusalem itself (Acts i.  
15) subsequently contained only 120 persons.

**remain**] i.e., **survive**. The circumstance   
of most of them remaining alive is  
mentioned apparently by way of strengthening   
the evidence; “and can attest it, if