nothing to say, not recognizing the divisions  
into the Pauline, Apollonian, Petrine, and  
Christine parties as having any historical  
foundation ; see note on ch. i. 12.

**13.**] **But** is the argumentative particle  
frequent in mathematical demonstrations.

**then neither is Christ risen**] This  
inference depends on the maxim, “that if  
the *genus* disappear, the *species* goes with  
it;” the Resurrection of Christ being  
an *instance* of the *rule*, that dead *men*  
rise; inasmuch as *He is man*, this is enlarged   
on, vv. 20–22.

**14. but**]  
again introducing a new inference.

**vain, idle**, ‘empty,’ ‘without result :’ in  
both clauses the adjective is placed first for  
emphasis.

**also**, i.e. if “Christ’s Resurrection   
be gone, then also our faith is  
gone.”

**15.**] **false witnesses of** (i.e. *with  
regard to*) **God**, not ‘*of God, as belonging  
to God*,’ as some: and false witnesses, as  
*bearing false testimony* (see below), not, as  
*pretending to be witnesses, and not being.*

**16.**] Repetition of the inference in  
ver. 13, for precision’s sake.

**17, 18.**]  
Repetition of the consequence already mentioned   
in ver. 14, but foller, and with more  
reference to its present and future calamitous   
results.

**17. to no purpose**] The  
word is a different one from that used  
above, ver. 14, and more directly points at  
the *frustration* of all on which faith relies  
as accomplished,—e.g. the removal of the  
guilt and power of sin;—and of all to  
which hope looks forward, e.g. bliss after  
death for those who die in Christ. This is  
so, because Christ’s Resurrection *accomplished   
our justification* (Rom. iv. 25), and,  
through justification, our *future bliss*, even  
in the *disembodied state* (for that seems  
*here* to be treated of).

**18.**] **they which  
fell asleep in Christ perished** (i.e. passed  
into misery in Hades). He uses the *past  
tenses*, not *perfects*, speaking of the act.  
of death, not of the continuing state: the  
act of falling asleep in Christ was to them  
perdition.

**in Christ**] in communion  
with, membership of Christ.

On the word **fell asleep**, Meyer quotes a beautiful  
sentence from Photius: “When speaking of  
Christ, he calls it death, that he may confirm   
His suffering; but when speaking of  
us, he calls it **sleep**, that he may console  
our pangs. Again, where the resurrection  
is past, he is bold, and speaks of death:  
but where it is yet in hope, he speaks of  
**sleep**.”

**19.**] Assuming this *perdition*  
of the dead in Christ, the state of Christians   
is indeed miserable. It has perhaps  
not been enough seen that there are here  
*two emphases*, and that **only** belongs to  
the aggregate of both. According to the  
ordinary interpretation, ‘If *in this life*  
*only* we have hope in Christ...,’ it would  
be implied that in reality we s*hall have*  
hope in Christ in another state also,  
which would not agree with the perfect  
tense, **we have had hope.** The right  
arrangement gives the key to the sentence:  
‘If only [in this life we have had hope in