(your moral) **intoxication**, already possessing   
you by the influence of these men.

**righteously**] i.e., so as to recover  
your righteousness, which you are in danger  
of losing.

**ignorance**] The stress is  
on this word: **for some** (the “*some among*  
you” of ver. 12, most probably, are hinted  
at, and the source of their error pointed  
out) **have** (are affected with) **ignorance** (an  
absence of all true knowledge) **of God.**  
**I speak** (or, **I am speaking**: it refers to  
the spirit of the whole passage) **this to  
your shame.** “*Some*” shews that these  
*among them* were not the heathen without:  
—the existence of such in the Corinthian   
church was a disgrace to the  
whole.

**35–50.**] *The argument passes from the  
fact of the resurrection, already substantiated,   
to the* MANNER *of it: which is  
indicated, and confirmed, principally by  
analogies from nature.*

**35.**] The  
new difficulty is introduced in the form of  
a question from an objector. This is put  
first generally, **How .. ., In what manner**,—and   
next specifically, **With what  
kind of body are they to come** (forth at  
that time)**?**

**36–41.**] *Analogies illustrative of the  
question just asked: and first, that of  
seed sown in the earth* (36–38).

**36.**] This similitude was used by our Lord  
of His own Resurrection, John xii. 24.

**is not quickened**] Its life is latent  
in it; but is not developed into quick and  
lively action without the death of the deposited   
seed,—i.e. its perishing, disappearing   
from nature.

**37.**] Before, the *death*  
of the seed was insisted on: now, the *non-identity*   
*of the seed with the future plant.*  
**He** names the *plant* **the body which shall  
be**, having already in his eye the application   
to the Resurrection.

**38.**] **according as He pleased,** viz. at the creation:  
the past tense setting forth the *one act* of  
the divine Will giving to the particular  
seed the particular development at first,  
which the species retains: whereas  
“*pleaseth*” would imply a fresh act of the  
divine Will giving to every individual **seed**  
his own body. But the *whole gift to the  
species* being God’s, to continue or withhold,   
the present tense, **giveth**, still holds  
good.

**a body of its own**] Such then  
being the case with all seeds, why should  
it be thought necessary that the *same body*  
should rise *as was sown*, or that God cannot   
give to each a resurrection-body, as in  
nature?

**39–41.**] And the more,—because we  
have examples from analogy of *various  
kinds of bodies;* viz. (1) in the *flesh* of  
animals (ver. 39): (2) in *celestial and terrestrial   
bodies* (ver. 40): (3) in the *various   
characters of light* given by the sun,  
moon, and stars.

**flesh**] i.e., *animal*