*organism.*

**40. celestial bodies**] not,  
according to our modern expression, *heavenly   
bodies*,—for they are introduced first  
ver. 41, and if we apply these words to  
them, we must suppose the Apostle to have  
imagined the stars to be endowed with  
bodies in the literal sense: for he is here  
comparing not figurative expressions, but  
physical realities:—nor (as Chrysostom  
aud others) *the bodies of the righteous,* as  
opposed to those of the wicked; for in  
these there is no organic difference whatever:  
but, as Meyer and De Wette, ‘*the  
bodies of angels,*’—the only heavenly organisms   
of which we are aware (except indeed   
the Resurrection-body of our Lord,  
and that of those few who have been taken  
into glory, which, as belonging to the  
matter *in question*, are not alleged) which  
will bear comparison with *bodies* on earth.

**glory** belongs to the *celestial* more  
strictly than to the *terrestrial*. In Luke  
ix. 26, we have, “*in His own glory, and  
that of His Father, and* **that of the holy  
angels.**”

**41.**] This third analogy is  
suggested by **glory** just before. There is no  
allusion whatever here, as some have imagined,   
to *different degrees of glorification*  
of the bodies of the blessed; the introduction  
of such an idea confuses the whole  
analogical reasoning: which is, that even  
various fountains of *light*, so similar in its  
aspect and properties, differ; the sun from  
the moon and the stars: the stars (and  
much more vividly would this be felt under  
the pure sky of the East than here) from  
one another: why not then a *body* here   
from a resurrection-*body*, both *bodies*, but  
*different?*

**42–44** a.] APPLICATION OF THESE  
ANALOGIES TO THE DOCTRINE OF THE  
RESURRECTION.

**42.**] **So**, viz. in the  
entire diversity of that which is raised.  
again from the former body.

**It is sown**] “He might have said ‘*is buried,*’  
bat he prefers **is sown**, that he may the  
better insist on the similitude of corn just  
brought forward.” Grotius.

**43.**] **in  
dishonour** (“for what is more loathsome  
than a decomposing corpse?” Chrysostom),—**in   
glory**: regarding, as throughout  
this argument (see on ver. 24), on!  
*resurrection of the just*: see Phil. iii. 21.

**in weakness**,—the characteristic of  
the lifeless body, which is relaxed and  
powerless. Chrysostom understands **weakness**   
of its *inability to resist corruption*:  
De Wette would refer it to the previous  
state of pain and disease: but it seems  
better to understand it of the *powerlessness*   
of the corpse, contrasted with **in  
power**,—or, **in vigour**, viz. the fresh and  
eternal energy of the new body free from  
disease and pain.

**44, a natural body**]  
**an animal body**, of which the “*psyché,*”  
the animal soul, was the acting and informing   
power. This soul having departed  
out of it, does not do away with the correctness   
of the predicate: its whole organism   
which still remains *when it is sown,*