which God *had not forbidden them* (Gen.  
ii, 16, 17), have become immortal (Gen. iii.  
22). But they were driven out of Paradise,   
*ere yet they had tasted of this tree*  
(Gen. iii. 22), and so, according to the  
record in Genesis also, Death came into  
the world by sin.”

**from heaven**]  
either, in this *glorified Body*, at his  
coming: or, in his *whole Personality* as  
the God-man: this latter seems more probable   
from John iii. 18, where “*the Son  
of man*” is designated as “*he that came  
down from heaven.*”

**48.**] **the earthy**  
*Adam*: **they that are earthy**, *his posterity  
on earth:* **the heavenly,** *Christ:* **they  
that are heavenly**, *His risen people.* See,  
as admirably illustrating this verse, Phil.  
iii. 20, 21.

**49.**] The difference between   
the two readings (see margin) is  
occasioned, as in Rom. v. 1 (where see  
note), by the confusion of the long and  
short *o* in Greek. An exhortation would  
certainly here be entirely out of place;  
and the confusion of the two letters is so  
common, that it may he doubted whether  
we have a right to call this a various reading   
at all. The indefinite past tense **bore**  
(this form, rather than “*bare,*” which  
would be ambiguous in sound), not “*have  
borne,*” as A.V., is used, because the time  
imagined is when this life is *past*, and the  
resurrection *instant*...

**50–54.**] THE NECESSITY OF THE  
CHANGE OF THE ANIMAL BODY INTO THE  
SPIRITUAL, IN ORDER TO INHERIT GOD’S  
KINGDOM. THE MANNER OF THAT CHANGE  
PROPHETICALLY DESCRIBED: AND THE  
ABOLITION OF DEATH IN VICTORY CONSEQUENT   
ON IT.

**50. But this I say**] He thus calls attention to something  
to be observed, and liable to be overlooked.  
Not only is the change of body *possible*,  
and according to natural and spiritual  
analogies,—but it is NECESSARY.

**flesh and blood**] equivalent to “*the  
natural body,*” the present organism of  
the body, calculated for the wants of the  
animal soul.

**corruption . . . incorruption**]   
the abstracts, representing the  
impossibility of the *corrupt* inheriting the  
*incorrupt*, as one *grounded in* these qualities.

**doth ... inherit**] The present  
tense sets forth the *absolute impossibility  
in the nature of things.*

**51.**] He  
proceeds to reveal to them something of   
the process of the change at the resurrection-day.   
This he does under the name of  
a mystery, a *hidden doctrine* (see references).

**We shall not all sleep**] There is  
the most extraordinary variation of reading  
here. Several of our most ancient MSS.,  
including the Sinaitic, read, “*We shall all  
sleep, but we shall not all be changed.*”  
But the Vatican MS. and the ancient  
Syriac version read as in our text. The  
variation probably arose from the difficulty  
presented by the fact that St. Paul and  
his readers *had all died.* Hence the “*not*”  
was transferred to the other clause, to the  
detriment of the sense. The emphasis is  
both times on **all**— “[*All of us*] *shall not  
sleep, but* [*all of us*] *shall be changed:*” i.e.  
“the sleep of death cannot be predicated of  
[all of us], but the resurrection-change  
*can*.

**52. in a moment**] literally,  
*in an atom (of time)*: i.e. **in a point of**