XV. 1—3. I. CORINTHIANS. + 229   
   
 AUTHORIZED VERSION. AUTILORIZED VERSION REVISED.   
 thren, covet to prophesy,   
 and forbid not to speak “earnestly desire to prophesy, and zsh,xis. 20.   
 with tongues. 40 Zet qj|torbid not to speak with tongues.   
 things be done decently and 4 But let all things be done de- avers.   
 én order. cently and in order.   
 AT. 1 Moreover, bre- XV. 1 Now I make known unto   
 thren, I declare unto you you, brethren, the \* gospel which J #4Li.n.   
 the gospel which I preached preached unto you, which also ye   
 unto you, which also ye received, ’ wherein also ye stand ; bRom.v.2.   
 have received, and wherein Yehy which also ye are being saved, ¢Rom.i:16.   
 ye stand ; \* by which also if ye hold fast the words in which I   
 ye are saved, if ye keep in preached it unto yon, ‘unless ye aaa.tis   
 memory what I preached believed in vain.   
 unto you, unless ye have   
 believed in vain. 3% I   
 8 For © I delivered ech.xi.2,   
   
   
 position gave the Apostle. Some of our they were now tempted to deny.   
 principal MSS. have this verb in the pas- 1, 2.] I make known : not, as most   
 sive, he is unknown, i.e. as we now say, Commentators, ‘Iremindyou,’ nor, ‘Idirect   
 he is ignored, scil. by God: compare ch. your atiention to’ (both which meanings   
 viii. 2, xiii. Gal. iv. 9. are inadmissible, from the usage of the   
 39.] The words earnestly desire and for- word); but as text, I make known, i.e.   
 bid not express the different estimations \* make lenown anew: not without some in-   
 in which he held the two gifts. timation of surprise, reproach to them:   
 40.] But, i.e. only provided, that... —the (whole) gospel; not merely the   
 in order] i.e. in right time and Death and Resurrection of Christ, which   
 in due proportion. were primary parts of it; the reproach   
 Cuap. XV.] OF THE RESURRECTION still continues; as if he had said, ‘I am   
 OF THE DEAD; WHICH SOME IN THE constrained to begin again, and declare to   
 ConiINTHIAN CHURCH DENIED. For you the whole gospel which I preached to   
 the enquiry, wo they were that denied you.’ which also ye received] The   
 the Resurrection, see note on ver. 12. thrice repeated also indicates a climax :—   
 1—11.] The Apostle lays the foun- which ye also received, in which more-   
 dation of his intended polemical argument over ye stand, by means of which ye are   
 in the historical of the ResuRRECTION even being saved (in the course of salva-   
 orCuRist. But he does not altogether tion). Literally, if hold fast, with   
 sume this fact. He deals with its evidence, what discourse I preached to you. He is   
 in relating minutely the various appear- speaking of the import, not of the grounds   
 ances of the Lord after His Resurrection, ot his preaching: for of this he reminds   
 to others, ant to himself. ‘Then, in ver. them below, not of the un-   
 12, the proclamation ot Christ’s Resur- Jess ye believed] Theonlychanceif you hold   
 rection as the great fact attending the fast what I have taught you, of your miss-   
 preaching of the gospel, is set the ing salvation, is the hardly supposable one,   
 denial of the Resurrection by some of them, that your faith is vain, and the gospel a   
 and it is subsequently shewn that the two fable; see ver. 14, of which this is an an-   
 hang together, so that they who denied ticipation :—unless (perchance) ye believed   
 the one must be prepared to deny the (not as A. V. ‘have believed,’ which con-   
 other ; and the consequences of this latter tuses the idea: it is, ‘became believers’)   
 denial are pointed out. But it by no in vain. So Chrysostom, who remarks:   
 means follows, as some have assumed, that. “At first he says this softly and eau-   
 the impugners were xot prepared to deny tiously, but he kindles as he goes on, and   
 the Resurrection of Christ.—'The Apostle presently bares his head and shouts out,   
 writes not only for ¢hem, but for the rest «If Christ is risen, &c.’” This expla-   
 of the Corinthian believers, shewing them nation of the words appears to me the only   
 the historical certainty, and vital import- tenable one. Some understand them of a   
 ance of Christ’s Resurrection, and its inse- vain and dead faith, which the Apostle   
 parable connexion with the doctrine which will not suppose them to have. But surely