234 I. CORINTHIANS. XV,   
   
 ‘AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 of all men most to he pitied. 20 But most miserable, 20 But now   
 yi Pet.i.3. now Yis Christ risen from the dead, is Christ risen from the   
 +\*the firstfruits of them that sleep. | fruits and them that first-   
 + And become 21 For #since by man [came] death,   
 is omitted >by man [came] also the resurrec- °1 For since by man came   
 all oldest 22 For even as in death, by man came also   
 MSS. Adam of all die, so also in Christ shall the resurrection the dead.   
 z Acts 23, 23 But © each 22 For as in Adam all die,   
 yer. Col even so in Christ shall all   
 4.18. Rev. all be made alive. be made alive. \*3 But every   
   
   
 Christ],’ i.e., all we have done is merely of Life and Righteousness, and the second   
 having hoped in Christ in this life, ‘if it and spiritual Head of our nature, are as-   
 is there to end, and that hope have no sumed) to us the bringer-in of LIFE, as   
 result ...’—The perfect tense, we have Adam was the bringer-in of DEATH.   
 had hope, implies the endurance of the in Adam .. . in Christ] in community   
 hope through our lives. Literally, we with, as partakers in a common nature   
 are more to be pitied (more miserable) with Adam and Christ: who are respec-   
 than all men, viz. because they, all other tively the sources, to the whole of that   
 men, live at ease,—we on the contrary are nature (all men), of death, and life, e.   
 ever exposed to danger and death: because (here) physical death, and rescue from   
 our hope is more intense than that of all physical death. The practice of St. Paul   
 others, and leads us to forego more: and to insulate the objects of present atten-   
 to be disappointed in it, would be the tion from all ulterior considerations,   
 height of misery. be carefully here borne in mind. The an-   
 20—28.] Reassertion of the truth that tithesis is between the bringing in   
 Christ 18 RISEN.from the dead,—and pro- of death by Adam, and of life (its oppo-   
 phetic exposition of the consequences of site) by Christ. No consequence, whether   
 that great event. 20. now, ‘as matters on the side of death or of life, is   
 now stand: see note on ch. xiii. 13. into consideration. That death physical   
 as (the) firstfruits of them that involved death eternal—that life eternal   
 sleep] The sense is, in rising from its only worthy sense) involves bliss   
 the dead, is but the firstling or earnest of is not so much as thought of, while the   
 the resurrection of the whole number of two great opposites, Death and Life, are   
 those that however There does not appear under consideration. This has been missed   
 to be any intended be, it to the fail to by many Interpreters, and the reasoning   
 ordinance of the firstfruits of a Jew thereby marred. But the ancients, and   
 the best of the moderns, keep to the univer-   
 Sabbath, when (1.¢.) firstfruits sal reference. Theophylact’s note is clear   
 were offered. of them that sleep] from and striking: “He adds the argument by   
 the logical connexion, should mean, not the which what has been said is confirmed. It   
 dead in Christ, but all the dead; see next was needful, he says, for the same nature   
 verse: but it is the Christian dead who which was defeated, itself to triumph,   
 are before the Apostle’s mind. and for him who was stricken, himself to   
 21.] Man the bringer-in both of death be victorious. For in Adam, i.e. beeause   
 and life: explanation (not proof) of Christ of Adam’s transgression, all fell under   
 being the “ firstfruits them that sleep :” death; and therefore in like manner in   
 and (1) in that He is Man: it being Christ all shall rise again: i.e. because   
 necessary that the firstfruit should be as Christ was found sinless, and not subject   
 the lump. The verity lying at the root to death, because He died voluntarily, and   
 of this verse is, that 6y MaN oNLY can rose again, because it was not possible that   
 weneral effects pervading the whole human He should be holden of death, being the   
 race beintroduced. —\_22.) In that He Prince of Life.’ See on the great anti-   
 .is (and here the fact His being the Lord thesis, Rom. v. 12 ff, and notes.   
 23.) But in this universal Resurrection   
 ALL SHALL NOT HOLD THE SAME RANK.   
 The word used does not mean order of   
 priority, but rank, or ‘troop in an army.