I. CORINTHIANS. 237   
   
 AUTHORIZED VERSION. j AUTHORIZED VERSION REVISED.   
   
 29 Else what shall they do all. \*9 Else what shall they do   
 which are baptized for the which are baptized on behalf of the   
 dead, if why dead they then|dead? If the dead rise not at all,   
 baptized for the dead?) why are they then baptized for   
   
   
 on the Father,—and the addition, that to the plain meaning of the words used,   
 Christ will then in his divine nature reign there ean he no doubt as to their interpre-   
 with the Father (so Calvin): the interpre- tation. The only legitimate reference is,   
 tation (of the words the Son Himself!), as to a practice, not otherwise known to us,   
 referring to Christ’s mystical Body, i.e. not mentioned here with any approval by   
 the Church (Theodoret),—are idle subter- the Apostle, not generally prevalent, but   
 fuges.” De Wette.—The. refutation of in use by some, of survivors allowing them-   
 these and all other attempts to explain selves to be baptized on behalf of (be-   
 away the doctrine here plainly asserted, of lieving ?) friends who had died without   
 the ultimate subordination of the Son, is baptism. With the subsequent similar   
 contained in the three precise and un- practices of the and Marcionites   
 ambiguous words, the Son Himself. this may or may not have been connected.   
 that God (alone) may be all [things] in All we clearly see from the text, is that   
 all,—i.e. reeognized as sole Lord and it unquestionably did exist. The other   
 King: “all things will be subordinated to principal interpretations are discussed in   
 the Son,—the Son to the Father.” Bengel. my Greek Test. Bengel well says that   
 29—34.] ARGUMENTS FOR THE REAL- “even to catalogue all of them would re-   
 ITY OF THE RESURRECTION, from the quire a dissertation.” I may briefly say   
 practice (1) of those were baptized for here that all labour under one of the fol-   
 the dead, (2) of the §c., who sub- lowing fatal faults, either: (1) they make   
 mitted to daily peril of death. 29. the word dead figurative in meaning ;   
 Else resumes the main of ‘if it as the - (2) they give an unnatural sense to for,   
 adversaries suppose.’ by the explanation or in behalf of; or (3) they make the   
 since ver. 23 of these words a own order.” appeal to refer to some feature common to   
 hension of the practice about to be men- the baptism of all Christians. The only   
 tioned, which it is hardly possible alto- justifiable rendering, as given above, is   
 gether to miss. Both by the third person adopted by Ambrose, and by Anselm, Eras-   
 aud by the words they which are, he mus, Grotius, &c., andrecently of the   
 indirectly separates himself and those to principal modern expositors. The ordinary   
 whom he is writing from participation in objection to it is, that thus the Apostle   
 or approval of the practice :—the meaning would be giving his sanction to a super-   
 being, what will become of—‘what account stitious usage, or at all events mentioning   
 ean they give of their practice ?’ it without reprobation. But this is easily   
 The participle is present, those who are answered, by remembering that if the   
 {in the habit of being] baptized—no' above view is correct, he does zo¢ mention   
 past, “those who have been baptized.” it without a slur on it;—and more com-   
 The distinction is important as affecting pletely still, observing that he thus   
 the interpretation. See below. on uses a custom which otherwise would dis-   
 behalf of the dead] viz. the same dead please him, to shew the untenableness of   
 who are spoken of in the next clause and the error which he is combating: reserv-   
 throughout the chapter as the subjects of ing, perhaps, the reprehension of the prac-   
 the resurrection—not dead in any figura- tice for its proper season. Stanley’s con-   
 tive sense. the dead, the article eluding remarks are worth quoting: “On   
 the particular ded persons on behalf of the whole, therefore, this explanation of   
 whom the act took place. Before we pass the passage (that given above) may be   
 to the explanation, it will be well to go safely accepted, (1) as exhibiting a curious   
 through the next question: If dead men relic of primitive superstition, after   
 are not raised at all, why do they trouble having, as the words imply (?), prevailed   
 themselves to be baptized for them (so, generally in the apostolic church, gradually   
 and not as in A. V., is the sentence to dwindled away till it only to be found   
 be arranged)? Thus much being said as in some obscure sects, where it lost ori-   
 ginal significance: (2) as containing an   
 example of the Apostle’s mode of dealing   
 with a practice, with which he could have