30—39. I. CORINTHIANS. 239   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 righteousness, and sin not ;   
 for some have not the and sin not; for ‘some are in igno- ¥} Tess.   
 knowledge of God: I speak rance of God: \*I speak this to your \*\*¥15   
 this to shame. \* But shame. 35 But some man will say,   
 some man will say, How ‘ How are the dead to rise? an t Ezek.   
 are the dead raised up? with what kind of body are they to ES   
 and with what body do they come? 36 Thou fool, "that which °° 2%   
 come? %6 Thou fool, that thou thyself sowest is not quickened,   
 which thou sowest is not except it die: 37 and that which thou   
 quickened, except it die: sowest, thou sowest not the body   
 37 and that which thou that shall be, but a bare grain of   
 sowest, thou sowest not that wheat, it may be, or of some other   
 body that shall be, but (grain] : 88 but God giveth it a body   
 bare grain, it may chance according as he pleased, and to each   
 of wheat, or of some other kind of seed a body of its own.   
 grain: 3° but God giveth   
 tt a body as it hath pleased   
 him, and to every seed his   
 own body. \*° All flesh is   
 not the same flesh: but 39 All flesh is not the same flesh:   
 there is one kind of flesh but there is one flesh of men, an-   
 of men, another flesh of other, flesh of beasts, another flesh   
 beasts, another of fishes, and another of fishes,   
 and another of birds. of birds,   
   
 (your moral) intoxication, already possess- is not quickened] Its life is latent   
 ing you by the influence of these men. in it; but is not developed into quick and   
 righteously] i.e., so as to recover lively action without the death of the de-   
 your righteousness, which you are in danger posited seed,—i. e. its disappear-   
 of losing. ignorance] The stress is ing from nature. 37.] Before, the death   
 on this word: for some (the “some among of the seed was insisted on: now, the non-   
 you” of ver. 12, most probably, are hinted identity of the seed with the future plant.   
 at, and the source of their error pointed He names the plant the body which shall   
 out) have (are affected ignorance (an be, having already in his eye the applica-   
 absence of all true knowledge) of God. tion to the Resurrection. 38.] ac-   
 I speak (or, I am speaking: it refers cording as He pleased, viz. the creation:   
 the spirit of the whole passage) this to the past tense setting forth the one act of   
 your shame. “Some” shews that these the divine Will giving to the particular   
 among them were uot the heathen with- seed the particular development at first,   
 out :—the existence of such in the Co- which the species retains: whereas   
 rinthian church was a disgrace to the “ pleaseth”’ would imply a fresh act of the   
 whole. divine Will giving to every individual seed   
 35—50.] The argument passes from the his own body. But the whole gift to the   
 fact of the resurrection, already sub- species being God’s, to continue or with-   
 stantiated, to the MANNER of it : which is hold, the present tense, giveth, still   
 indicated, and confirmed, principally by good. a body of its own] Such then   
 analogies from nature. 35.) The being the case with all seeds, why should   
 new difficulty is in the form of it be thought necessary that the same body   
 a question from an objector. This is put should rise as was sown, or that God can-   
 first generally, How .. ., In what man- not give to each a resurrection-hody, as in   
 ner,—and next specifically, With what nature ?   
 kind of body are they to come (forth at 39—41.] And the more,—because we   
\_ that This similitude was used by our Lord have examples from analogy of various   
 of 36—41.] Analogies illustrative of the kinds of bodies; viz. (1) in the flesh of   
 question just asked: and first, that of animals (ver. 39): (2) in celestial and ter-   
 seed sown in the earth (36—38). restrial bodies (ver. 40): (3) in the va-   
 rious characters of light given by the sun,   
 moon, and stars, flesh] i.e., animal