

[1 Corinthians 15:12-20](#)

(15:12)

κηρύσσεται – present passive κηρύσσω = “**announce, make known** (by a herald), **proclaim aloud, speak of, mention publicly**” under BAGD 431a.

ἐγείρεται – perfect passive ἐγείρω = “to cause someone to wake from sleep, **wake, rouse**; to cease sleeping, **wake up, awaken**; to cause to stand up from a position lower than that of the person rendering assistance, **raise, help to rise**; to move to a standing position, **rise, get up**; to cause to come into existence, **raise up, bring into being**; to cause to return to life, **raise up**; to enter into or be in a state of life as a result of being raised, **be raised, rise**; to raise up from sickness, **raise up = restore to health**; to change to a previous good state or condition, **restore, erect** (of buildings); to move something from its position by exerting effort in overcoming resistance, **lift up**; to move against in hostility, **rise up**; to make an appearance, **appear**; in a command to evoke movement from a fixed position” under BDAG 271b. Phew!

ἀνάστασις, εως, ἡ = “a change for the better in status, **rising up, rise**; resurrection from the dead, **resurrection**; a deity within a polytheistic system, **Resurrection**” under BDAG 71b-.

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Grammatical note = Intensive Perfect. The intensive use of the perfect emphasizes the present state of the verb brought about by a past action. The focus is on the resultant state (stative aspect) rather than on the completed action. “When special attention is thus directed to the results of the action, stress upon the existing fact is intensified”. As such it is usually best to translate this type of perfect with the English present tense. ... **ἐγήγερται** ([1 Corinthians 15:13](#)) But if there is no resurrection of the dead then Christ **is not risen** (NKJV). See KMP, 298.

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κενός, ἡ, ὄν = “pertaining to being without something material, **empty**; pertaining to being devoid of intellectual, moral, or spiritual value, **empty**; pertaining to being without purpose or result, **in vain**” under BDAG 539a.

κήρυγμα, ατος, ὁ = “an official announcement, **proclamation**; a public declaration, something proclaimed aloud, **proclamation**” under BDAG 543a.

πίστις, εως, ἡ = “**faith, trust, faithfulness, reliability, solemn promise, oath, troth, proof, pledge**” under BAGD 662a.

ὑμῶν¹

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εὕρισκόμεθα – present passive εὕρισκω = “to come upon something either through purposeful search or accidentally, **find**; to discover something intellectually through reflection, observation, examination, or investigation, **find, discover**; to attain a state or condition, **find (for oneself), obtain**” under BDAG 411a.

ψευδόμαρτυς, υρος, ὁ = “**one who gives false testimony, a false witness**” under BDAG 1097a. Very rare.

ἐμαρτυρήσαμεν – aorist active μαρτυρέω = “to confirm or attest something on the basis of personal knowledge or belief, **bear witness, be a witness**; (passive) be witnessed to, have witness borne by someone; to confirm, bear witness to, declare, confirm (active); bear witness, testify, be a witness (unto death), be martyred; to affirm in a supportive manner, **testify favorably, speak well (of), approve**; (passive) be well spoken of, be approved” under BDAG 617b.

ἤγειρεν – aorist active ἐγείρω.

εἴπερ = “if indeed, if after all, since; provided that, if perchance, if haply” under BDAG 279a.

ἄρα = “marker of an inference made on the basis of what precedes; (in declarative statement, and with colloquial flavor) **so, then, consequently, you see**; (frequently in questions which draw an inference from what precedes; but often simply to enliven the question; to express result, **then, as a result** (with suggestion of emphasis); (at the beginning of a sentence) **so, as a result, consequently**; to express something tentative, **perhaps, conceivably**” under BDAG 127a.

¹ {B} ὑμῶν & A D D² F G Ψ... Byz [K L P] *Lect* it^{b, d, f, g, o, r} vg syr^{p, h} cop^{sass, bo} arm eth geo slav Irenaeus^{lat} Ps-Ignatius Adamantius^{lat} Chrysostom Cyril^{mss}; Ambrosiaster Gregory-Elvira Rufinus Pelagius Augustine. ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν (*see* 15:17)... ἡμῶν B D*... it^{ar} vg^{mss} cop^{samss, fay} Marcion^{acc. to Tertullian} Adamantius^{gr} Cyril-Jerusalem Epiphanius Cyril; Tertullian Jerome.

ἐγείρονται – present passive ἐγείρω.

Grammatical note = Person and Number. ... A more common literary use of the *person* related to the first person plural “we”. Indeed there are at least three different functions of “we” in the NT: (1) the editorial “we”, (2) the exclusive “we”, and (3) the inclusive “we”. ...

The exclusive “we” includes both the author and one or more co-authors, co-workers, or cohorts but *excludes* the audience or recipients of the letter. For examples in 1 Corinthians 3:9 Paul states “For **we** are (ἐσμεν) God’s co-workers. You are God’s field, God’s building”. As the second half of the verse makes clear Paul was not including his readers with his use of the first person plural verb ending. For more examples of the exclusive “we” see [1 Corinthians 15:15](#) (εὐρισκόμεθα, ἐμαρτυρησαμεν). See KMP, 191-192 and n8.

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ἐγγήγερται – perfect passive ἐγείρω. You could begin building a paradigm chart for this verb.

(15:17)

μάταιος, α, ον = “pertaining to being of no use, **idle, empty, fruitless, useless, powerless, lacking truth**” under BDAG 621a.

ἁμαρτία, ας, ἡ = “a departure from either human or divine standards of uprightness, **sin**; a state of being sinful, **sinfulness**; a destructive evil power, **sin**” under BDAG 50b.

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κοιμηθέντες – aorist passive participle κοιμάομαι = “to be asleep, **sleep, fall asleep**; to be dead, **sleep**; fall asleep, die, pass away; (the present participle and perfect participle denoting a state of being, with article, substantive) the one who has fallen asleep” under BDAG 551a.

ἀπώλοντο – aorist middle ἀπόλλυμι = “to cause or experience destruction; **ruin, destroy**; to fail to obtain what one expects or anticipates, **lose out on, lose**; to lose

something that one already has or be separated from a normal connection, **lose, be lost**” under BDAG 115b.

Grammatical note = Infinitives. Going Deeper. Not every English translation is created equal. While the English language is certainly blessed to have an abundance of accurate and reliable Bible translations they all have strengths and weaknesses – and some are better than others in particular areas. Of course the goal in producing a new translation is to maximize the strengths while minimizing the weaknesses. One area of debate is how to translate an idiom or a figure of speech. Some translations favor a more literal or word-for-word rendering while others seek to translate the meaning or thought behind the idiom...

A euphemism is a more dignified way of communicating a harsher reality or “the substitution of a less offensive word for the more direct but harsh one” and is a common tool used by Paul. For example later he writes, “Then [Jesus] appeared to over 500 brothers at one time, most of whom remain to the present, but some have **fallen asleep**” (ἐκοιμήθησαν, [1 Corinthians 15:6](#)). When Paul states that some have fallen asleep this is a more dignified way of saying that some have died. Compare... [1 Corinthians 15:18-20](#). See KMP, 357-358 and n2.

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ζωή, ἡς, ἡ = “life in the physical sense, **life**; means of sustenance, **livelihood**; the course or mode of one’s life; **transcendent life, life**” under BDAG 430a.

ἠλπικότες – perfect active participle ἐλπίζω = “to look forward to something, with implication of confidence about something coming to pass, **hope, hope for**; (with indication of what is hoped for); (with indication of the person or thing on whom (which) hope is based) put one’s confidence in someone or something; to look forward to something in view of the measures one takes to ensure fulfillment, **expect** (with aorist infinitive following)” under BDAG 319a-.

ἐλεεινότεροι – comparative ἐλεεινός, ἡ, ὄν = “pertaining to being deserving of sympathy for one’s pathetic condition, **miserable, pitiable**” under BDAG 315b. Hapax in the NT.

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ἀπαρχή, ἡς, ἡ = “(cultic technical term) **first fruits, first portion; birth-certificate** ([Romans 8:23](#))” under BDAG 98a.

κεκοιμημένων – perfect middle participle κοιμάομαι.