

1 Corinthians 15:1-11

(15:1)

γνωρίζω = “to cause information to become known: **make known, reveal**; to have information or be knowledgeable about something, **know**” under BDAG 203a.

εὐαγγέλιον, ου, τό = “God’s good news to humans, **good news**; details relating to the life and ministry of Jesus, **good news of Jesus**; a book dealing with the life and teaching of Jesus, (a) **gospel account**” under BDAG 402b.

εὐηγγελισάμην – aorist middle εὐαγγελίζω = “(generally) **bring good news, announce good news**; (mostly specific) proclaim the divine message of salvation, **proclaim the gospel**” under BDAG 402a.

παρελάβετε – aorist active παραλαμβάνω = “to take into close association, **take** (to oneself), **take with/along**; to gain control of or receive jurisdiction over, **take over, receive**” under BDAG 767b.

ἑστήκατε – perfect active ἵστημι.

(15:2)

σώζεσθε – present passive σώζω = “to preserve or rescue from natural dangers and afflictions, **save, keep from harm, preserve, rescue; save from death**; bring out safely; **save/free from disease; keep/preserve**” (passive) “**thrive, prosper, get on well**; to save or preserve from transcendent danger or destruction, **save/preserve from eternal death**” under BDAG 982a.

κατέχωμεν – present active subjunctive κατέχω = “to prevent the doing of something or cause to be ineffective, **prevent, hinder, restrain**; to adhere firmly to traditions, **convictions, or beliefs**; keep in one’s memory; **hold fast, retain faithfully**; to keep in one’s possession, **possess**; to keep within the limits in a confining manner, **confine**; (in prison) keep, confine; to have a place as one’s own, take into one’s possession, **occupy**; lay claim to; hold course (nautical); (perhaps in the sense of) **determine**” under BDAG 532b.

ἔκτός = “the outside surface of something, **the outside**; a position not contained within a specific area, **outside**” under BDAG 310a.

εἰκῆ = “pertaining to there being no cause or reason, **without cause**; pertaining to being without success or result, **to no avail**; pertaining to being without purpose, **to no purpose**; pertaining to being without careful thought, **without due consideration, in a haphazard manner**” under BDAG 281b.

ἐπιστεύσατε – aorist active πιστεύω.

(15:3)

παρέδωκα – aorist active παραδίδωμι = “to convey something in which one has a relatively strong personal interest, **hand over, give (over), deliver, entrust; hand over, turn over, give up** (a person); to entrust for care or preservation, **give over, commend, commit**; to pass on to another what one knows, of oral or written tradition, **hand down, pass on, transmit, relate, teach**; to make it possible for something to happen, **allow, permit**” under BDAG 761b.

πρῶτος, η, ον = “pertaining to being first in a sequence, inclusive of time, set (number), or space, **first** (of several, but also when two persons or things are involved); (the neuter as adverb of time) **first, in the first place, before, earlier, to begin with**; (of space) **outer, anterior**; pertaining to prominence, **first, foremost, most important, most prominent**; (adverb πρῶτον of degree) **in the first place, above all, especially**” under BDAG 893b.

παρέλαβον – aorist active παραλαμβάνω.

ἀπέθανεν – aorist active ἀποθνήσκω = “to cease to have vital functions, whether at an earthly or transcendent level, **die**; the prospect of death or realization of mortality, **be about to die, face death, be mortal**” under BDAG 111a.

Grammatical note = Accusative Case. Respect. At its core the accusative case is the case of *limitation*, delimiting the *extent* of the action of a given verb in some way. The accusative of respect limits the action of the verb by indicating what the verb relates to. Wallace supplies the following helpful guidelines for identifying this construction: if you can supply the words “with reference to” or “concerning” you may have this kind of construction. He also notes that this use is rather uncommon in the NT. The accusative of respect may be used with or without a preposition. See Brooks and Winbery who supply the following examples: (1) without preposition... (2) with preposition... κατά - [1 Corinthians 15:3](#). See KMP, 69 and 74.

(15:4)

ἐτάφη – aorist passive θάπτω = “**bury** someone” under BDAG 444a.

ἐγήγερται – 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.

Grammatical note = Aorist, Perfect, and Plurperfect Indicatives. Going Deeper. Because no two languages have identical grammatical and syntactical structures it is often difficult to translate concepts from one language to another. This difficult is sometimes seen when translating Greek perfect verbs into English. The Greek perfect tense-form is often describes as conveying an action completed in the past that has continuing results. The action itself is no longer being performed but the consequences of that action still exist in the present (in relation to the time of the author). As Zerwick notes the perfect tense-form is used for “indicating not the past action as such but the present ‘state of affairs’ resulting from the past action”. It is difficult however to convey such a meaning of the verb in English. Without knowledge of the Greek verbal system the significance or emphasis of an author’s use of the perfect can be lost in translation...

A second example is found in [1 Corinthians 15:4](#): “**He was raised** on the third day according to the Scriptures”. Writing more than twenty years after Jesus’s resurrection Paul indicates that Jesus “has been raised” (ἐγήγερται, perfect tense-form) from the dead. In the immediate previous context Paul notes that Jesus “died” (ἀπέθανεν) and “was buried” (ἐτάφη). What is significant is that both of these verbs are in the aorist tense-form (perfect aspect). Thus the use of the perfect is noticeably contrasted with these aorist verbs. Fee asserts, “The verb in this instance is a perfect passive (‘he has been raised’), implying that he was both raised from the dead *and still lives*”. See KMP, 287-288.

(15:5)

ὤφθη – aorist passive ὀράω. Note the stem for this tense-form which we do not see often.

εἶτα = “pertaining to being next in order of time, **then, next** (placed first); a transition word to mark an addition to something just stated, **furthermore, then, next**” under BDAG 295b.

(15:6)

ἔπειτα = “being next in order of time, **then, thereupon**; being next in position of an enumeration of items, **then**” under BDAG 361a.

ἐπάνω = “marker of a position relatively higher whether contiguous or not, **above, over** (as adverb); (as preposition with genitive); pertaining to exceeding something in amount, **more than** (as adverb with numbers); pertaining to being superior in status, **above, over** (something)” under BDAG 359a.

ἐφάπαξ = “pertaining to being simultaneous, **at once, at one time**; taking place once and to the exclusion of any further occurrence, **once for all, once and never again**” under BDAG 417b.

πλείονες – comparative πολύς, πολλή, πολύ.

μένω = “**remain, stay**; to continue to exist, **remain, last, persist, continue to live** (intransitive); **wait for, await** (transitive)” under BDAG 630b.

ἄρτι = “referring to the immediate past, **just (now)**; (also as classic) reference to the immediate present, **at once, immediately, now**; (later Greek uses ἄ. as) reference to the present in general, **now, at the present time**” under BDAG 136a.

ἐκοιμήθησαν – aorist passive 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.

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. See KMP, 357-358.

(15:7)

ἀπόστολος, ου, ὁ = “(of messengers without extraordinary status) delegate, envoy, messenger; (of messengers with extraordinary status, especially of God’s) messenger, envoy; (but predominantly in the NT... of a group of highly honored believers with a special function as God’s envoys)” under BDAG 122a.

(15:8)

ὡσπερὶ = “statement of comparison, with component of caution, **like, as though, as it were**” under BDAG 1107a. Very rare. Only 1 Corinthians.

(15:9)

ἐλάχιστος – superlative ἐλάσσων, ου = “relatively small in quantity on any dimension, **less**; situated lower in status or quality, **inferior**” under BDAG 313b.

ἰκανός, ἡ, ὅν = “sufficient in degree, **sufficient, adequate, large enough**; pertaining to meeting a standard, **fit, appropriate, competent, qualified, able** (with the connotation) worthy, good enough; pertaining to being large in extent or degree, **considerable**; in relatively large numbers, **many, quite a few**” under BDAG 472a-.

καλεῖσθαι – present passive participle καλέω = “to identify by name or attribute, **call, call by name, name**, call; to request the presence of someone at a social gathering, **invite**; to use authority to have a person or group appear, **summon**; choose for receipt of a special benefit or experience, **call**” under BDAG 503b.

ἐδίωξα – aorist active διώκω = “to move rapidly and decisively toward an objective, **hasten, run, press on**; to harass someone, especially because of beliefs, **persecute**; to cause to run or set in motion, **drive away, drive out**; to follow in haste in order to find something, **run after, pursue**; pursue, strive for, seek after, aspire to (something)” under BDAG 254a. In some ways overlaps with BH אָרָר.

(15:10)

εἰμι ὅ εἰμι – Interesting expression. Similar to BH אָהִיָּה אֲשֶׁר אָהִיָּה although the Septuagint renders it differently.

κενός, ἢ, 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.

ἐγενήθη – aorist passive γίνομαι.

περισσός, ἢ, ὄν = “pertaining to that which is not ordinarily encountered, **extraordinary, remarkable**; pertaining to being extraordinary in amount, **abundant, profuse**; superfluous, unnecessary” under BDAG 805b.

ἐκοπίασα – aorist active κοπιάω = “**become weary/tired**; to exert oneself physically, mentally, or spiritually, **work hard, toil, strive, struggle**” under BDAG 558b.

ἢ σὺν ἐμοί¹

(15:11)

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

ἐπιστεύσατε – aorist active πιστεύω.

¹ {C} ἢ σὺν ἐμοί κ² A D¹ Ψ... Byz [K L P] Lect syr^{(p), h, pal} cop^{sa, bo, fay} arm eth geo slav Origen^{gr,} lat^{2/9} Ps-Dionysius Eusebius Didymus^{1/5} Chrysostom Cyril (Theodoret); Jerome^{5/8}; ἢ εἰς ἐμέ Ϝ⁴⁶ syr^{hmg} Jerome^{3/8}. σὺν ἐμοί κ* B D* F G... it^{ar, b, d, f, g, o} vg Origen^{lat7/9} Didymus^{4/5}; Ambrosiaster Pelagius Maximinus Augustine Quodvultdeus EU.