

**Paul's First Epistle to the Corinthians, Chapter 15, Greek Text–Westcott – Hort,
Interlinear English – G.T. Emery.**

The Good Tidings

The Resurrection of Christ

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ

I make known now to you, brothers, the good tidings which I preached to you, which also
παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,
you received, in which also you have stood,

² δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε,
through which also you are saved, in what word I preached to you if you retain,
ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.
except if not in vain you believed.

³ παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν
I delivered for to you among first, which also I received, that Christ died for the
ἀμαρτιῶν ἡμῶν κατὰ τὰς γραφάς,
sins of us according to the Scriptures,

⁴ καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ
and that he was buried, and that he has been raised up on the day the third according to
τὰς γραφάς,
the Scriptures,

⁵ καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα·
and that was seen by Cephas, after that by the twelve;

⁶ ἔπειτα ὤφθη ἐπάνω πεντακοσίους ἀδελφοῖς ἐφάπαξ,
thereafter he was seen by more than five hundred brothers at one time,
ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·
out of whom the greater part remain until this time, certain but fell asleep;

⁷ ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν·
afterwards he was seen by James, then to the apostles all;

⁸ ἔσχατον δὲ πάντων ὡσπερὶ τῷ ἐκτρώματι ὤφθη κάμοι.
last and of all like as if to the abortive birth¹ he was seen also by me.

⁹ Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος,
I for I am the least of the apostles, who not I am fit to be called an apostle,
διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
because I persecuted the church of the God;

¹⁰ χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
by grace but of God I am what I am, and the grace of him the to me not empty became, but
περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ σὺν ἐμοί.
more abundantly than them all I toiled, not I yet but the grace of the God with me.

¹¹ εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.
Whether therefore I or those, in this manner we preach and so you believed.

Denial of the Resurrection

¹² Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι
If and Christ is preached that out of dead he has been raised, how say among you some that

¹ ἐκτρώματι, n.n. result of an abortive birth, - only here in the NT.

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ἀνάστασις νεκρῶν οὐκ ἔστιν;
a rising up of dead not is?

¹³ εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·

If but a rising up of dead not is, neither Christ has been raised up;

¹⁴ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν·
if and Christ not has been raised up, void then the preaching of us, void also the faith of you;

¹⁵ εὕρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἔμαρτυρήσαμεν κατὰ
we are found and also false witnesses of the God, because we testified according to
τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστὸν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ
of the God that raised up the Christ, whom not he raised up if indeed in fact dead
οὐκ ἐγείρονται.

not are raised up.

¹⁶ εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·

If for dead not are raised up, neither Christ has been raised up;

¹⁷ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν [ἐστίν],
if and Christ not he has been raised up, useless the faith of you [is],

ἔτι ἐστε ἐν ταῖς ἀμαρτίαις ὑμῶν,
still are you in the sins of you,

¹⁸ ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.
consequently also the having fallen asleep in Christ perished.

¹⁹ εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμεν μόνον, ἐλεεινότεροι πάντων
If in the life this in Christ having hope we are only, most miserable² of all
ἀνθρώπων ἐσμέν.

men we are.

Outcome of Christ's Resurrection

²⁰ Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων.

Now but Christ has been raised up out of dead first fruit of the having fallen asleep.

²¹ ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.
Since for through a man death, also through a man a raising up of dead.

²² ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες
Just as for in the Adam all die, even so also in the Christ all
ζωοποιηθήσονται.

will be made alive.

²³ Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ
Each one but in the own turn;³ first fruit Christ, thereafter the of the Christ in the
παρουσία αὐτοῦ,

advent of him,

²⁴ εἴτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί,
after that the end, whensoever he may deliver up⁴ the kingdom of the God even Father,
ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.
whenever he should have done away with all rule and all authority and power.

² Rev. 3:17.

³ τάγματι, n.n., proper turn or order, Paul may mean that the gift of life is given to various groups in turn and according to proper order – Christ, Christians, the Rest. Only here in the NT.

⁴ Nestle has the alternative present subjunctive 3rd singular - παραδιδοῖ

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²⁵ δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῆ πάντας τοὺς ἐχθροὺς ὑπὸ
It behoves for him to reign until where⁵ he may have put all the enemies under
τοὺς πόδας αὐτοῦ.
the feet of him.

²⁶ ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.
Last enemy is done away with the death;

²⁷ πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἶπη ὅτι
all things for he subordinated under the feet of him.⁶ When but should say that
πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ
all things have been subordinated, evident that except of the having subordinated to him
τὰ πάντα.
all things.

²⁸ ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς
Whenever but may be in subjection to him the all things, then [also] self the Son
ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,
will be subjected to the having put in subjection to him the all things,
ἵνα ἢ ὁ θεὸς πάντα ἐν πᾶσιν.
that may be the God all things in all.

Christian Practices and Evil Associations

²⁹ Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται,
Else what will they do the being baptized for the dead? If at all dead not are raised up,
τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;
why also are they baptized for them?

³⁰ Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
Why also we are we in peril every hour?

³¹ καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ
Daily I die, by⁷ the of you rejoicing, brothers, which I have in Christ
Ἰησοῦ τῷ κυρίῳ ἡμῶν.
Jesus the Lord of us.

³² εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ
If manner of a man I fought wild beasts⁸ in Ephesus, what to me the profit? If dead not
ἐγείρονται,
are raised up,

**Φάγωμεν καὶ πίωμεν,
We should eat and we should drink,
αὔριον γὰρ ἀποθνήσκομεν.
tomorrow for die.⁹**

³³ μὴ πλανᾶσθε·
Not let you be deceived;

⁵ a circumstance, situation,

⁶ Psalm 8:6

⁷ νῆ, particle of strong affirmation, by . . . used in the affirmation of oaths – only here in the NT.

⁸ ἐθηριομάχησα, v., fight with wild beasts, aorist, active, indicative, - only here in the NT. Cannot be taken literally since Paul was still a Roman citizen and could not be have been sentenced to 'ad bestias'.

⁹ Isaiah 22:13. 13 αὐτοὶ δὲ ἐποίησαντο εὐφροσύνην καὶ ἀγαλλίαμα σφάζοντες μόσχους καὶ θύοντες πρόβατα ὥστε φαγεῖν κρέα καὶ πιεῖν οἶνον λέγοντες φάγωμεν καὶ πίωμεν αὔριον γὰρ ἀποθνήσκομεν. -but they indulged in cheerfulness and gladness slaughtering calves and killing sheep so as to eat meat and drink wine saying; Let us eat and let us drink for tomorrow we die.

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Φθείρουσιν ἦθη χρηστὰ ὁμιλῖαι κακαί.

Corrupts¹⁰ customs¹¹ virtuous companionship¹² bad.¹³

34 ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν,
Let you sober up¹⁴ to righteousness and not let you sin, an ignorance for of God certain have,
πρὸς ἐντροπήν ὑμῖν λαλῶ.
unto shame¹⁵ to you I say.

The Nature of the Resurrection Body

35 Ἀλλὰ ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;
But will say some; How are raised up the dead? What nature and of body do they come?

36 ἄφρων, σὺ ὃ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ·
Foolish, you what you sow not given life if not (except) it should die;

37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον εἰ τύχοι
and what you sow, not the body the going to be you sow, but a naked grain whether may be¹⁶
σίτου ἢ τινος τῶν λοιπῶν·
of wheat or some one of the rest;

38 ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν,
The and God gives to it a body according as he wished,
καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.

and to each of the seeds own body.

39 Οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη
Not all flesh the same flesh, but one indeed of men, another but flesh animals, one
δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.
and flesh of birds, another but of fishes.

40 καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἕτερα μὲν ἢ τῶν ἐπουρανίων
And bodies heavenly, and bodies earthly; but one indeed the of the heavenly
δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων.
glory, other but the of the earthly.

41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ
one glory of sun, and other glory of moon, and other glory of stars; star for
ἀστέρος διαφέρει ἐν δόξῃ.
from star differs in glory.

42 οὕτως καὶ ἡ ἀναστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
So also the rising again of the dead. It is sown in corruption, it is raised in incorruption;

43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·
it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;

44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν
it is sown a body physical, it is raised a body spiritual. If is a body physical, is
καὶ πνευματικόν.
also spiritual.

10 φθείρουσιν, v. corrupt, destroy, present, active, indicative.

11 ἦθη, n.n., custom, usage, - only here in the NT.

12 ὁμιλῖαι, n.f. companionship, - only here in the NT.

13 Menander Thais 218, Menander – Greek Comic Poet – 341 BC, however, some think that this quotation is as early as Euripides – 480-406 BC.

14 ἐκνήψατε, v., become sober after intoxication, return to soberness of mind, aorist, active, imperative, - only here in the NT.

15 Also in 6:5.

16 2nd aorist, active, optative,

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⁴⁵ οὕτως καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ
So also it has been written; **Became the first man Adam for a soul living,**¹⁷

ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιῶν.

last Adam for a spirit life-giving.

⁴⁶ ἀλλ' οὐ πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

But not firstly the spiritual but the physical, afterwards the spiritual.

⁴⁷ ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

The first man out of earth, made of earth, the second man out of heaven.

⁴⁸ οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος,

As the made of earth, similar also the made of earth, and as the heavenly,

τοιοῦτοι καὶ οἱ ἐπουράνιοι·

similar also the heavenly;

⁴⁹ καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν [φορέσομεν]

and just as we bore the image of the made of earth, we should bear¹⁸ [we shall bear]¹⁹

καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ.

also the image of the heavenly.

The Triumph of Christ over Death

⁵⁰ Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομησαὶ οὐ δύναται,

This and I say, brothers, that flesh and blood kingdom of God to inherit not is able,

οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

nor the corrupt the incorruption inherit.

⁵¹ Ἴδου μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,

Behold a mystery to you I tell; All not we shall be put to sleep, all but shall be changed,²⁰

⁵² ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ,

in a moment,²¹ in a twinkling²² of an eye, in the last trumpet; it shall sound for,

καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα.

and the dead shall be raised incorruptible, and we shall be changed.

⁵³ Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι

It behoves for the corruptible this to put on incorruption, and the mortal this to put on

ἀθανασίαν.

incorruption.

⁵⁴ ὅταν δὲ τὸ θνητὸν τοῦτο ἐνδύσῃται [τὴν] ἀθανασίαν,

As soon as and the mortal this should put on [the] incorruption,

καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται

and the mortal this should put on immortality, then will be brought to pass

ὁ λόγος ὁ γεγραμμένος·

the word the having been written;

17 Genesis 2:7

18 An aorist subjunctive – an exhortation – 'let us bear', in most of the major MSS – p⁴⁶, Codices Sinaiticus, Alexandrinus, Eph. Rescriptus.

19 Codex Vaticanus.

20 There are at least 5 variants of this verse – one having been chosen for the Vulgate – '*we shall all rise again, but not all will be changed*'; 51 *Ecce mysterium vobis dico: omnes quidem resurgemus, sed non omnes immutabimur.*

ἀναστησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα,

21 ἀτόμῳ, adj, moment, that which cannot be divided, - only here in the NT.

22 ῥίπῃ, n.f, moment of time, stroke, beat, twinkling, - only here in the NT.

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Κατεπόθη ὁ θάνατος εἰς νίκος.

Was swallowed up the death into victory.

55

ποῦ σου, θάνατε, τὸ νίκος;

Where you, O death, the victory?²³

ποῦ σου, θάνατε, τὸ κέντρον;

Where you, O death, the sting?²⁴

56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·

The and sting of the death the sin, the and power of the sin the Law;

57 τῷ δὲ θεῷ χάρις τῷ δίδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

to the and God thanks to the giving to us the victory through the Lord of us Jesus Christ.

58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ

So that, brothers of me beloved, steadfast let you be, immovable²⁵, abounding in the

ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

work of the Lord ever, having known that the toil of you not is purposeless in Lord.

23 Isaiah 25:8.

24 Hosea 13:14

25 ἀμετακίνητοι, adj, immovable, - only here in the NT.