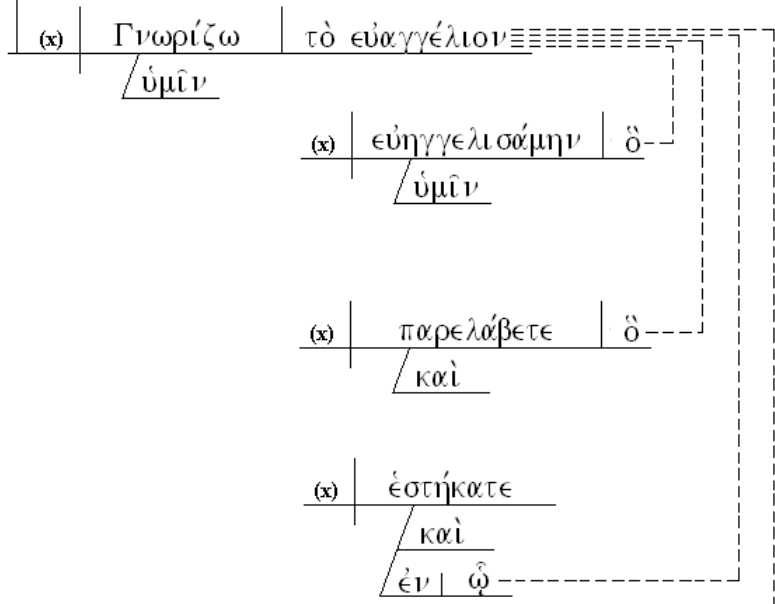


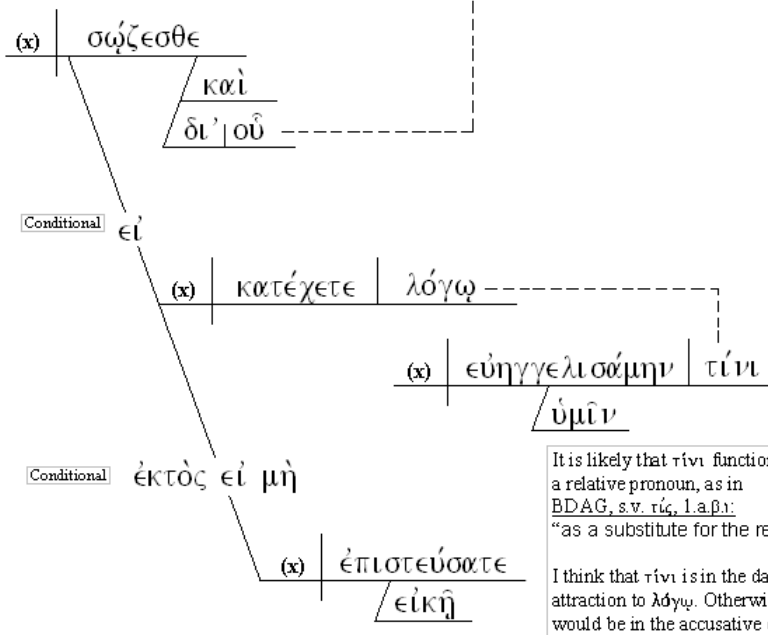
15:1

δὲ ἀδελφοί



BDAG, s.v. ἵστημι, C.4: "stand firm in belief, stand firm of personal commitment in gener." Cf. Rom 11:20; 1 Cor 7:37, 10:12; 2 Cor 1:24; 2 Tim 2:19.

15:2

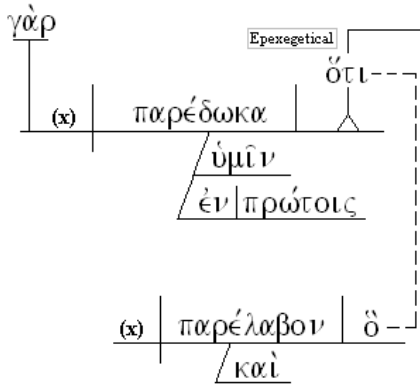


BDAG, s.v. ἐκτός, 3.a: "marker of an exception, except... ἐκτός εἰ μὴ unless, except ... 1 Cor 14:5; 15:2; 1 Ti 5:19.

It is likely that τῖνι functions as a relative pronoun, as in BDAG, s.v. τίς, 1.a.β.: "as a substitute for the relative." I think that τῖνι is in the dative case by attraction to λόγῳ. Otherwise, τῖνι would be in the accusative case as explained in BDAG, s.v. εὐαγγελίζω, 2.a.α.: "proclaim the divine message of salvation, proclaim the gospel . . . w. mention of the thing proclaimed, as well as of the pers. who receives the message τί τινι."

15:3

Explanatory



Χριστὸς | ἀπέθανεν

 | ὑπὲρ τῶν ἁμαρτιῶν

 | κατὰ τὰς γραφὰς | ἡμῶν

καὶ ὅτι

(x) | ετάφη

15:4

καὶ ὅτι

(x) | ἐγήγερται

καὶ ὅτι

 | τῇ ἡμέρᾳ

 | τῇ τρίτῃ

 | κατὰ τὰς γραφὰς

(x) | ῶφθη | Κηφᾶ

 | εἶτα

 | τοῖς δώδεκα

15:5

15:6

ἔπειτα

(x) | ῶφθη

 | ἀδελφοῖς

 | πεντακοσίοις

 | ἐπάνω

 | ἐφάπαξ

οἱ πλείονες | μένουσιν

 | ἐξ ὧν

 | ἕως ἄρτι

δὲ

τινὲς | έκοιμήθησαν

15:7

ἔπειτα

(x) | ῶφθη | Ἰακώβω

 | εἶτα

 | τοῖς ἀποστόλοις | πᾶσιν

15:8

ἔσχαιον δὲ πάντων

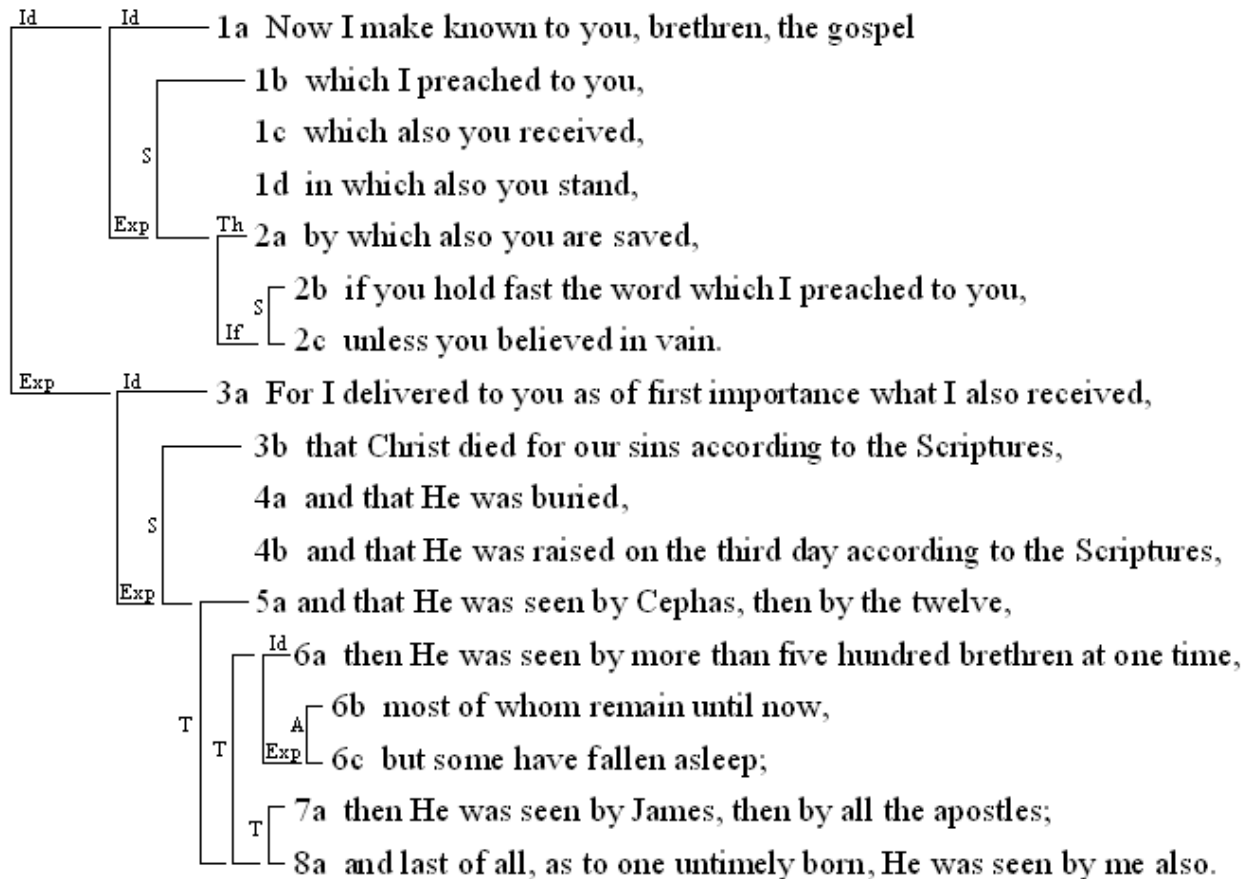
(x) | ῶφθη | κάμοι

 | ὡσπερὶ

 | τῷ ἐκτρώματι

Comparison

1 Corinthians 15:1-8



15:1

BDAG, s.v. παραλαμβάνω, 3.b:

“Somet. the emphasis lies not so much on receiving or taking over, as on the fact that the word implies agreement or approval, *accept*. . . b. w. regard to teaching and preaching . . . *accept*: τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν ὃ καὶ παρελάβετε 1 Cor 15:1.”

15:2

BDAG, s.v. ἐκτός, 3.a: “marker of an exception, *except*... ἐκτός εἰ μὴ *unless, except* . . . 1 Cor 14:5; 15:2; 1 Ti 5:19.

It is likely that τίνι functions as a relative pronoun, as in BDAG, s.v. τίς, 1.a.β.γ: “as a substitute for the relative” and Robertson, p. 738: “It is at least noteworthy that in 1 Cor. 15:2 Paul changes from ὅς (used four times) to τίνι λόγῳ. An indirect question comes with a jolt and makes one wonder if here also the relative use of τίς does not occur.”

Yet Robertson is inconsistent when he says, Robertson, p. 425: “Blass is undoubtedly right in refusing to take τίνι λόγῳ εὐαγγελισάμην as dependent on εἰ κατέχετε (1 Cor. 15:2).”

I think that τίνι is in the dative case by attraction to λόγῳ. Otherwise, τίνι would be in the accusative case as explained in BDAG, s.v. εὐαγγελίζω, 2.a.α: “proclaim the divine message of salvation, *proclaim the gospel* . . . w. mention of the thing proclaimed, as well as of the pers. who receives the message τί τινι.”

John Chrysostom, *Homilies on the Epistles of Paul to the Corinthians*, 38.2: “What is the gospel but the message that God became man, was crucified and rose again? This is what the angel Gabriel announced to the Virgin Mary, what the prophets preached to the world and what all the apostles truthfully proclaimed” (*Ancient Christian Commentary on Scripture: New Testament VII: 1-2 Corinthians*, ed. Gerald Bray, p.149).

BDAG, s.v. ἵστημι, C.4: “stand firm in belief, *stand firm* of personal commitment in gener.” Cf. Rom 11:20; 1 Cor 7:37, 10:12; 2 Cor 1:24; 2 Tim 2:19.