

# 1 Corinthians 15:12

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Timothy J. Christian, Ph.D.

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- Text
  - 12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;
- Translation
  - 12 Now if Christ is being preached, namely, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?

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- Εἰ - cond. conj. First class cond. assumed true for the argument's sake [W690-94].
- δὲ - transitional conj. [W674].
- Χριστὸς - nom. subj. either of κηρύσσεται or ἐγήγερται. Word order would favor the former (κηρύσσεται), but the latter is not out of the question as word order is flexible in Greek. If it is the nom. subj. of κηρύσσεται, then ὅτι ἐκ νεκρῶν ἐγήγερται should be seen as an appositional content clause [W661, 678]. But if it is the nom. subj. of ἐγήγερται, then ὅτι ἐκ νεκρῶν ἐγήγερται is ind. disc. after a verb of speaking/communication, and Χριστὸς is fronted most likely for emphasis [W661, 678].
- κηρύσσεται - verb of cond. clause (protasis) [pres-pass-ind-3-s-κηρύσσω].

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- ὅτι - see the note above on Χριστὸς. Depending upon what Χριστὸς is the subj. of, ὅτι marks either (1) an appositional content clause ["namely, that he has been raised..."] or (2) an indirect discourse content clause ["that *Christ* has been raised..."]. If apposition, then the preaching of Christ means the preaching of his resurrection from the dead. If ind. disc., then "Christ has been raised from the dead" is the content of the preaching. There's only a slight nuance of difference between these two, but it's important to notice and recognize the grammatical/syntactical differences and possibilities.
- ἐκ νεκρῶν - prep. phrase. Anarthrous, substantival, adjective. Literally, "out of (the) dead (ones)." Just because it is anarthrous does not mean that it is indefinite. It is very common for there to be no article in a prepositional phrase *and* the object of the preposition to be *definite* [W247].
- ἐγήγερται, - verb of content clause (whether appositional or ind. disc.) [perf-pass-ind-3-s-εγείρω]. Probably the extensive/consummative perfect, though intensive/resultative perfect is possible too [W574-77].

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- **πῶς** - interrogative adv. expressing manner.
- **λέγουσιν** - main verb (i.e., of the apodosis) [pres-act-ind-3-p-λέγω].
- **ἐν ὑμῖν** - prep. phrase. It adjectivally modifies the nom. subj. **τινες**.
- **τινες** - nom. subj. of the main verb. Indef. pronoun.

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- ὅτι - marks ind. disc. after a verb of speaking/communication.
- ἀνάστασις - nom. subj. of existential copular verb. Why are there no articles for this phrase ἀνάστασις νεκρῶν? The monadic absence of the article [W248-49].
- νεκρῶν - subj. gen. "*Dead (ones) rise.*"
- οὐκ - neg. adv.
- ἔστιν; - verb of ind. disc. [pres-cop-ind-3-s-ειμί]. Existential ("there is...") use of the copular verb.

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