

From the First Epistle of Paul the Apostle to the CORINTHIANS

Corinth, a prestigious Greek city, was placed on the isthmus which joined Peloponnesus with the continent of Greece. The city had two harbours: Cenchreae (Rom.16:1) on the eastern side, and Lechaenum on the western side, which were the entrance ports for goods from Asia and Italy. At the same time it commanded the traffic by land from north to south.

Because of its location, Corinth was a major commerce center, with a thriving economy, great cultural influence (Corinthian - style architecture was famous, Isthmian athletic games every other year), but also prone to impurity of morals.

Paul correctly regarded Corinth as an important center for the spread of the Gospel, and stayed there for a period of eighteen months (probably A.D. 52-53), during of which a congregation was established. (Acts 18:1-11, 1Cor. 2:1-2).

The apostle Paul was forced to leave Corinth rather hastily, because of a commotion caused by the local Jews. He wrote the first epistle to the Corinthians three years later, while in Ephesus, in order to teach, reprove, correct and train in righteousness the brethren in Corinth. First Corinthians 13, the famous chapter of love, is one of the most beloved passages in the whole Bible.

1 Corinthians 3:18 **"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become afool, that he may be wise."**

In this verse, from the first epistle to the Corinthians, there are two points of interest.

The first one is what has been translated as: "...seemeth to be..". In the Greek text **dokei (δοκεῖ)**: 3rd person pin. of the verb **dokeo (δοκέω)** is used, which means: to think, to imagine, to consider. It expresses the subjective mental estimate or opinion, about a matter. This estimate may be correct (Acts 15:28, 1 Cor. 4:9, 7:40) or incorrect (Mt. 6:7, Mk. 6:49, Jn. 16:2, Acts 27:13).

So according to the above we read: **"Let no man deceive himself. If any man among you considers himself to be wise in the world..."**.

The second point of interest is the word **moros (μωρός)** that has been translated as "...fool.."

The word "*moros*" and its derivatives (*moranthe, moraino, moria*) are found in many places in the New Testament (Mt. 5:13,22, 7:26, 23:17, 25:2,3,8 Lk. 14:34 Rom. 1:22 1 Cor.1:18,20,21,23,25,27 2:14 3:18,19 4:10 - 2 Tim. 2:23 - Tit.3:9).

It is very difficult to fully understand the meaning of the above verse if one does not understand the meaning of the word "*moros*"

The word "*moros*" is derived from the verb "**muo (μύω)**": to close, be shut, of the eyes, also of the mouth or any other opening (L&S page 1157).

When we know all the above, we can understand the deep meaning of the verse in 1 Cor. 3:18.

The Word of God admonishes all those that consider themselves to be wise as far as the world is concerned,

to become "**moroi**" (**μωροί**) towards the world, that is to close their spiritual eyes and ears to the world's influence, for God to fill them with His divine wisdom.

On the other hand if someone becomes "*moros*" towards the Word of God, not heeding His continuous exhortations, as it was the case with the five "**mores**" (**μωρές** - foolish) virgins, then he will come to the point to hear from the mouth of the Lord Jesus Christ: "**Verily I say unto you, I know you not**" Mt. 25:12.

(For "*moros*" see also Mt. 5:13. For the verb "*dokeo*" see also Heb.12:10).

1 Corinthians 1:25 "**Because the foolishness of God is wiser than men; and the weakness of God is stronger than men**".

Of course the above verse, as it has been translated, is in direct contradiction to the Omniscience and Omnipotence of God. There is not such a thing as "foolishness" or "weakness" of God.

In the Greek text it is written **the moron of God** (**το μωρόν τοῦ Θεοῦ**). It is in the neutral gender and means the man that has been converted but still is in the early stages of his spiritual development. For a Greek it is very easy to understand the meaning of it, since we say: To moron and we mean the newborn baby. In order to be translated as "foolishness of God" the Greek text should state: "**the moria of God**" (**ἡ μωρία τοῦ Θεοῦ**).

Likewise instead of the "weakness of God" we read in the original text: **the asthenes of God** (**το ἄσθενές τοῦ Θεοῦ**). It is again in the neutral gender and means: one that has been converted but is still spiritually weak.

Asthenes (**ἄσθενές**) is a compound adj., made out of "a" as a negative particle and **sthenos** (**σθένος**): strength. So "*asthenes*" means weak. Again in order to be translated as "weakness of God" it should be stated in the original text as **astheneia of God** (**ἄσθενεια τοῦ Θεοῦ**).

So according to the above we read: "**Because God's baby is wiser than men and the weak (child) of God is stronger than men**".

The answer as to in what the baby of God is wiser than men and the weak (child) of God is stronger than men, is to be found in the 1John 2:14: "**I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.**".

1 Corinthians 4:4. "**For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord**".

In the Greek text the compound verb "*sunoida*" (prep. **sun** - **συν** : with, and the verb **oida** - **οἶδα** or **eido** - **εἶδω** : to know intuitively, to perceive with the eyes of the mind) is used. It is a perfect tense with present sense. The whole verb means: to know something about a person especially as a potential witness for or against him, or to share with somebody the knowledge of something.

The noun **suneidesis** (**συνείδησις**) is derived from this verb and means: Knowledge shared with oneself, consciousness of right or wrong doing, or the subjects own consciousness in which he bears witness to himself and appears as his own witness. It is translated as: "conscience".

So according to the above the apostle Paul says in verse 4: "**For my conscience does not bear witness against me in anything; yet am I not hereby justified: but He that judgeth me is the Lord.**" or: "**For I am conscious of nothing against myself; yet...**".

1 Corinthians 4:14 "I write not these things to shame you, but as my beloved sons I warn you."

What in the above verse has been translated as "warn" is the verb **noutheto** (**νουθετο**): a compound verb from **nous** (**νοῦς**): mind and **tithemi** (**τίθημι**): to put. That is to put one's mind into the proper frame, to instruct, to admonish, to warn.

Noutheto is to train by the word of admonition or encouragement when these seem to be efficient, but also by the word of reproof as required. It is the milder form of instruction or training, whereas the next step is **paideia** (**παιδεία**): instruction or training by act and discipline. (Eph. 6:4).

In Acts 20:31 we read: "Therefore watch, and remember, that by the space of three years I ceased not to warn (**noutheton**- **νουθετῶν** : ppt of *noutheto*) every one night and day with tears."

Also in Rom. 15:14 we read: "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish (**nouthetein** - **νουθετεῖν**) one another."

In Col. 1:28: "...whom we preach, warning (**nouthetountes** - **νουθετοῦντες**) every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus".

And in Col.3:16: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing (*nouthetountes*) one another in psalms and hymns and spiritual songs,..."

In 1-Thess. 5:14: "Now we exhort you, brethren, warn (**noutheteite** - **νουθετεῖτε**) them that are unruly,..."

From the above verses we understand that in order to effectively, according to the Gospel, be able to "*nouthetein*", one must be filled with self denial and love (Acts 20:31), goodness and complete knowledge (Rom. 15:14) and wisdom (Col.1:28). That is the Word of Christ to dwell in us richly in all wisdom (Col. 3:16). The intention of this "**nouthesia**" (**νουθεσία** - admonition) is to present every man perfect in Jesus Christ. (Col. 1:28).

If these qualities do not abound in ones inner man then "*nouthesia*" is degenerated into an ineffectual warning.

1 Corinthians 4:16 "Wherefore I beseech you, be ye followers of me."

In the original text what has been translated as "followers" is the noun: **mimetai** (**μιμηταί**) from the verb **mimeomai** (**μιμέομαι**): to imitate, to represent, to portray, from **mimos** (**μῖμος**): a "mimic".

The pfp of the verb "*mimeomai*:" is "memimemenos" and in the active sense means: made to represent and in the passive sense: made exactly like, portrayed.

From the above the noun "**mimesis** (**μίμησις**) originates: imitation, reproduction of a model, representation.

Other verses in which the verb "*mimeomai*" and its derivative **mimetes** (**μιμητής**) are to be found are the followings:

1 Cor. 11:1 "Be ye followers (*mimetai*: imitators) of me, even as I also am of Christ."

Eph. 5:1 "Be ye therefore followers (*mimetai*: imitators) of God, as dear children."

1 Thess.1:6 "And ye became followers (*mimetai*: imitators) of us, and of the Lord,..".

1 Thess.2:14 "For ye, brethren, became followers (*mimetai*: imitators) of the churches of God which in Judea are in Christ Jesus:"

2 Thess.3:7 "For yourselves know how ye ought to follow (mimeisthai** - μιμεῖσθαι - pinf of the verb *mimeomai*: to imitate)us: For we behaved not ourselves disorderly among you;"**.

2 Thess.3:9 "Not because we have no power, but to make ourselves an ensample unto you to follow (*mimeisth* ♦ : to imitate) us".

Heb.6:12 "..that ye be not slothful, but followers (*mimetai*: imitators) of them who through faith and patience inherit the promises."

Heb. 13:7 "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow (mimeisthe** - μιμεῖσθε : pim of *mimeomai*, to imitate), considering the end of their conversation."**

1 Pet. 3:13 "And who is he that will harm you, if ye be followers (*mimetai*: imitators) of that which is good?".

3 Jn :11 "Beloved, follow not (**mi - μί : do not, **mimou** - μιμῶ : pim of the verb *mimeomai*, involving a command for a continuous or repetitive action: imitate) that which is evil, but that which is good."**


In Rom. 8:29-30 we read that we are called **"to be conformed to the image of His Son"**.

When our Lord Jesus Christ was in the flesh on that earth, many were following Him, but they didn't have the same frame of mind as He had, even among His most intimate disciples (Lk. 9:55). So it is not enough to follow Jesus Christ, it is not even enough to work for Him (Mt.20: 1-16). One must have the same frame of mind as Jesus Christ had, in the days of His flesh (Phil.2:5). It is the Holy Spirit that transforms us to His image. (2 Cor. 3:18).

So according to the above the verse in 1Cor. 4:16 is read as: **"Wherefore I beseech you, be ye imitators of me."**

1 Corinthians 6:12 "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

Also in 1 Cor.10:23: **"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not"**.

In the Greek text what has been translated as "lawful" is: **exestin** : Third person, sg., pin of the compound verb: **exeimi** (ἐξείμι), from the primary prep. **ex** (ἐξ): denoting origin (of place time or cause) and the verb **eimi** (εἰμί): I exist, am, have been.

"*Exesti*" means :it is allowed, is possible.

So according to the above we read: **"All things are allowed unto me, but all things are not expedient: all things are allowed for me, but I will not be brought under the power of any."**

Living in Christ we are not under the Mosaic law but we willingly subject ourselves to the "perfect law of

liberty" in Christ, which is love towards God and men (Mk 12:29-31).

In Acts 8:37 we read: "**And Philip said, If thou believest with all thine heart, thou mayest (*exesti*)**". The eunuch was allowed to be baptized by Philip, (*exesti*) because eunuch's conscience was bringing him testimony of his faith towards Jesus Christ. (1 Pet. 3:21).

1 Corinthians 6:13 "**Meats for the belly, and the belly for meats: but God shall destroy both it and them**"

In the original text what has been translated as "destroy" is the compound verb: **katargeo (καταργέω)** from the prep. **kata (κατά)**: with the primary meaning of down and the verb **argeo (ἀργέω)**: to be idle. The preposition gives a transitive meaning to the intransitive verb "*argeo*": To make to cease, to make ineffective, to make void, to abrogate, to do away with, to abolish, or put an end.

According to the above we read: "**Meats are for the belly, and the belly for meats: but God shall abolish both it and them.**"

Also in Heb. 2:14 we read: "**Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy (**katargesei καταργήσῃ** : ft.of the verb *katargeo*) him that had the power of death, that is, the devil.**"

On the Cross of Calvary the Lord Jesus Christ, with His atoning sacrifice, made the devil ineffective for all those who accept His sacrifice. Devil and death have no power over the redeemed of the Lord. Devil's final destruction will be carried out when the Lord will cast him in the lake of fire and brimstone (Rev. 20:10).

1 Corinthians 7:15 "**But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.**"

In the Greek text we read that a brother or sister: **ou dedoulotai en tois toioutois (οὐ δεδούλωται ἐν τοῖς τοιούτοις)**.

"Dedoulotai" pfip of the verb **douloo (δουλώω)**.

"Douloo": to enslave from **doulos (δοῦλος)**: slave, derived from **deo (δέω)**: to bind. In the passive voice: means to be enslaved.

"en": in.

"tois": Dative,pl, m.,or n., of the definite article.

"toioutois" :Dative, pl., m., or n. of the demonstrative pronoun.

From the above we read: "**But if the unbelieving depart, let him depart. A brother or a sister is not enslaved in such things(carnal wishes): But God hath called us in peace.**". It does not mean that he or she is free to get married again, but that the brother or sister is not enslaved in carnal wishes and have self control.

In verse 39 of the same chapter we read that "**the wife is bound by the law as long as her husband liveth**".

Also in verse 16 we read: "**For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?**"

From all the above we clearly understand that the believing husband or wife are not under the enslavement of carnal wishes and will remain unmarried, waiting for the return of the departed wife or husband.

1 Corinthians 8:8 **"But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."**.

In the Greek text we read: "But meat commendeth us not to God: for neither, if we eat not, **husteroumetha** (**ὕστερούμεθα**); neither if we eat, we **perisseuoumen** (**περισσεύομεν**)".

"*Husteroumetha*": 1st person, pl, present, of the verb **Husteroumai** (**ὕστεροῦμαι**): To be in want, to fall short, to come behind, to be destitute, to suffer need. It is the passive of the verb **Hustereo** (**ὕστερέω**): to be later, to be inferior, to lack.

The prodigal son in the far country **"Began to be in want (**hustereisthai** - **ὕστερεῖσθαι**: pinf of the verb *husteroumai*, representing linear action)"**. (Lk. 15:14).

Also in Rom. 3:23 we read: **"for all have sinned, and come short (**husterountai** - **ὕστεροῦνται** : pin of the same verb) of the glory of God"**.

Apostle Paul in 2 Cor. 11:5 writes: **"For I suppose I was not a whit behind (**husterecenai** - **ὕστερῆκεναι** : pfin of *husteroumai*) the very chiefest apostles"**.

Also in Heb. 11:37: **"..they wandered about in sheepskins and goatskins; being destitute (**husteroumenoi** - **ὕστεροῦμενοι**: ppt of *husteroumai*, expressing continuous action), afflicted, tormented;."**

See also: Mt. 19:20, Mk. 10:21, Lk. 22:35, Jn. 2:3, 1Cor. 1:7, 12:24, 2 Cor. 12:11, Heb. 4:1, 12:15.

The same combination of "*husteroumai*" and "*perisseuo*" as in 1 Corinthians 8:8 we find in the epistle to Philippians 4:12 **"I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound (**perisseuein** - (**περισσεύειν**) : pinf of *perisseuo*) and to suffer need (**hustereisthai**: pinf of *husteroumai*)"**.

From the verb "**husteroumai**" the noun **husterema** (**ὕστερημα**) is derived: shortcoming, deficiency, need.

In Lk. 21:4 we read of the poor widow: **"..but she of her penury (**husterematos** - **ὕστερήματος**) hath cast in all the living that she had."** See also in: 1 Cor. 16:17, 2 Cor. 8:13,14, 9:12, 11:9, Phil. 2:30.

Also to be found in a spiritual sense in Col. 1:24 and 1Thess. 3:10 where we read: **"night and day praying exceedingly that we might see your face, and might perfect that which is lacking (*husteremata*) in your faith."**

Perisseuo (**περισσεύω**): To be over and above (in number in quantity or quality).

In Mt. 5:20 the Lord Jesus tells His disciples: **"..except your righteousness shall exceed (**perisseuse** - **περισσεύσῃ** : ft of *perisseuo*) the righteousness of the scribes and Pharisees.."**

Of persons: to abound in. In Lk. 15:17 we read **" How many hired servants of my father's have bread enough and to spare(**perisseuousin** - **περισσεύουσιν**), and I perish with hunger!"**.

Also in Acts 16:5 we read: **"And so were the churches established in the faith, and increased (**eperisseuon** - **ἐπερίσσευον** : ipf of *perisseuo*, expressing continuous or linear action in the**

past time) **in number daily.**"

To become better, to abound more and more in Christian graces: In 1 Thess.4:1 we read: "**Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more (*perisseuetai*).**".

In the passive voice, **perisseuomai (περισεύομαι)**: to be made to abound. In Mt. 13:12 we read: "**For whosoever hath, to him shall be given, and he shall have more abundance (*perisseuthesetai* - περισευθήσεται)**." Also in Mt. 25:29.

From the verb "*perisseuo*" the noun "**perisseuma (περίσσευμα)**" is derived: a surplus,

In Mt.12:34 we read: "**..for out of the abundance (*perisseumatos* - περισεύματος) of the heart the mouth speaketh.**" Also to be found in Lk. 6:45, and 2 Cor. 8:14.

"*Perisseuma*" also means: that which is left over. In Mk. 8:8 we read: "**So they did eat, and were filled: and they took up of the broken meat that was left (*perisseumata*) seven baskets.**".

So from all the above we can read the verse in 1 Cor. 8:8: "**But meat commendeth us not to God: for neither, if we eat not, we fall short; neither, if we eat, we are abounding.**"

1 Corinthians 9:5. "**Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?"**.

In the Greek text there is not a comma after the word "sister". What we read in the original text is: "Have we not power (**exousia** - ἐξουσία : authority) to lead about "*adelphe gunaika*" as well as..?".

Adelphe (ἀδελφή): Sister, either natural or spiritual as a born again Christian.

So in Jn. 11:1 we read: "**Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha**". (sister by flesh).

And in Rom. 16:1: "**I commend unto you Phoebe our sister,..**" (spiritual sister).

Gunaika (γυναῖκα) or **gune (γυνή)**: a woman, and when there is contextual justification: wife.

In Mt.1:20, the angel of the Lord said to Joseph: "**Joseph, thou son of David, fear not to take unto thee Mary thy wife(*gunaika*)**".

In Mt. 5:28 The Lord says "**but I say unto you, That whosoever looketh on a woman (*gunaika*) to lust after her hath committed adultery with her already in his heart**".

The apostle Paul says that he and Barnabas, like the rest of the apostles, have the authority to take along with them, if they were married, their wife, who of course would be a believing sister in Christ. Here again it is stressed, by taking the comma away, that an apostle if married must be married to a faithful woman, sister in Christ..

According to the above we read: "**Have we not authority to lead about a believing wife, as well as other apostles, and as the brethren of the Lord, and Cephas?"**.

1 Corinthians 11:5 "**But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven**".

In the Greek text we read: "But every woman that prayeth or prophesieth **akatakalypto te kephale** (ἈΚΑΤΑΚΑΛΥΠΤΩ Τῇ ΚΕΦΑΛῇ) dishonoreth her head: for that is even all one as if she were shaven"

"*A-kata-kaluptos*": A compound word from:

"*a*": as a negative particle.

"*kata*": prep. denoting down in place or time.

"**kalupto**" (καλύπτω): to cover. From this the noun "**kalumma**" (κάλυμμα): a covering, a veil is derived.

"*Akatakaluptos*": not wholly covered.

"*te*": definite article, f., dat., sg.

"*Kephale*": head

So "*akatakalypto te kephale*" means: having the head not wholly covered.

Likewise in 11:13 we read: "**Judge in yourselves: is it comely that a woman pray unto God uncovered?**" (*akatakalupton*).

In 11:15 we read: "**But if a woman have long hair, it is a glory to her: for her hair is given her for a covering**".

Instead of "covering", in the Greek text the word "perivolaion" is used.

Perivolaion (περιβόλαιον): a noun derived from the verb **perivallo** (περιβάλλω)

"*Perivallo*" is a compound verb from the preposition **peri** (περί): around and the verb **vallo** (βάλλω): to throw, to place. So "*perivallo*" means to throw or place all around and not to place over in order to cover. The noun "*perivolaion*" and the verb "*perivallo*" are different from the noun "covering" and the verb "cover".

They show that something is thrown around not in order to cover and hide but as an expression of tender mercy (Mt. 25:36,38) or grace and glory (Mt. 6:29, Rev.7:9, 10:1, 12:1, 19:8,13.) and the best translational approximation, for 1Cor.11:5 might be: "honorable surrounding"

So according to the above the long hair, as a natural propensity from God, is glory to the women and is given to them not as a substitute for covering but as a further expression of God's will for her to have her head covered, when praying or prophesying.

1 Corinthians 11:10 "**For this cause ought the woman to have power on her head because of the angels**"

In the Greek text instead of power the word **exousia** (ἐξουσία) is used, meaning authority.

In some ancient versions (Versio Hieronymi and versio Protobohairica) we read: "**For this cause ought the woman to have **Kalumma** (κάλυμμα - covering) on her head because of the angels**".

This means that angels are present during prayer and the women must be in godly position and apparel, having their head covered.

1 Corinthians 13:1 "**Though I speak with the tongues of men and of angels, and have not charity, I**

am become as sounding brass, or a tinkling cymbal."

In the whole chapter the word "love" should be substituted for the word "*charity*".

Charity is a kind and sympathetic attitude, which you show towards other people by being tolerant, helpful or generous to them.

(Collins dict.).

Agape (ἀγάπη) being translated as love, is the first constituent of the fruit of the Holy Spirit, and its characteristics are described in the above mentioned chapter.

1 Corinthians 14:14,15 **"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."**

What has been translated as "understanding" is the word: **nous (νοῦς)**: mind.

"*Nous*" (mind) is the organ of mental perception and apprehension. The organ of conscious life, the understanding of word concept, reason, intellect. It is derived from the verb: **noeo (νοέω)**: to perceive with the mind, as distinct from perception by feeling, to apprehend.

It is a key word in the Greek language from which many other derivative words stem.

1 Corinthians 14:33,34 **"For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches:"**

In the Greek text, in verse 33, there is a full stop right after the word "peace". Followingly the next sentence starts with a capital.

There is a comma, right after the word saints, and the sentence continues with a small letter.

So we read: **"For God is not the author of confusion, but of peace. As in all the** (tais: dat., pl. of the definite article) **churches of the saints, let your women keep silence in the (tais - ταῖς) churches."**

1 Corinthians 15:29 **"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"**

In the Greek text the prep. **huper (ὑπέρ)** is used with genitive. So we read: "Else what shall they do which are baptized *huper tonnekron* if the dead rise not at all? why are they baptized *huper auton*?"

Nekron (νεκρῶν): Dead, pl., gen.

Auton (αὐτῶν): Demonstrative pronoun, third pers., plural number.

According to Liddel and Scott (page 1857) *huper* with genitive is translated as: "on behalf of, for, instead of, in the name of".

Also in 2 Corinthians 5:14,15 we read: **"For the love of Christ constraineth us; because we thus judge, that if one died for all(huper panton - ὑπέρ πάντων), then were all dead: and that he died for all (huper panton), that they which live should not henceforth live unto themselves, but unto Him which died for them (huper auton - ὑπέρ αὐτῶν), and rose again".**

So according to the above we read the verse in 1Cor. 15:29: **"Else what shall they do which are baptized in the name of the dead, if the dead rise not at all? why are they then baptized in the name of the dead?"**

If there is no resurrection it is useless one to be baptized in the name of the dead, since he is only added to them.

"But now is Christ risen from the dead, and become the firstfruits of them that slept". 1Cor. 15:20.