



# COMMENTARIES ON '1 CORINTHIANS'

ST. JOHN CHRYSOSTOM

## Chapter 15

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand; by which also ye are saved: in what words I preached it unto you. (1 Corinthians 15:1, 2)

Having finished the discourse of spiritual gifts, he passes to that which is of all most necessary, the subject of the resurrection. For in this too they were greatly unsound. And as in men's bodies, when the fever lays actual hold of their solid parts, I mean the nerves and the veins and the primary elements, the mischief becomes incurable unless it receive much attention; just so at that time also it was like to happen. Since to the very elements of godliness the mischief was proceeding. Wherefore also Paul uses great earnestness. For not of morals was his discourse henceforth nor about one man's being a fornicator, another covetous, and another having his head covered; but about the very sum of all good things. For touching the resurrection itself they were at variance. Because this being all our hope, against this point did the devil make a vehement stand, and at one time he was wholly subverting it, at another his word was that it was "past already;" which also Paul writing to Timothy called a gangrene, I mean, this wicked doctrine, and those that brought it in he branded, saying, "Of whom is Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." (2 Tim. ii. 17, 18.) At one time then they said thus, but at another that the body rises not again but the purification of the soul is the resurrection.

But these things that wicked demon persuaded them to say, not wishing to overturn the resurrection only, but also to show that all the things done for our sakes are a fable. For if they were persuaded that there is no resurrection of bodies, he would have gradually persuaded them that neither was Christ raised. And thereupon he would introduce also this in due course, that He had not come nor had done what He did. For such is the craft of the devil. Wherefore also Paul calls it "cunning craftiness," because he doth not straightway signify what he intends to effect, for fear of being detected, but dressing himself up in a mask of one kind, he fabricates arts of another kind: and like a crafty enemy attacking a city with walls, he secretly undermines it from below: so as thereby to be hardly guarded against and to succeed in his endeavors. Therefore such snares on his part being continually detected, and these his crafty ambushes hunted out by this admirable and mighty man, he said, "For we are not ignorant of his devices." (2 Cor. ii. 11.) So also here he unfolds his whole guile and points out all his stratagems, and whatsoever he would fain effect, Paul puts before us, with much exactness going over all. Yea, and therefore he put this head after the rest, both because it was extremely necessary and because it involves the whole of our condition.

And observe his consideration: how first having secured his own, he then proceeds even beyond in his discourse, and them that are without he doth abundantly reduce to silence. Now he secures his own, not by reasonings, but by things which had already happened and which themselves had received and believed to have taken place: a thing which was most of all apt to shame them, and capable of laying hold on them. Since if they were unwilling to believe after this, it was no longer Paul but themselves they would disbelieve: which thing was a censure on those who had once for all received it and changed their minds. For this cause then he begins also from hence, implying that he needs no other witnesses to prove his speaking truth, but those very persons who were deceived.

But that what I say may become clearer, we must needs in what follows attend to the very words. What then are these? "I make known unto you, brethren," saith he, "the gospel which I preached unto you." Seest thou with what modesty he commences? Seest thou how from the beginning he points out that he is bringing in no new nor strange thing? For he who "maketh known" that which was already known but afterwards had fallen into oblivion, "maketh known" by recalling it into memory.

And when he called them "brethren," even from hence he laid the foundation of no mean part of the proof of his assertions. For by no other cause became we "brethren," but by the dispensation of Christ according to the flesh. And this is just the reason why he thus called them, at the same time soothing and courting them, and likewise reminding them of their innumerable blessings.

And what comes next again is demonstrative of the same. What then is this? "The gospel." For the sum of the gospels hath its original hence, from God having become man and having been crucified and having risen again. This gospel also Gabriel preached to the Virgin, this also the prophets to the world, this also the apostles all of them.

"Which I preached unto you, which also ye received, wherein also ye stand. By which also ye are saved, in what word I preached unto you; if ye hold it fast, except ye believed in vain."

Seest thou how he calls themselves to be witnesses of the things spoken? And he saith not, "which ye heard," but, "which ye received," demanding it of them as a kind of deposit, and showing that not in word only, but also by deeds and signs and wonders they received it, and that they should hold it safe.

Next, because he was speaking of the things long past, he referred also to the present time, saying, "wherein also ye stand," taking the vantage ground of them that disavowal might be out of their power, though they wished it never so much. And this is why at the beginning he said not, "I teach you," but, 'I make known unto you' what hath already been made manifest."

And how saith he that they who were so tossed with waves "stand?" He feigns ignorance to profit them; which also he doth in the case of the Galatians, but not in like manner. For inasmuch as he could not in that case affect ignorance, he frames his address in another way, saying, "I have confidence toward you in the Lord, that ye will be none otherwise minded." (Gal. v. 10.) He said not, "that ye were none otherwise minded," because their fault was acknowledged and evident, but he answers for the future; and yet this too was uncertain; but it was to draw them to him more effectually. Here however he doth feign ignorance, saying, "wherein also ye stand."

Then comes the advantage; “by which also ye are saved, in what words I preached it unto you.” “So then, this present exposition is for doctrine clearness and interpretation. For the doctrine itself ye need not,” saith he, “to learn, but to be reminded of it and corrected.” And these things he saith, leaving them no room to plunge into recklessness once for all.

But what is, “in what word I preached it unto you?” After what manner did I say,” saith he, “that the resurrection takes place? For that there is a resurrection I would not say that ye doubt: but ye seek perhaps to obtain a clearer knowledge of that saying. This then will I provide for you: for indeed I am well assured that ye hold the doctrine.” Next, because he was directly affirming, “wherein also ye stand;” that he might not thereby make them more remiss, he alarms them again, saying, “If ye hold it fast, except ye believed in vain;” intimating that the stroke is on the chief head, and the contest for no common things but in behalf of the whole of the faith. And for the present he saith it with reserve, but as he goes on and waxes warm, he throws off the veil and proceeds to cry out, and say, “But if Christ hath not been raised then is our preaching vain, your faith also is vain: ye are yet in your sins:” but in the beginning not so: for thus it was expedient to proceed, gently and by degrees.

Ver. 3. “For I delivered unto you first of all that which I also received.”

Neither here doth he say, “I said unto you,” nor, “I taught you,” but uses the same expression again, saying, “I delivered unto you that which also I received:” nor again here doth he say, “I was taught,” but, “I received:” establishing these two things; first, that one ought to introduce nothing from one’s self; next, that by demonstration from his deeds they were fully persuaded, not by bare words: and by degrees while he is rendering his argument credible, he refers the whole to Christ, and signifies that nothing was of man in these doctrines.

But what is this, “For I delivered unto you first of all?” for that is his word. “In the beginning, not now.” And thus saying he brings the time for a witness, and that it were the greatest disgrace for those who had so long time been persuaded now to change their minds: and not this only, but also that the doctrine is necessary. Wherefore also it was “delivered” among “the first,” and from the beginning straightway. And what didst thou so deliver? tell me. But this he doth not say straightway, but first, “I received.” And what didst thou receive? “That Christ died for our sins.” He said not immediately that there is a resurrection of our bodies, yet this very thing in truth he doth establish, but afar off and by other topics saying that “Christ died,” and laying before a kind of strong base and irrefragable foundation of the doctrine concerning the resurrection. For neither did he simply say that “Christ died;” although even this were sufficient to declare the resurrection, but with an addition, “Christ died for our sins.”

But first it is worth while to hear what those who are infected with the Manichæan doctrines say here, who are both enemies to the truth and war against their own salvation. What then do these allege? By death here, they say, Paul means nothing else than our being in sin; and by resurrection, our being delivered from our sins. Seest thou how nothing is weaker than error? And how it is taken by its own wings, and needs not the warfare from without, but by itself it is pierced through? Consider, for instance, these men, how they too have pierced themselves through by their own statements. Since if this be death, and Christ did not take a body, as ye suppose, and yet died, He was in sin according to you. For I indeed say that He took unto Himself a body and His death, I say, was that of the flesh; but

thou denying this, wilt be compelled to affirm the other. But if He was in sin, how saith He, “Which of you convinceth Me of sin?” and “The prince of this world cometh, and hath nothing in me?” (John viii. 46; xiv. 30.) and again, “Thus it becometh Us to fulfill all righteousness?” (Matt. iii. 15.) Nay, how did He at all die for sinners, if Himself were in sin? For he who dies for sinners ought himself to be without sin. Since if he himself also sin, how shall he die for other sinners? But if for others’ sins He died, He died being without sin: and if being without sin He died, He died—not the death of sin; for how could He being without sin?—but the death of the body. Wherefore also Paul did not simply say, “He died,” but added, “for our sins:” both forcing these heretics against their will to the confession of His bodily death, and signifying also by this that before death He was without sin: for he that dies for others’ sins, it followeth must himself be without sin.

Neither was he content with this, but added, “according to the Scriptures:” hereby both again making his argument credible, and intimating what kind of death he was speaking of: since it is the death of the body which the Scriptures everywhere proclaim. For, “they pierced My hands and My feet,” (Ps. xxi. 18.) saith He, and, “they shall look on Him Whom they pierced.” (John xix. 37, Zech. xii. 10.) And many other instances, too not to name all one by one, partly in words and partly in types, one may see in them stored up, setting forth His slaughter in the flesh and that He was slain for our sins. For, “for the sins of my people,” saith one, “is He come to death:” and, “the Lord delivered Him up for our sins:” and, “He was wounded for our transgressions.” (Is. liii.) But if thou dost not endure the Old Testament, hear John crying out and declaring both, as well His slaughter in the body as the cause of it: thus, “Behold,” saith he, “the Lamb of God, Who taketh away the sin of the world:” (John i. 29.) and Paul saying, “For Him Who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in Him:” (2 Cor. v. 21.) and again, “Christ redeemed us from the curse of the law, having become a curse for us:” (Gal. iii. 13.) and again, “having put off from himself principalities and powers, He made a show of them openly, triumphing over them;” (Col. ii. 15.) and ten thousand other sayings to show what happened at His death in the body, and because of our sins. Yea, and Christ Himself saith, “for your sakes I sanctify Myself” and, “now the prince of this world hath been condemned;” showing that having no sin he was slain.

Ver. 4. “And that he was buried.”

And this also confirms the former topics, for that which is buried is doubtless a body. And here he no longer adds, “according to the Scriptures.” He had wherewithal, nevertheless he adds it not. For what cause? Either because the burial was evident unto all, both then and now, or because the expression, “according to the Scriptures,” is set down of both in common. Wherefore then doth he add, “according to the Scriptures,” in this place, “and that He rose on the third day according to the Scriptures,” and is not content with the former clause, so spoken in common? Because this also was to most men obscure: wherefore here again he brings in “the Scriptures” by inspiration, having so conceived this thought so wise and divine.

How is it then that he doth the same in regard of His death? Because in that case too, although the cross was evident unto all and in the sight of all He was stretched upon it; yet the cause was no longer equally so. The fact indeed of his death all knew, but that He suffered this for the sins of the world was no longer equally known to the multitude. Wherefore he brings in the testimony from the Scriptures.

This however hath been sufficiently proved by what we have said. But where have the Scriptures said that He was buried, and on the third day shall rise again? By the type of Jonah which also Himself alleges, saying, "As Jonah was three days and three nights in the whale's belly, so shall also the Son of Man be three days and three nights in the heart of the earth." (Matt. xii. 40.) By the bush in the desert. For even as that burned, yet was not consumed, (Exod. iii. 2.) so also that body died indeed, but was not holden of death continually. And the dragon also in Daniel shadows out this. For as the dragon having taken the food which the prophet gave, burst asunder in the midst; even so Hades having swallowed down that Body, was rent asunder, the Body of itself cutting asunder its womb and rising again.

Now if thou desirest to hear also in words those things which thou hast seen in types, listen to Isaiah, saying, "His life is taken from the earth," (Is. liii. 8, 10, 11.) and, "it pleaseth the Lord to cleanse Him from His wound...to show unto Him light:" and David before him, "Thou wilt not leave My soul to Hades, nor wilt Thou suffer Thy Holy One to see corruption." (Ps. xvi. 10.)

Therefore Paul also sends thee on to the Scriptures, that thou mayest learn that not without cause nor at random were these things done. For how could they, when so many prophets are describing and proclaiming them beforehand? And no where doth the Scripture mean the death of sin, when it makes mention of our Lord's death, but that of the body, and a burial and resurrection of the same kind.

Ver. 5. "And that He appeared to Cephas:" he names immediately the most credible of all. "Then to the twelve."

Ver. 6. "Then he appeared to above five hundred brethren at once; of whom the greater part remain until now, but some are fallen asleep."

Ver. 7. "Then he appeared to James; then to all the Apostles."

Ver. 8. "And last of all, as unto one born out of due time, he appeared to me also."

Thus, since he had mentioned the proof from the Scriptures, he adds also that by the events, producing as witnesses of the resurrection, after the prophets, the apostles and other faithful men. Whereas if he meant that other resurrection, the deliverance from sin, it were idle for him to say, He appeared to such and such an one; for this is the argument of one who is establishing the resurrection of the body, not of one obscurely teaching deliverance from sins. Wherefore neither said he once for all, "He appeared," although it were sufficient for him to do so, setting down the expression in common: but now both twice and thrice, and almost in each several case of them that had seen Him he employs it. For "He appeared," saith he, "to Cephas, He appeared to above five hundred brethren, He appeared to me also." Yet surely the Gospel saith the contrary, that He was seen of Mary first. (Mark xvi. 9.) But among men He was seen of him first who did most of all long to see Him.

But of what twelve apostles doth he here speak? For after He was received up, Matthias was taken into the number, not after the resurrection immediately. But it is likely that He appeared even after He was received up. At any rate, this our apostle himself after His ascension was both called, and saw Him. Therefore neither doth he set down the time, but simply and without defining recounts the appearance. For indeed it is probable that many took place; wherefore also John said, "This third time He was manifested." (John xxi. 14.)

“Then He appeared to above five hundred brethren.” Some say that “above,” is above from heaven; that is, “not walking upon earth, but above and overhead He appeared to them:” adding, that it was Paul’s purpose to confirm, not the resurrection only, but also the ascension. Others say that the expression, “above five hundred,” means, “more than five hundred.”

“Of whom the greater part remain until now.” Thus, “though I relate events of old,” saith he, “yet have I living witnesses.” “But some are fallen asleep.” He said not, “are dead,” but, “are fallen asleep,” by this expression also again confirming the resurrection. “After that, He was seen of James.” I suppose, His brother. For the Lord is said to have Himself ordained him and made him Bishop in Jerusalem first. “Then to all the apostles.” For there were also other apostles, as the seventy.

“And last of all he appeared unto me also, as unto one born out of due time.” This is rather an expression of modesty than any thing else. For not because he was the least, therefore did he appear to him after the rest. Since even if He did call him last, yet he appeared more illustrious than many which were before him, yea rather than all. And the five hundred brethren too were not surely better than James, because He appeared to them before him.

Why did He not appear to all at the same time? That He might first sow the seeds of faith. For he that saw Him first and was exactly and fully assured, told it unto the residue: then their report coming first placed the hearer in expectation of this great wonder, and made way before for the faith of sight. Therefore neither did He appear to all together, nor in the beginning to many, but to one alone first, and him the leader of the whole company and the most faithful: since indeed there was great need of a most faithful soul to be first to receive this sight. For those who saw him after others had seen him, and heard it from them, had in their testimony what contributed in no small degree to their own faith and tended to prepare their mind beforehand; but he who was first counted worthy to see Him, had need, as I have said, of great faith, not to be confounded by a sight so contrary to expectation. Therefore he appears to Peter first. For he that first confessed Him to be Christ was justly also counted worthy first to behold His resurrection. And not on this account alone doth He appear to him first, but also because he had denied Him, more abundantly to comfort him and to signify that he is not despaired of, before the rest He vouchsafed him even this sight and to him first entrusted His sheep. Therefore also He appeared to the women first. Because this sex was made inferior, therefore both in His birth and in His resurrection this first tastes of His grace.

But after Peter, He appears also to each at intervals, and at one time to fewer, at another to more, hereby making them witnesses and teachers of each other, and rendering His apostles trustworthy in all that they said.

“And last of all, as unto one born out of due time, he appeared to me also.” What mean here his expressions of humility, or wherein are they seasonable? For if he wishes to show himself worthy of credit and to enrol himself among the witnesses of the resurrection, he is doing the contrary of what he wishes: since it were meet that he exalt himself and show that he was great, which in many places he doth, the occasion calling for it. Well, the very reason why he here also speaks modestly is his being about to do this. Not straightway, however, but with his own peculiar good sense: in that having first spoken modestly and heaped up against himself many charges, he then magnifies the things concerning himself. What may the reason be? That, when he comes to utter that great and lofty expression

concerning himself, "I labored more abundantly than all," his discourse may be rendered more acceptable, both hereby, and by its being spoken as a consequence of what went before and not as a leading topic. Therefore also writing to Timothy, and intending to say great things concerning himself, he first sets down his charges against himself. For so all persons, when speaking in high terms of others, speak out freely and with boldness: but he that is compelled to praise himself, and especially when he also calls himself to witness, is disconcerted and blushes. Therefore also this blessed man first declares his own misery, and then utters that lofty expression. This then he doth, partly to abate the offensiveness of speaking about himself, and partly that he might hereby recommend to their belief what he had to say afterwards. For he that truly states what things are discreditable to him and conceals none of them, such as that he persecuted the Church, that he laid waste the faith, doth hereby cause the things that are honorable to him also to be above suspicion.

And consider the exceeding greatness of his humility. For having said, "and last of all He appeared to me also," he was not content with this: "For many that are last shall be first," saith He, "and the first last." (Matt. xx. 16.) Therefore he added, "as unto one born out of due time." Neither did he stop here, but adds also his own judgment and with a reason, saying,

Ver. 9. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God."

And he said not, of the twelve alone, but also of all the other apostles. And all these things he spake, both as one speaking modestly and because he was really so disposed as I said, making arrangements also beforehand for what was intended to be spoken and rendering it more acceptable. For had he come forward and said, "Ye ought to believe me that Christ rose from the dead; for I saw Him and of all I am the most worthy of credit, inasmuch as I have labored more," the expression might have offended the hearers: but now by first dwelling on the humiliating topics and those which involve accusation, he both took off what might be grating in such a narrative, and prepared the way for their belief in his testimony.

On this account therefore neither doth he simply, as I said, declare himself to be the last and unworthy of the appellation of an apostle, but also states the reason, saying, "because I persecuted the Church." And yet all those things were forgiven, but nevertheless he himself never forgot them, desiring to signify the greatness of God's favor: wherefore also he goes on to say,

Ver. 10. "But by the grace of God I am what I am."

Seest thou again another excess of humility? in that the defects he imputes to himself, but of the good deeds nothing; rather he refers all to God. Next, lest he might hereby render his hearer supine, he saith, "And His grace which was bestowed upon me was not found vain." And this again with reserve: in that he said not, "I have displayed a diligence worthy of His grace," but, "it was not found vain."

"But I labored more abundantly than they all." He said not, "I was honored," but, "I labored;" and when he had perils and deaths to speak of, by the name of labor he again abates his expression.

Then again practicing his wonted humility, this also he speedily passes by and refers the whole to God, saying, "Yet not I, but the grace of God which was with me." What can be more admirable than such a soul? who having in so many ways depressed himself and uttered but one lofty word, not even this doth

he call his own; on every side finding ways, both from the former things and from them that follow after, to contract this lofty expression, and that because it was of necessity that he came to it.

But consider how he abounds in the expressions of humility. For so, “to me last of all He appeared,” saith he. Wherefore neither doth he with himself mention any other, and saith, “as of one born out of due time,” and that himself is “the least of the apostles,” and not even worthy of this appellation. And he was not content even with these, but that he might not seem in mere words to be humble-minded, he states both reasons and proofs: of his being “one born out of due time,” his seeing Jesus last; and of his being unworthy even of the name of an apostle, “his persecuting the Church.” For he that is simply humble-minded doeth not this: but he that also sets down the reasons utters all from a contrite mind. Wherefore also he elsewhere makes mention of these same things, saying, “And I thank him that enabled me; even Christ Jesus our Lord, for that He counted me faithful, appointing me to his service, though I was before a blasphemer, and a persecutor, and injurious.” (1 Tim. i. 12, 13.)

But wherefore did he utter at all that same lofty expression, “I labored more abundantly than they?” He saw that the occasion compelled him. For had he not said this, had he only depreciated himself, how could he with boldness call himself to witness, and number himself with the rest, and say,

Ver. 11. “Whether then it be I or they, so we preach.”

For the witness ought to be trustworthy, and a great man. But how he “labored more abundantly than they,” he indicated above, saying, “Have we no right to eat and to drink, as also the other Apostles?” And again, “to them that are without law as without law.” Thus, both where exactness was to be displayed, he overshot all: and where there was need to condescend, he displayed again the same great superiority.

But some cite his being sent to the Gentiles and his overrunning the larger part of the world. Whence it is evident that he enjoyed more grace. For if he labored more, the grace was also more: but he enjoyed more grace, because he displayed also more diligence. Seest thou how by those particulars whereby he contends and strives to throw into shade the things concerning himself, he is shown to be first of all?

And these things when we hear, let us also make open show of our defects, but of our excellencies let us say nothing. Or if the opportunity force it upon us, let us speak of them with reserve and impute the whole to God’s grace: which accordingly the Apostle also doth, ever and anon putting a bad mark upon his former life, but his after-state imputing to grace, that he might signify the mercy of God from every circumstance: from His having saved him such as he was and when saved making him again such as he is. Let none accordingly of those who are in sin despair, let none of those in virtue be confident, but let the one be exceeding fearful and the other forward. For neither shall any slothful man be able to abide in virtue, nor one that is diligent be weak to escape from evil. And of both these the blessed David is an example, who after he slumbered a little, had a great downfall: and when he was pricked in his heart, again hastened up to his former height. Since in fact both are alike evils, both despair and slothfulness; the one quickly casting a man down from the very arch of the heavens; the other not suffering the fallen to rise again. Wherefore with respect to the one, Paul said, “Let him that thinketh he standeth take heed lest he fall:” (1 Cor. x. 12.) but unto the other, “To-day if ye will hear His voice, harden not your hearts: (Heb. iv. 7.) and again, “Lift up the hands that hang down and the palsied knees.” (Heb. xii. 12.) And him



too that had committed fornication but repented, he therefore quickly refreshes, "that such an one might not be swallowed up with his overmuch sorrow?" (2 Cor. ii. 7.)

Why then in regard of other griefs art thou cast down, O man? Since if for sins, where only grief is beneficial, excess works much mischief, much more for all other things. For wherefore grievest thou? That thou hast lost money? Nay, think of those that are not even filled with bread, and thou shalt very speedily obtain consolation. And in each of the things that are grievous to thee mourn not the things that have happened, but for the disasters that have not happened give thanks. Hadst thou money and didst thou lose it? Weep not for the loss, but give thanks for the time when thou didst enjoy it. Say like Job, "Have we received good at the hand of the Lord, and shall we not receive evil?" (Job ii. 10.) And together with that use this argument also; that even if thou didst lose thy money, yet thy body thou hast still sound and hast not with thy poverty to grieve that it also is maimed. But hath thy body too endured some outrage? Yet is not this the bottom of human calamities, but in the middle of the cask thou art as yet carried along. For many along with poverty and maiming, both wrestle with a demon and wander in deserts: others again endure other things more grievous than these. For may it never be our lot to suffer all that it is possible for one to bear.

These things then ever considering, bear in mind them that suffer worse, and be vexed at none of those things: but when thou sinnest, only then sigh, then weep; I forbid thee not, nay I enjoin thee rather; though even then with moderation, remembering that there is returning, there is reconciliation. But seest thou others in luxury and thyself in poverty: and another in goodly robes, and in preeminence? Look not however on these things alone, but also on the miseries that arise out of these. And in thy poverty too, consider not the beggary alone, but the pleasure also thence arising do thou take into account. For wealth hath indeed a cheerful mask, but its inward parts are full of gloom; and poverty the reverse. And shouldst thou unfold each man's conscience, in the soul of the poor thou wilt see great security and freedom: but in that of the rich, confusions, disorders, tempests. And if thou grievest, seeing him rich, he too is vexed much more than thou when he beholds one richer than himself. And as thou fearest him, even so doth he another, and he hath no advantage over thee in this. But thou art vexed to see him in office, because thou art in a private station and one of the governed. Recollect however the day of his ceasing to hold office. And even before that day the tumults, the perils, the fatigues, the flatteries, the sleepless nights, and all the miseries.

And these things we say to those who have no mind for high morality: since if thou knowest this, there are other and greater things whereby we may comfort thee: but for the present we must use the coarser topics to argue with thee. When therefore thou seest one that is rich, think of him that is richer than he, and thou wilt see him in the same condition with thyself. And after him look also on him that is poorer than thyself, consider how many have gone to bed hungry, and have lost their patrimony, and live in a dungeon, and pray for death every day. For neither doth poverty breed sadness, nor wealth pleasure, but both the one and the other our own thoughts are wont to produce in us. And consider, beginning from beneath: the scavenger grieves and is vexed that he cannot be rid of this his business so wretched and esteemed so disgraceful: but if thou rid him of this, and cause him, with security, to have plenty of the necessaries of life, he will grieve again that he hath not more than he wants: and if thou grant him more, he will wish to double them again, and will therefore vex himself no less than before: and if thou grant him twofold or threefold, he will be out of heart again because he hath no part in the state: and if you provide him with this also, he will count himself wretched because he is not one of the

highest officers of state. And when he hath obtained this honor, he will mourn that he is not a ruler; and when he shall be ruler, that it is not of a whole nation; and when of a whole nation, that it is not of many nations; and when of many nations, that it is not of all. When he becomes a deputy, he will vex himself again that he is not a king; and if a king, that he is not so alone; and if alone, that he is not also of barbarous nations; and if of barbarous nations, that he is not of the whole world even: and if of the whole world, why not likewise of another world? And so his course of thought going on without end does not suffer him ever to be pleased. Seest thou, how even if from being mean and poor thou shouldst make a man a king, thou dost not remove his dejection, without first correcting his turn of thought, enamored as it is of having more?

Come, let me show thee the contrary too, that even if from a higher station thou shouldst bring down to a lower one him that hath consideration, thou wilt not cast him into dejection and grief. And if thou wilt, let us descend the same ladder, and do thou bring down the satrap from his throne and in supposition deprive him of that dignity. I say that he will not on this account vex himself, if he choose to bear in mind the things of which I have spoken. For he will not reckon up the things of which he hath been deprived, but what he hath still, the glory arising from his office. But if thou take away this also, he will reckon up them who are in private stations and have never ascended to such sway, and for consolation his riches will suffice him. And if thou also cast him out again from this, he will look to them that have a moderate estate. And if thou shouldst take away even moderate wealth, and shouldst allow him to partake only of necessary food, he may think upon them that have not even this, but wrestle with incessant hunger and live in prison. And even if thou shouldst bring him into that prison-house, when he reflects on them that lie under incurable diseases and irremediable pains, he will see himself to be in much better circumstances. And as the scavenger before mentioned not even on being made a king will reap any cheerfulness, so neither will this man ever vex himself if he become a prisoner. It is not then wealth that is the foundation of pleasure, nor poverty of sadness, but our own judgment, and the fact, that the eyes of our mind are not pure, nor are fixed anywhere and abide, but without limit flutter abroad. And as healthy bodies, if they be nourished with bread alone, are in good and vigorous condition: but those that are sickly, even if they enjoy a plentiful and varied diet, become so much the weaker; so also it is wont to happen in regard of the soul. The mean spirited, not even in a diadem and unspeakable honors can be happy: but the denying, even in bonds and fetters and poverty, will enjoy a pure pleasure.

These things then bearing in mind, let us ever look to them that are beneath us. There is indeed, I grant, another consolation, but of a high strain in morality, and mounting above the grossness of the multitude. What is this? That wealth is naught, poverty is naught, disgrace is naught, honor is naught, but for a brief time and only in words do they differ from each other. And along with this there is another soothing topic also, greater than it; the consideration of the things to come, both evil and good, the things which are really evil and really good, and the being comforted by them. But since many, as I said, stand aloof from these doctrines, therefore were we compelled to dwell on other topics, that in course we might lead on to them the receivers of what had been said before.

Let us then, taking all these things into account, by every means frame ourselves aright, and we shall never grieve at these unexpected things. For neither if we should see men rich in a picture, should we say they were to be envied, any more than on seeing poor men there depicted we should call them wretched and pitiable: although those are surely more abiding than they whom we reckon wealthy.

Since one abides rich in the picture longer than in the nature itself of things. For the one often lasts, appearing such, even to a hundred years, but the other sometimes, not having had so much as a year to live at his ease in his possessions, hath been suddenly stripped of all. Meditating then on all these things, let us from all quarters build up cheerfulness as an outwork against our irrational sorrow, that we may both pass the present life with pleasure, and obtain the good things to come, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, power, honor, now and forever, and world without end. Amen.

Whether then it be I or they, so we preach, and so ye believed. (1 Corinthians 15:11)

Having exalted the Apostles and abased himself, then again having exalted himself above them that he might make out an equality: (for he did effect an equality, when he showed that he had advantages over them as well as they over him,) and having thereby proved himself worthy of credit; neither so doth he dismiss them, but again ranks himself with them, pointing out their concord in Christ. Nevertheless he doth it not so as that he should seem to have been tacked on to them, but as himself also to appear in the same rank. For so it was profitable for the Gospel. Wherefore also he was equally earnest, on the one hand, that he might not seem to overlook them; on the other, that he might not be on account of the honor paid to them held cheap by those that were under his authority. Therefore he also now makes himself equal again, saying,

“Whether then it be I or they, so we preach.” “From whomsoever,” saith he, “ye choose to learn, learn; there is no difference between us.” And he said not, “if ye will not believe me, believe them;” but while he makes himself worthy of credit and saith that he is of himself sufficient, he affirms the same also of them by themselves. For the difference of persons took no effect, their authority being equal. And in the Epistle to the Galatians he doth this, taking them with him, not as also standing in need of them, but saying indeed that even himself was sufficient: “For they who were of repute imparted nothing to me:” (Gal. ii. 6.) nevertheless, even so I follow after agreement with them. “For they gave unto me,” saith he, “their right hands.” (Gal. ii. 9.) For if the credit of Paul were always to depend on others and to be confirmed by testimony from others, the disciples would hence have received infinite injury. It is not therefore to exalt himself that he doeth this, but fearing for the Gospel. Wherefore also he here saith, making himself equal, “Whether it be I or they, so we preach.”

Well did he say, “we preach,” indicating his great boldness of speech. For we speak not secretly, nor in a corner, but we utter a voice clearer than a trumpet. And he said not, “we preached,” but, “even now ‘so we preach.’” “And so ye believed.” Here he said not, “ye believe,” but, “ye believed.” Because they were shaken in mind, therefore he ran back to the former times, and proceeds to add the witness from themselves.

Ver. 12. “Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead?”

Seest thou how excellently he reasons, and proves the resurrection from the fact of Christ’s being raised, having first established the former in many ways? “For both the prophets spake of it,” saith he, “and the Lord Himself showed it by His appearing, and we preach, and ye believed;” weaving thus his fourfold testimony; the witness of the prophets, the witness of the issue of events, the witness of the apostles,

the witness of the disciples; or rather a fivefold. For this very cause too itself implies the resurrection; viz. his dying for others' sins. If therefore this hath been proved, it is evident that the other also follows, viz. that the other dead likewise are raised. And this is why, as concerning an admitted fact, he challenges and questions them, saying, "Now if Christ hath been raised, how say some among you that there is no resurrection of the dead?"

Hereby also again abating the boldness of the gainsayers: in that he said not, "how say, ye," but, "how say some among you." And neither doth he bring a charge against all nor declare openly the very persons whom he accuses, in order not to make them more reckless: neither on the other hand doth he conceal it wholly, that he may correct them. For this purpose accordingly, separating them from the multitude, he strips himself for the contest with them, by this both weakening and confounding them, and holding the rest in their conflicts with these firmer to the truth, nor suffering them to desert to those that were busy to destroy them: he being in fact prepared to adopt a vehement mode of speech.

Further, lest they should say, "this indeed is clear and evident unto all that Christ is raised, and none doubts it; this doth not however necessarily imply the other also, to wit, the resurrection of mankind:"—for the one was both before proclaimed and came to pass, and was testified of by his appearing; the fact, namely, of Christ's resurrection: but the other is yet in hope, i.e., our own part:—see what he doeth; from the other side again he makes it out: which is a proof of great power. Thus, "why do some say," saith he, "that there is no resurrection of the dead?" Of course then the former also in its turn is subverted by this, the fact, namely, that Christ is raised. Wherefore also he adds, saying,

Ver. 13. "But if there is no resurrection of the dead, neither hath Christ been raised."

Seest thou Paul's energy, and his spirit for the combat, so invincible? how not only from what is evident he demonstrates what is doubted, but also from what is doubted, endeavors to demonstrate to gainsayers the former evident proposition? Not because what had already taken place required demonstration, but that he might signify this to be equally worthy of belief with that.

"And what kind of consequence is this?" saith one. "For if Christ be not raised, that then neither should others be raised, doth follow: but that if others be not raised, neither should Christ be raised, what reason can there be in this?" Since then this doth not appear to be very reasonable, see how he works it out wisely, scattering his seeds beforehand from the beginning, even from the very groundwork of the Gospel: as, that "having died for our sins," He was raised; and that He is "the first-fruits of them that slept." For the first-fruits—of what can He be the first-fruits, except of them that are raised? And how can He be first-fruits, if they rise not of whom He is first-fruits? How then are they not raised?

Again, if they be not raised, wherefore was Christ raised? Wherefore came He? Wherefore did He take upon Him flesh, if he were not about to raise flesh again? For He stood not in need of it Himself but for our sakes. But these things he afterwards set down as he goes on; for the present he saith, "If the dead be not raised, neither hath Christ been raised," as though that were connected with this. For had He not intended to raise Himself, He would not have wrought that other work. Seest thou by degrees the whole economy overthrown by those words of theirs and by their unbelief in the resurrection? But as yet he saith nothing of the incarnation, but of the resurrection. For not His having become incarnate, but His having died, took away death; since while He had flesh, the tyranny of death still had dominion.

Ver. 14. "And if Christ hath not been raised, then is our preaching vain, your faith also is vain."

Although what followed in due course would have been, "but if Christ be not risen, ye fight against things evident, and against so many prophets, and the truth of facts;" nevertheless he states what is much more fearful to them: "then is our preaching vain, your faith also is vain." For he wishes to shake thoroughly their mind: "we have lost all," saith he, "all is over, if He be not risen." Seest thou how great is the mystery of the œconomy? As thus: if after death He could not rise again, neither is sin loosed nor death taken away nor the curse removed. Yea, and not only have we preached in vain, but ye also have believed in vain.

And not hereby alone doth he show the impiety of these evil doctrines, but he further contends earnestly against them, saying,

Ver. 15. "Yea, and we are found false witnesses of God: because we witnessed of Him that He raised up Christ; whom He raised not up, if so be that the dead are not raised."

But if this be absurd, (for it is a charge against God and a calumny,) and He raised Him not, as ye say, not only this, but other absurdities too will follow.

And again he establishes it all, and takes it up again, saying,

Ver. 16. "For if the dead are not raised, neither hath Christ been raised."

For had He not intended to do this, He would not have come into the world. And he names not this, but the end, to wit, His resurrection; through it drawing all things.

Ver. 17. "And if Christ hath not been raised, your faith is vain."

With whatever is clear and confessed, he keeps on surrounding the resurrection of Christ, by means of the stronger point making even that which seems to be weak and doubtful, strong and clear.

"Ye are yet in your sins." For if He was not raised, neither did He die; and if He died not, neither did He take away sin: His death being the taking away of sin. "For behold," saith one, "the Lamb of God, which taketh away the sin of the world." (John i. 29.) But how "taketh away?" By His death. Wherefore also he called him a Lamb, as one slain. But if He rose not again, neither was He slain: and if He was not slain, neither was sin taken away: and if it was not taken away, ye are in it: and if ye are in it, we have preached in vain: and if we have preached in vain, ye have believed in vain that ye were reconciled. And besides, death remains immortal, if He did not arise. For if He too was holden of death and loosed not its pains, how released He all others, being as yet Himself holden of it? Wherefore also he adds,

Ver. 18. "Then they also which are fallen asleep in Christ have perished."

"And why speak I of you," saith he, "when all those also are perished, who have done all and are no longer subject to the uncertainty of the future?" But by the expression, "in Christ," he means either "in the faith," or "they who died for His sake, who endured many perils, many miseries, who walked in the narrow way."

Where are those foul-mouthed Manichees who say that by the resurrection here means the liberation from sin? For these compact and continuous syllogisms, holding as they do also conversely, indicate nothing of what they say, but what we affirm. It is true, "rising again" is spoken of one who has fallen: and this is why he keeps on explaining, and saith not only that He was raised, but adds this also, "from the dead." And the Corinthians too doubted not of the forgiveness of sins, but of the resurrection of bodies.

But what necessity is there at all, that except mankind be not without sin, neither should Christ Himself be so? Whereas, if He were not to raise men up, it were natural to say, "wherefore came He and took our flesh and rose again?" But on our supposition not so. Yea, and whether men sin or do not sin, there is ever with God an impossibility of sinning, and what happens to us reaches not to Him, nor doth one case answer to the other by way of conversion, as in the matter of the resurrection of the body.

Ver. 19. "If in this life only we have hoped in Christ, we are of all men most pitiable."

What sayest thou, O Paul? How "in this life only have we hope," if our bodies be not raised, the soul abiding and being immortal? Because even if the soul abide, even if it be infinitely immortal, as indeed it is, without the flesh it shall not receive those hidden good things, as neither truly shall it be punished. For all things shall be made manifest before the judgment-seat of Christ, "that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) Therefore he saith, "if in this life only we have hope in Christ, we are of all men most pitiable." For if the body rise not again, the soul abides uncrowned without that blessedness which is in heaven. And if this be so, we shall enjoy nothing then at all: and if nothing then, in the present life is our recompense. "What then in this respect can be more wretched than we?" saith he.

But these things he said, as well to confirm them in the doctrine of the resurrection of the body, as to persuade them concerning that immortal life, in order that they might not suppose that all our concerns end with the present world. For having sufficiently established what he purposed by the former arguments, and having said, "if the dead are not raised, neither hath Christ been raised; but if Christ were not raised, we have perished, and we are yet in our sins;" again he also subjoins this, thoroughly demolishing their arrogance. For so when he intends to introduce any of the necessary doctrines, he first shakes thoroughly their hardness of heart by fear: which accordingly he did here, having both above scattered those seeds, and made them anxious, as those who had fallen from all: and now again after another manner, and so as they should most severely feel it, doing this same thing and saying, "'we are of all men most pitiable,' if after so great conflicts and deaths and those innumerable evils, we are to fall from so great blessings, and our happiness is limited by the present life." For in fact all depends on the resurrection. So that even hence it is evident that his discourse was not of a resurrection from sins, but of bodies, and of the life present and to come.

Ver. 20. "But now hath Christ been raised from the dead, the first-fruits of them that are asleep."

Having signified how great mischiefs are bred from not believing the resurrection, he takes up the discourse again, and says, "But now hath Christ been raised from the dead;" continually adding, "from the dead," so as to stop the mouths of the heretics. "The first-fruits of them that slept." But if their first-fruits, then themselves also, must needs rise again. Whereas if he were speaking of the resurrection

from sins, and none is without sin;—for even Paul saith, “I know nothing against myself, yet am I not hereby justified;”—how shall there be any who rise again, according to you? Seest thou that his discourse was of bodies? And that he might make it worthy of credit, he continually brings forward Christ who rose again in the flesh.

Next he also assigns a reason. For, as I said, when one asserts but does not state the reason, his discourse is not easily received by the multitude. What then is the reason?

Ver. 21. “For since by man came death, by man came also the resurrection of the dead.”

But if by a man, doubtless by one having a body. And observe his thoughtfulness, how on another ground also he makes his argument inevitable. As thus: “he that is defeated,” saith he, “must in his own person also renew the conflict, the nature which was cast down must itself also gain the victory. For so the reproach was wiped away.”

But let us see what kind of death he is speaking of.

Ver. 22. “For as in Adam all die, even so in Christ shall all be made alive.”

What then? tell me; did all die in Adam the death of sin? How then was Noah righteous in his generation? and how Abraham? and how Job? and how all the rest? And what, I pray? shall all be made alive in Christ? Where then are those who are led away into hell fire? Thus, if this be said of the body, the doctrine stands: but if of righteousness and sin, it doth so no longer.

Further, lest, on hearing that the making alive is common to all, thou shouldest also suppose that sinners are saved, he adds,

Ver. 23. “But every man in his own order.”

For do not, because thou hearest of a resurrection, imagine that all enjoy the same benefits. Since if in the punishment all will not suffer alike but the difference is great; much more where there are sinners and righteous men shall the separation be yet wider.

“Christ the first-fruits, then they that are Christ’s;” i.e., the faithful and the approved.

Ver. 24. “Then cometh the end.”

For when these shall have risen again, all things shall have an end, not as now when after Christ’s resurrection things abide yet in suspense. Wherefore he added, “at His coming,” that thou mayest learn that he is speaking of that time, “when He shall have delivered up the kingdom to God even the Father; when He shall have abolished all rule and all authority and power.”

Here, give heed to me carefully, and see that no part escape you of what I say. For our contest is with enemies: wherefore we first must practice the *reductio ad absurdum* which also Paul often doeth. Since in this way shall we find what they say most easy of detection. Let us ask them then first, what is the meaning of the saying, “When he shall have delivered up the kingdom to God, even the Father?” For if

we take this just as it stands and not in a sense becoming Deity, He will not after this retain it. For he that hath delivered up to another, ceases any longer to retain a thing himself. And not only will there be this absurdity, but that also the other person who receives it will be found not to be possessor of it before he hath so received it. Therefore according to them, neither was the Father a King before, governing our affairs: nor will it seem that the Son after these things will be a King. How then, first of all, concerning the Father doth the Son Himself say, "My Father worketh hitherto, and I work:" (John v. 17.) and of Him Daniel, "That His kingdom is an everlasting kingdom, which shall not pass away?" (Dan. vii. 14.) Seest thou how many absurdities are produced, and repugnant to the Scriptures, when one takes the thing spoken after the manner of men?

But what "rule," then doth he here say, that Christ "putteth down?" That of the angels? Far from it. That of the faithful? Neither is it this. What rule then? That of the devils, concerning which he saith, "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness:" (Eph. vi. 12.) For now it is not as yet "put down" perfectly, they working in many places, but then shall they cease.

Ver. 25. "For He must reign, till He hath put all enemies under His feet."

Again from hence also another absurdity is produced, unless we take this also in a way becoming Deity. For the expression "until," is one of end and limitation: but in reference to God, this does not exist.

Ver. 26. "The last enemy that shall be abolished is death."

How the last? After all, after the devil, after all the other things. For so in the beginning also death came in last; the counsel of the devil having come first, and our disobedience, and then death. Virtually then indeed it is even now abolished: but actually, at that time.

Ver. 27. "For He hath put all things in subjection under His feet. But when He saith, All things are put in subjection, it is manifest that He is excepted who did subject all things unto Him."

Ver. 28. "And when all things have been subjected unto Him, then shall the Son also Himself be subjected unto Him that did subject all things unto Him."

And yet before he said not that it was the Father who "put things under Him," but He Himself who "abolishes." For "when He shall have abolished," saith he, "all rule and authority:" and again, "for He must reign until He hath put all His enemies under His feet." How then doth he here say, "the Father?"

And not only is there this apparent perplexity, but also that he is afraid with a very unaccountable fear, and uses a correction, saying, "He is excepted, who did subject all things unto Him," as though some would suspect, whether the Father might Himself not be subject unto the Son; than which what can be more irrational? nevertheless, he fears this.

How then is it? for in truth there are many questions following one upon another. Well, give me then your earnest attention; since in fact it is necessary for us first to speak of the scope of Paul and his mind, which one may find everywhere shining forth, and then to subjoin our solution: this being itself an ingredient in our solution.



What then is Paul's mind, and what is his custom? He speaks in one way when he discourses of the Godhead alone, and in another when he falls into the argument of the economy. Thus having once taken hold of our Lord's Flesh, he freely thereafter uses all the sayings that humiliate Him; without fear as though that were able to bear all such expressions. Let us see therefore here also, whether his discourse is of the simple Godhead, or whether in view of the incarnation he asserts of Him those things which he saith: or rather let us first point out where he did this of which I have spoken. Where then did he this? Writing to the Philippians he saith, "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself of no reputation, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore hath God highly exalted Him." (Philip. ii. 6-9.)

Seest thou how when he was discoursing of the Godhead alone, he uttered those great things, that He "was in the form of God" and that He "was equal with" Him that begat Him, and to Him refers the whole? But when He showed Him to thee made flesh, he lowered again the discourse. For except thou distinguish these things, there is great variance between the things spoken. Since, if He were "equal with God," how did He highly exalt one equal with Himself? If He were "in the form of God," how "gave" He Him "a name?" for he that giveth, giveth to one that hath not, and he that exalteth, exalteth one that is before abased. He will be found then to be imperfect and in need, before He hath received the "exaltation" and "the Name;" and many other absurd corollaries will hence follow. But if thou shouldest add the incarnation, thou wilt not err in saying these things. These things then here also consider, and with this mind receive thou the expressions.

Now together with these we will state also other reasons why this pericope of Scripture was thus composed. But at present it is necessary to mention this: first, that Paul's discourse was of the resurrection, a thing counted to be impossible and greatly disbelieved: next, he was writing to Corinthians among whom there were many philosophers who mocked at such things always. For although in other things wrangling one with another, in this they all, as with one mouth, conspired, dogmatically declaring that there is no resurrection. Contending therefore for such a subject so disbelieved and ridiculed, both on account of the prejudice which had been formed, and on account of the difficulty of the thing; and wishing to demonstrate its possibility, he first effects this from the resurrection of Christ. And having proved it both from the prophets, and from those who had seen, and from those who believed: when he had obtained an admitted *reductio ad absurdum*, he proves in what follows the resurrection of mankind also. "For if the dead rise not," saith he, "neither has Christ been raised."

Further; having closely urged these converse arguments in the former verses, he tries it again in another way, calling Him the "first-fruits," and pointing to His "abolishing all rule and authority and power, and death last." "How then should death be put down," saith he, "unless he first loose the bodies which he held?" Since then he had spoken great things of the Only-Begotten, that He "gives up the kingdom," i.e., that He Himself brings these things to pass, and Himself is victor in the war, and "putteth all things under His feet," he adds, to correct the unbelief of the multitude, "for He must reign till He hath put all His enemies under His feet." Not as putting an end to the kingdom, did he use the expression "until," but to render what was said worthy of credit, and induce them to be confident. For "do not," saith he, "because thou hast heard that He will abolish all rule, and authority and power," to wit, the devil, and the bands of demons, (many as there are,) and the multitudes of unbelievers, and the tyranny of death,

and all evils: do not thou fear as though His strength was exhausted. For until He shall have done all these things, "He must reign;" not saying this, that after He hath brought it to pass He doth not reign; but establishing this other, that even if it be not now, undoubtedly it will be. For His kingdom is not cut off: yea, He rules and prevails and abides until He shall have set to right all things.

And this manner of speech one might find also in the Old Testament; as when it is said, "But the word of the Lord abideth for ever;" (Ps. cxix. 89.) and, "Thou art the same, and Thy years shall not fail." (Ps. cii. 27.) Now these and such-like things the Prophet saith, when he is telling of things which a long space of time must achieve and which must by all means come to pass; casting out the fearfulness of the duller sort of hearers.

But that the expression, "until," spoken of God, and "unto," do not signify an end, hear what one saith: "From everlasting unto everlasting Thou art God:" (Ps. xc. 2.) and again, "I am, I am," and "Even to your old age I am He." (Is. xlvi. 4.)

For this cause indeed doth he set death last, that from the victory over the rest this also might be easily admitted by the unbeliever. For when He destroys the devil who brought in death, much more will He put an end to His work.

[9.] Since then he referred all to Him, the "abolishing rule and authority," the perfecting of His kingdom, (I mean the salvation of the faithful, the peace of the world, the taking away of evils, for this is to perfect His kingdom,) the putting an end to death; and he said not, "the Father by Him," but, "Himself shall put down, and Himself shall put under His feet," and he no where mentioned Him that begat Him; he was afraid afterward, lest on this account among some of the more irrational persons, either the Son might seem to be greater than the Father, or to be a certain distinct principle, unbegotten. And therefore, gently guarding himself, he qualifies the magnitude of his expressions, saying, "for He put all things in subjection under His feet," again referring to the Father these high achievements; not as though the Son were without power. For how could He be, of whom he testified so great things before, and referred to Him all that was said? But it was for the reason which I mentioned, and that he might show all things to be common to Father and Son which were done in our behalf. For that Himself alone was sufficient to "put all things in subjection under Him," hear again Paul saying, (Philip. iii. 21.) "Who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

Then also he uses a correction, saying, "But when He saith, all things are put in subjection, it is evident that He is excepted who did subject all things unto Him," testifying even thence no small glory to the Only-Begotten. For if He were less and much inferior, this fear would never have been entertained by him. Neither is he content with this, but also adds another thing, as follows. I say, lest any should doubtfully ask, "And what if the Father hath not been 'put under Him?' this doth not at all hinder the Son from being the more mighty;" fearing this impious supposition, because that expression was not sufficient to point out this also, he added, going very much beyond it, "But when all things have been subjected unto Him, then shall the Son also Himself be subjected;" showing His great concord with the Father, and that He is the principle of all other good things and the first Cause, who hath begotten One so great in power and in achievements.

But if he said more than the subject-matter demanded, marvel not. For in imitation of his Master he doeth this: since He too purposing to show His concord with Him that begat Him, and that He hath not come without His mind, descends so far, I say not, as the proof of concord demanded, but as the weakness of the persons present required. For He prays to His Father for no other cause but this; and stating the reason He saith, “that they may believe that Thou hast sent Me.” (John xi. 42.) In imitation therefore of Him, Paul here in his manner of speech goes beyond what was required; not that thou mightest have any suspicion of a forced servitude, far from it; but that he might the more entirely cast out those impious doctrines. For so when he is minded to pull up any thing by the roots, he is wont to do it, and abundantly more with it. Thus too, for example, when he spake of a believing wife and an unbelieving husband, companying with one another by the law of marriage, that the wife might not consider herself defiled by that intercourse and the embraces of the unbeliever, he said not, “the wife is not unclean,” nor, “she is no wise harmed by the unbeliever,” but, which was much more, “the unbeliever is even ‘sanctified’ by her,” not meaning to signify that the heathen was made holy through her, but by the very great strength of the expression anxious to remove her fear. So also here, his zeal to take away that impious doctrine by a very strong utterance was the cause of his expressing himself as he did. For as to suspect the Son of weakness is extreme impiety: (wherefore he corrects it, saying, “He shall put all enemies under His feet:”) so on the other hand is it more impious to consider the Father inferior to Him. Wherefore he takes it also away with exceeding force. And observe how he puts it. For he said not simply, “He is excepted which put all things under Him,” but, “it is manifest,” “for even if it be admitted,” saith he, “nevertheless I make it sure.”

And that thou mayest learn that this is the reason of the things spoken, I would ask thee this question: Doth an additional “subjection” at that time befall the Son? And how can this be other than impious and unworthy of God? For the greatest subjection and obedience is this, that He who is God took the form of a servant. How then will He be “subjected?” Seest thou, that to take away the impious notion, he used this expression? and this too in a suitable though reserved sense? For he becomes a Son and a divine Person, so He obeys; not humanly, but as one acting freely and having all authority. Otherwise how is he co-enthroned? How, “as the Father raiseth up, even so He, whom He will?” (John v. 21.) How are “all things that the Father hath His,” and all that He hath, the Father’s? (John xvi. 15.) For these phrases indicate to us an authority exactly measured by that of Him that begat Him.

But what is this, “When He shall deliver up the kingdom?” The Scripture acknowledges two kingdoms of God, the one by appropriation, the other by creation. Thus, He is King over all, both Greeks and Jews and devils and His adversaries, in respect of His 240creation: but He is King of the faithful and willing and subject, in respect of His making them His own. This is the kingdom which is said also to have a beginning. For concerning this He saith also in the second Psalm, “Ask of Me, and I shall give Thee the heathen for Thine inheritance.” (Ps. ii. 8.) Touching this also, He Himself said to His disciples, “All authority hath been given unto Me by My father,” (Matt. xxviii. 18.) referring all to Him that begat Him, not as though of Himself He were not sufficient, but to signify that He is a Son, and not unbegotten. This kingdom then He doth “deliver up,” i.e., “bring to a right end.”

“What then,” saith one, “can be the reason why He spake nothing of the Spirit?” Because of Him he was not discoursing now, nor doth he confound all things together. Since also where he saith, “There is one God the Father, and one Lord Jesus,” undoubtedly not as allowing the Spirit to be inferior, is he therefore silent, but because for the time it was not urgent, he so expressed himself. For he is wont also

to make mention of the Father only, yet we must not therefore cast out the Son: he is wont to speak also of the Son and of the Spirit only, yet not for this are we to deny the Father.

But what is, "that God may be all in all?" That all things may be dependent upon Him, that none may suppose two authorities without a beginning, nor another kingdom separated off; that nothing may exist independent of him. For when the enemies shall be lying under the feet of the Son, and He having them cast under His feet be at no variance with His Father, but at concord with Him in entire perfection, then He shall Himself "be all in all."

But some say that he spake this to declare the removal of wickedness, as though all would yield thenceforth and none would resist nor do iniquity. For when there is no sin, it is evident that "God shall be all in all."

But if bodies do not rise again, how are these things true? For the worst enemy of all, death, remains, having wrought whatever he listed. "Nay," saith one, "for they shall sin no more." And what of that? For he is not discoursing here of the death of the soul, but of that of the body? How then is he "put down?" For victory is this, the winning of those things which have been carried off and detained. But if men's bodies are to be detained in the earth, it follows that the tyranny of death remains, these bodies for their part being holden, and there being no other body for him to be vanquished in. But if this which Paul spake of, ensue, as undoubtedly it will ensue, God's victory will appear, and that a glorious one, in His being able to raise again the bodies which were holden thereby. Since an enemy too is then vanquished, when a man takes the spoils, not when he suffers them to remain in the other's possession: but unless one venture to take what is his, how can we say that he is vanquished? After this manner of victory doth Christ Himself say in the Gospels that He hath been victorious, thus speaking, "When he shall bind the strong man, then shall he also spoil his goods." (Matt. xii. 29.) Since if this were not so, it would not be at all a manifest victory. For as in the death of the soul, "he that hath died is justified from sin;" (Rom. vi. 7.) (and yet we cannot say that this is a victory, for he is not the victor who adds no more to his wickedness, but he who hath done away the former captivity of his passions;) just so in this instance also, I should not call death's being stayed from feeding on the bodies of men a splendid victory, but rather that the bodies heretofore holden by him should be snatched away from him.

But if they should still be contentious and should say that these things were spoken of the soul's death, how is this "destroyed last?" since in the case of each one at his Baptism it hath been destroyed perfectly. If however thou speakest of the body, the expression is admissible; I mean, such a saying as that it will be "last destroyed."

But if any should doubt why discoursing of the resurrection, he did not bring forward the bodies which rose again in the time of our Lord, our answer might be the following: that this could not be alleged in behalf of the resurrection. For to point out those who after rising died again, suited not one employed in proving that death is entirely destroyed. Yea, this is the very reason why he said that he is "destroyed last," that thou mightest never more suspect his rising again. For when sin is taken away, much more shall death cease: it being out of all reason when the fountain is dried up, that the stream flowing from it should still subsist; and when the root is annihilated, that the fruit should remain.

Since then in the last day the enemies of God shall be destroyed, together with death and the devil and the evil spirits, let us not be dejected at the prosperity of the enemies of God. For the enemies of the Lord in the moment of their glory and exaltation fail; "yea, like smoke have they failed away." (Ps. xxxvii. 20.) When thou seest any enemy of God wealthy, with armed attendants and many flatterers, be not cast down, but lament, weep, call upon God, that He may enrol him amongst His friends: and the more he prospers being God's enemy, so much the more do thou mourn for him. For sinners we ought always to bewail, but especially when they enjoy wealth and abundance of good days; even as one should the sick, when they eat and drink to excess.

But there are some, who when they hear these words are of so unhappy a disposition, as to sigh bitterly thereupon, and say, "Tears are due to me who have nothing." Thou hast well said, "who have nothing," not because thou hast not what another hath, but because thou accountest the thing such as to be called happy; yea, for this cause art thou worthy of infinite lamentations: even as, if a person living in health should count happy him that is sick and lying on a soft couch, this latter is not near so wretched and miserable as he, because he hath no sense of his own advantages. Just such a result one may observe in these men's case also: nay, and hereby our whole life is confounded and disordered. For these sayings have undone many, and betrayed them to the devil, and made them more pitiable than such as are wasted with famine. Yea, that those who long after more, are more wretched than mendicants, as being possessed with a greater and bitterer sorrow than they, is evident from what follows.

A drought once overtook our city, and all were trembling for the last of evils, and were beseeching God to rid them of this fear. And one might see then that which was spoken of by Moses; (Deut. xxviii. 23.) "the heavens become brass," and a death, of all deaths the most horrible, waited for every day. But afterwards, when it seemed good to the merciful God, beyond all expectation there was wafted down from heaven a great and plentiful rain, and thenceforth all were in holiday and feasting, as having come up from the very gates of death. But in the midst of so great blessings and the common gladness of all, one of those exceedingly wealthy people went about with a gloomy and downcast countenance, quite dead with sorrow; and when many enquired the reason, wherefore in the common joy of all men he alone is sorrowful, he could not even keep within him his savage passion, but goaded by the tyranny of the disease, declared before them all the reason. "Why," saith he, "having in my possession ten thousand measures of wheat, I have no means of disposing of them left." Shall we then count him happy, tell me, for these words, for which he deserved to be stoned? Him that was more cruel than any wild beast, the common enemy? What sayest thou, man? Art thou sad because all did not perish, that thou mightest gather gold? Hast thou not heard what Solomon saith, (Prov. xi. 26.) "He that withholdeth corn, the people shall curse him?" but goest about a common enemy of the blessings of the world, and a foe to the liberality of the Lord of the world, and a friend of Mammon, or rather his slave? Nay, doth not that tongue deserve to be cut out, and the heart to be quenched, that brought forth these words?

[14.] Seest thou how gold doth not suffer men to be men, but wild beasts and fiends? For what can be more pitiful than this rich man, whose daily prayer is that there may be famine, in order that he may have a little gold? Yea, and his passion by this time is come round to the contrary of itself: he not even rejoicing in his abundant store of the fruits of the earth, but on this very account grieving the rather, (to such a pass is he come,) that his possessions are infinite. Although one who hath much ought to be joyful: but this man on that very account is dejected. Seest thou that, as I said, the rich do not reap as

much pleasure from what is present, as they endure sorrow for what hath not yet been added? For he that had innumerable quantities of wheat did more grieve and lament than he who suffered hunger. And while the one, on merely having his necessary food, was crowning himself and leaping for joy and giving thanks to God; the other, who had so much, was fretting and thought he was undone. It is not then the superfluity which causes our pleasure, but a self-controlling mind: since without this, though one obtain and have all, he will feel as one deprived of all and will mourn accordingly: inasmuch as this man too of whom we are now speaking, even if he had sold all he had for as large a sum as he wished, would again have grieved that it was not for more; and if he could have had more, he would again have sought another advance; and if he had disposed of the bushel for one pound, he would even then have been distracted for sorrow, that the half bushel could not be sold for as much. And if the price were not set so high at first, marvel not. Since drunkards also are not at first inflamed, but when they have loaded themselves with much wine, then they kindle the flame into greater fierceness: so these men, by how much more they have grasped, in so much the greater poverty do they find themselves, and they who gain more than others, are the very persons to be the most in want.

But I say these things not only to this man, but also to each one of those who are so diseased: those, I say, who raise the price of their wares and make a traffic of the poverty of their neighbors. For of humanity none any where makes account: but every where the covetous desire brings out many at the time of sale. And oil and wine is sold by one quicker, by another more slowly, but neither out of regard to others; rather the one seeks gain, the other to avoid loss by the spoiling of his produce. Thus, because most men not making much account of the laws of God, shut up and keep all in doors, God by other means leading them to humanity,—that were it but of necessity they may do something kind,—hath infused into them the fear of greater loss, not allowing the fruits of the earth to keep any long time, in order that out of mere dread of the damage from their spoiling, they may expose for sale to the needy, even against their will, such things as they wickedly bury at home and keep. However, after all this, some are so insatiable as not even thereby to be corrected. Many, for example, have gone so far as to empty whole casks, not giving even a cup-full to the poor man, nor a piece of money to the needy, but after it hath become vinegar, they dash it all upon the ground, and destroy their casks together with the fruit. Others again who would not give a part of a single cake to the hungry, have thrown whole granaries into some river: and because they listened not to God who bade them give to the needy, at the bidding of the moth, even unwillingly, they emptied out all they had in their houses, in utter destruction and waste; drawing down upon their own heads together with this loss much scorn and many a curse.

And such is the course of their affairs here; but the hereafter, what words shall set before us? For as these men in this world cast their moth-eaten grain, become useless, into rivers; even so the doers of such things, on this very account become useless, God casts into the river of fire. Because as the grain by the moth and worm, so are their souls devoured by cruelty and inhumanity. And the reason of these things is their being nailed to things present, and gaping after this life only. Whence also such men are full of infinite sadness; for name whatever pleasure thou wilt, the fear of their end is enough to annihilate all, and such an one “is dead, while he is yet alive.” (1 Tim. v. 6.)

Now then that unbelievers should have these feelings, is no marvel; but when they who have partaken of so great mysteries and learned such high rules of self-denial concerning things to come, delight to dwell in things present, what indulgence do they deserve?

Whence then arises their loving to dwell in present things? From giving their mind to luxury, and fattening their flesh, and making their soul delicate, and rendering their burden heavy, and their darkness great, and their veil thick. For in luxury the better part is enslaved, but the worse prevails; and the former is blinded on every side and dragged on in its maimed condition; while the other draws and leads men about every where, though it ought to be in the rank of things that are led.

Since great indeed is the bond between the soul and the body; the Maker having contrived this, lest any should induce us to abhor it as alien. For God indeed bade us love our enemies; but the devil hath so far prevailed as to induce some even to hate their own body. Since when a man saith that it is of the devil, he proves nothing else than this; which is the extreme of dotage. For if it be of the devil, what is this so perfect harmony, such as to render it meet in every way for the energies of the self-controlling soul? "Nay," saith one, "if it be meet, how doth the body blind it?" It is not the body which blinds the soul; far from it, O man; but the luxury. But whence do we desire the luxury? Not from our having a body, by no means; but from an evil choice. For the body requires feeding, not high feeding, the body needs nourishing, not breaking up and falling apart. You see that not to the soul only, but to the very body also which receives the nourishment, the luxury is hostile. For it becomes weaker instead of strong, and softer instead of firm, and sickly instead of healthful, and heavier instead of light, and slighter instead of compact, and ill-favored instead of handsome, and unsavory instead of fragrant, and impure instead of clean, and full of pain instead of being at ease, and useless instead of useful, and old instead of young, and decaying instead of strong, and slow and dull instead of quick, and maimed instead of whole. Whereas if it were of the devil, it ought not to receive injury from the things of the devil, I mean, from sin.

But neither is the body, nor food, of the devil, but luxury alone. For by means of it that malignant fiend brings to pass his innumerable evils. Thus did he make victims of a whole people. "For the beloved waxed fat," saith one, "and grew thick, and was enlarged, and kicked." (Deut. xxxii. 15.) And thence also was the beginning of those thunderbolts on Sodom. And to declare this, Ezekiel said, "But this was the iniquity of Sodom, in pride and fulness of bread and refinements they waxed wanton." (Ezek. xvi. 4.) Therefore also Paul said, (1 Tim. v. 6.) "She that giveth herself to pleasure, is dead while she liveth." How should this be? Because as a sepulchre she bears about her body, bound close to innumerable evils. And if the body so perish, how will the soul be affected; what disorder, what waves, what a tempest will she be filled with? Hereby, you see, she becomes unfitted for every duty, and will have no power easily to speak, or hear, or take counsel, or do anything that is needful. But as a pilot when the storm hath got the better of his skill, is plunged into the deep, vessels and sailors and all: so also the soul together with the body is drowned in the grievous abyss of insensibility.

For, in fact, God hath set the stomach in our bodies as a kind of mill, giving it a proportionate power, and appointing a set measure which it ought to grind every day. If therefore one cast in more, remaining undigested it doth injury to the whole body. Hence diseases and weaknesses and deformities: since in truth luxury makes the beautiful woman not only sickly, but also foul to look upon. For when she is continually sending forth unpleasant exhalations, and breathes fumes of stale wine, and is more florid than she ought to be, and spoils the symmetry that beseems a woman, and loses all her seemliness, and her body becomes flabby, her eyelids bloodshot and distended, and her bulk unduly great, and her flesh an useless load; consider what a disgust it all produces.

Moreover, I have heard a physician say that many have been hindered from reaching their proper height by nothing so much as luxurious living. For the breath being obstructed by the multitude of things which are cast in and being occupied in the digestion of such things, that which ought to serve for growth is spent on this digestion of superfluities. Why need one speak of gout, rheum dispersed every where, the other diseases hence arising, the whole abomination? For nothing is so disgusting as a woman pampering herself with much food. Therefore among the poorer women one may see more of beauty: the superfluities being consumed and not cleaving to them, like some superfluous clay, of no use and benefit. For their daily exercise, and labors, and hardships, and their frugal table, and spare diet, minister unto them much soundness of body, and thence also much bloom.

But if thou talkest of the pleasure of luxury, thou wilt find it to go no farther than the throat: since as soon as it hath passed the tongue, it is flown away, leaving behind in the body much that is disgusting. For do not I pray look on the voluptuaries at table only, but when you see them rise up, then follow them, and you will see bodies rather of wild beasts and irrational creatures than of human beings. You will see them with headache, distended, bound up, needing a bed and a couch and plenty of rest, and like men who are tossed in a great tempest and require others to save them, and long for that condition in which they were before they were swelled even to bursting: they carrying their bellies about with a burden like that of women with child, and can scarce step forward, and scarce see, and scarce speak, and scarce do any thing. But if it should chance that they sleep a little, they see again strange dreams and full of all manner of fancies.

What should one say of that other madness of theirs? the madness of lust, I mean, for this also hath its fountains from hence. Yea, as horses wild after the female, so they, goaded on by the sting of their drunkenness, leap upon all, more irrational than they, and more frantic in their boundings; and committing many more unseemlinesses which but to name is unlawful. For they know not in fact any longer what they suffer, nor what they do.

But not so he that keeps from luxury: rather he sits in harbor, beholding other men's shipwrecks, and enjoys a pleasure pure and lasting, following after that life which becomes him that is free. Knowing therefore these things, let us flee from the evil banquets of luxury and cleave to a spare table; that being of a good habit both of soul and body, we may both practice all virtue, and attain the good things to come, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, power, and honor, now and ever, and world without end. Amen.

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

He takes in hand again another topic, establishing what he said at one time from what God doeth, and at another from the very things which they practice. And this also is no small plea for the defence of any cause when a man brings forward the gainsayers themselves as witnessing by their own actions what he affirms. What then is that which he means? Or will ye that I should first mention how they who are infected with the Marcionite heresy pervert this expression? And I know indeed that I shall excite much laughter; nevertheless, even on this account most of all I will mention it that you may the more completely avoid this disease: viz., when any Catechumen departs among them, having concealed the living man under the couch of the dead, they approach the corpse and talk with him, and ask him if he



wishes to receive baptism; then when he makes no answer, he that is concealed underneath saith in his stead that of course he should wish to be baptized; and so they baptize him instead of the departed, like men jesting upon the stage. So great power hath the devil over the souls of careless sinners. Then being called to account, they allege this expression, saying that even the Apostle hath said, "They who are baptized for the dead." Seest thou their extreme ridiculousness? Is it meet then to answer these things? I trow not; unless it were necessary to discourse with madmen of what they in their frenzy utter. But that none of the more exceedingly simple folk may be led captive, one must needs submit to answer even these men. As thus, if this was Paul's meaning wherefore did God threaten him that is not baptized? For it is impossible that any should not be baptized henceforth, this being once devised: and besides, the fault no longer lies with the dead, but with the living. But to whom spake he, "Unless ye eat My flesh, and drink My blood, ye have no life in yourselves?" (John vi. 53.) To the living, or to the dead, tell me? And again, "Unless a man be born again of water and of the Spirit, he cannot see the kingdom of God." (John iii. 5.) For if this be permitted, and there be no need of the mind of the receiver nor of his assent while he lives, what hinders both Greeks and Jews thus to become believers, other men after their decease doing these things in their stead?

But not to prolong fruitless toil in cutting asunder their petty spiders' webs, come let us unfold unto you the force of this expression. What then is Paul speaking of?

But first I wish to remind you who are initiated of the response, which on that evening they who introduce you to the mysteries bid you make; and then I will also explain the saying of Paul: so this likewise will be clearer to you; we after all the other things adding this which Paul now saith. And I desire indeed expressly to utter it, but I dare not on account of the uninitiated; for these add a difficulty to our exposition, compelling us either not to speak clearly or to declare unto them the ineffable mysteries. Nevertheless, as I may be able, I will speak as through a veil.

As thus: after the enunciation of those mystical and fearful words, and the awful rules of the doctrines which have come down from heaven, this also we add at the end when we are about to baptize, bidding them say, "I believe in the resurrection of the dead," and upon this faith we are baptized. For after we have confessed this together with the rest, then at last are we let down into the fountain of those sacred streams. This therefore Paul recalling to their minds said, "if there be no resurrection, why art thou then baptized for the dead?" i.e., the dead bodies. For in fact with a view to this art thou baptized, the resurrection of thy dead body, believing that it no longer remains dead. And thou indeed in the words makest mention of a resurrection of the dead; but the priest, as in a kind of image, signifies to thee by very deed the things which thou hast believed and confessed in words. When without a sign thou believest, then he gives thee the sign also; when thou hast done thine own part, then also doth God fully assure thee. How and in what manner? By the water. For the being baptized and immersed and then emerging, is a symbol of the descent into Hades and return thence. Wherefore also Paul calls baptism a burial, saying, "Therefore we are buried with Him by baptism into death." (Rom. vi. 4.) By this he makes that also which is to come credible, I mean, the resurrection of our bodies. For the blotting out sins is a much greater thing than the raising up of a body. And this Christ declaring, said, "For whether is easier to say, Thy sins are forgiven, or to say, Take up thy bed, and walk?" (Matt. ix. 5.) "The former is the more difficult," saith He, "but since ye disbelieve it as being hidden, and make the easier instead of the more difficult the demonstration of my power, neither will I refuse to afford you this proof." Then saith He to the paralytic, "Arise, take up thy bed, and go unto thy house."

“And how is this difficult,” saith one, “when it is possible to kings also and rulers? For they too forgive adulterers and homicides.” Thou art jesting, O man, who sayest these things. For to forgive sins with God only is possible. But rulers and kings, whether it is adulterers whom they forgive or homicides, release them indeed from the present punishment; but their sin they do not purge out. Though they should advance to offices them that have been forgiven, though they should invest them with the purple itself, though they should set the diadem upon their heads, yet so they would only make them kings, but could not free them from their sin. It being God alone who doeth this; which accordingly in the Laver of Regeneration He will bring to pass. For His grace touches the very soul, and thence plucks up the sin by the root. Here is the reason why he that hath been forgiven by the king may be seen with his soul yet impure, but the soul of the baptized no longer so, but purer than the very sun-beams, and such as it was originally formed, nay rather much better than that. For it is blessed with a Spirit, on every side enkindling it and making its holiness intense. And as when thou art recasting iron or gold thou makest it pure and new once more, just so the Holy Ghost also, recasting the soul in baptism as in a furnace and consuming its sins, causes it to glisten with more purity than all purest gold.

Further, the credibility of the resurrection of our bodies he signifies to thee again from what follows: viz., that since sin brought in death, now that the root is dried up, one must not after that doubt of the destruction of the fruit. Therefore having first mentioned “the forgiveness of sins,” thou dost next confess also “the resurrection of the dead;” the one guides thee as by hand on to the other.

Yet again, because the term Resurrection is not sufficient to indicate the whole: for many after rising have again departed, as those in the Old Testament, as Lazarus, as they at the time of the crucifixion: one is bid to say, “and the life everlasting,” that none may any longer have a notion of death after that resurrection.

These words therefore Paul recalling to their minds, saith, “What shall they do which are baptized for the dead?” “For if there be no resurrection,” saith he, “these words are but scenery. If there be no resurrection, how persuade we them to believe things which we do not bestow?” Just as if a person bidding another to deliver a document to the effect that he had received so much, should never give the sum named therein, yet after the subscription should demand of him the specified monies. What then will remain for the subscriber to do, now that he hath made himself responsible, without having received what he admitted he had received? This then he here saith of those who are baptized also. “What shall they do which are baptized,” saith he, “having subscribed to the resurrection of dead bodies, and not receiving it, but suffering fraud? And what need was there at all of this confession, if the fact did not follow?”

Ver. 30. “Why do we also stand in jeopardy every hour?”

Ver. 31. “I protest by that glorying in you which I have in Christ Jesus our Lord, I die daily.”

See again whence he endeavors to establish the doctrine, from his own suffrage: or rather not from his only, but from that also of the other apostles. And this too is no small thing; that the teachers whom you produce were full of vehement conviction and signified the same not by words only, but also by very deeds. Therefore, you see, he doth not say simply, “we are persuaded,” for this alone was not sufficient to persuade them, but he also furnishes the proof by facts; as if he should say, “in words to confess

these things haply seems to you no marvel; but if we should also produce unto you the voice which deeds send forth, what can ye have to say against that? Hear ye then, how by our perils also day by day we confess these things?" And he said not "I," but "we," taking along with him all the apostles together, and thereby at once speaking modestly and adding credibility to his discourse.

For what can ye have to say? that we are deceiving you when we preach these things, and that our doctrines come of vain-glory? Nay, our perils suffer you not to pass such a sentence. For who would choose to be in continual jeopardy to no purpose and with no effect? Wherefore also he said, "Why do we also stand in jeopardy every hour?" For if one should even choose it through vain-glory, such his choice will be but for once and again, not all his life long, like ours. For we have assigned our whole life to this purpose.

"I protest by that glorying in you which I have in Christ Jesus our Lord, I die daily:" by glorying here, meaning their advancement. Thus since he had intimated that his perils were many, lest he might seem to say this by way of lamentation, "far from grieving," saith he, "I even glory in suffering this for your sake." And doubly, he saith, he takes delight in it, both as being in jeopardy for their sakes and as beholding their proficiency. Then doing what is usual with him, because he had uttered great things, he refers both to Christ.

But how doth he "die daily?" by his readiness and preparation for that event. And wherefore saith he these words? Again by these also to establish the doctrine of the resurrection. "For who would choose," saith he, "to undergo so many deaths, if there be no resurrection nor life after this? Yea, if they who believe in the resurrection would scarcely put themselves in jeopardy for it except they were very noble of heart: much more would not the unbeliever (so he speaks) choose to undergo so many deaths and so terrible." Thus, see by degrees how very high he mounts up. He had said, "we stand in jeopardy," he added, "every hour," then, "daily," then, "I not only 'stand in jeopardy,'" saith he, but "I even 'die:'" he concludes accordingly by pointing out also what kind of deaths they were; thus saying,

Ver. 32. "If after the manner of men I fought with beasts at Ephesus, what doth it profit me?"

What is, "if after the manner of men?" "As far as pertains to men I fought with beasts: for what if God snatched me out of those dangers? So that I am he who ought most to be in care about these things; I, who endure so great dangers and have not yet received any return. For if no time of recompense is at hand, but our reward is shut up in this present world, ours is the greater loss. For ye have believed without jeopardy, but we are slaughtered every day."

But all these things he said, not because he had no advantage even in the very suffering, but on account of the weakness of the many, and to establish them in the doctrine of the resurrection: not because he himself was running for hire; for it was a sufficient recompense to him to do that which was pleasing to God. So that when he adds, "If in this life only we have hoped in Christ, we are of all men most pitiable," it is there again for their sakes, that he might by the fear of this misery overthrow their unbelief of the resurrection. And in condescension to their weakness, he thus speaks. Since in truth, the great reward is to please Christ at all times: and apart from the recompense, it is a very great requital to be in jeopardy for His sake.

"If the dead are not raised, let us eat and drink for tomorrow we die."

This word, be sure, is spoken in mockery: wherefore neither did he bring it forward of himself, but summoned the prophet of loftiest sound, Isaiah, who discoursing of certain insensible and reprobate persons made use of these words, "Who slay oxen and kill sheep to eat flesh and drink wine; who say, Let us eat and drink, for to-morrow we die. These things are revealed to the ears of the Lord of Hosts, and this iniquity shall not be forgiven you, till ye die." (Is. xxii. 13, 14. LXX.) Now if then they were deprived of pardon who spake thus, much more in the time of Grace.

Then that he might not make his discourse too rough, he dwells not long upon his "reductio ad absurdum," but again turns his discourse to exhortation, saying,

Ver. 33. "Be not deceived: evil company doth corrupt good manners."

And this he said, both to rebuke them as without understanding, (for here he by a charitable expression, calls "good" that which is easily deceived,) and also, as far as he could, to make some allowance to them for the past with a view to their return, and to remove from them and transfer to others the greater part of his charges, and so by this way also to allure them to repentance. Which he doth likewise in the Epistle to the Galatians, saying, "But he that troubleth you shall bear his judgment, whosoever he be." (Gal. v. 10.)

Ver. 34. "Awake up righteously and sin not."

As if he were speaking to drunkards and madmen. For suddenly to cast every thing out of their hands, was the part of drunkards and madmen, in not seeing any longer what they saw nor believing what they had before confessed. But what is, "righteously?" with a view to what is profitable and useful. For it is possible to awake up unrighteously, when a man is thoroughly roused up to the injury of his own soul. And well did he add, "sin not," implying that hence were the sins of their unbelief. And in many places he covertly signifies this, that a corrupt life is the parent of evil doctrines; as when he saith, "The love of money is a root of all kinds of evil, which some reaching after, have been led astray from the faith." (1 Tim. vi. 10.) Yea, and many of those who are conscious of wickedness and would fain not pay its penalty are by this fear damaged also in their faith concerning the resurrection: even as they who do very virtuously desire even daily to behold it.

"For some have no knowledge of God; I speak this to move you to shame."

See how again he transfers his accusations to others. For he said not, "Ye have no knowledge," but, "some have no knowledge." Because disbelieving the resurrection is the temper of one not fully aware that the power of God is irresistible and sufficient for all things. For if out of the things which are not He made the things that are, much more will He be able to raise again those which have been dissolved.

And because he had touched them to the quick and exceedingly mocked them, accusing them of gluttony, of folly, of madness; mitigating those expressions, he saith, "I speak to move you to shame," that is, to set upright, to bring back, to make you better, by this shame of yours. For he feared lest if he cut too deep, he should cause them to start away.

But let us not consider these things as spoken to them only, but as addressed now also to all who labor under the same disease, and live a corrupt life. Since in truth not they who hold corrupt doctrines only,

but they too who are holden of grievous sins, are both drunken and frantic. Wherefore also to them may it be justly said, "Awake," and especially to those who are weighed down by the lethargy of avarice; who rob wickedly. For there is a robbery which is good, the robbery of Heaven, which injures not. And although in respect of money it is impossible for one to become rich, unless another first become poor: yet in spiritual things this is not so, but wholly the reverse: it is impossible that any should become rich without making another's store plentiful. For if thou help no one, thou wilt not be able to grow wealthy. Thus, whereas in temporal things imparting causes diminution: in spiritual things, on the contrary, imparting works increase, and the not imparting, this produces great poverty and brings on extreme punishment. And this is signified by him who buried the talent. Yea, and he too who hath a word of wisdom, by imparting to another increases his own abundance, by making many wise: but he that buries it at home, deprives himself of his abundance by neglecting to win the profit of the many. Again, he that had other gifts, by healing many augmented his own gift: and was neither himself emptied by the imparting, and filled many others with his own spiritual gift. And in all spiritual things this rule abides unshaken. Thus also in the Kingdom, he that makes many partakers with himself of the Kingdom will hereby the more completely have the fruits of it in return: but he that studies not to have any partaker will himself be cast out of those many blessings. For if the wisdom of this world of sense is not spent, though ten thousand are forcibly seizing it; nor doth the artificer by making many artificers lose his own skill; much less doth he who seizes the Kingdom make it less, but then will our riches be increased when we call many to us for that purpose.

Let us seize then the things which cannot be spent but increase whilst we seize them: let us seize the things which admit of none to defraud us of them by false accusation, none to envy us for them. For so, if there were a place which had a fountain of gold gushing forth with continual flood, and flowing the more as more was drawn from it; and there were another place which had a treasure buried in the earth; from which wouldest thou desire to be enriched? Would it not be from the first? Plainly. But that this may not be a mere conception in words, consider the saying in reference to the air and the sun. For these are seized by all, and satisfy all. These, however, whether men enjoy or do not enjoy them, abide the same undiminished: but what I spake of is a much greater thing; for spiritual wisdom abides not the same distributed or not distributed: but it rather increases in the distribution.

But if any endure not what I have said, but still cleave to the poverty of worldly things, snatching at the things which endure diminution: even in respect of those again, let him call to mind the food of manna (Exod. xvi. 20.) and tremble at the example of that punishment. For what happened in that instance, this same result may one now also see in the case of covetous men. But what then happened in worms were bred from their covetousness. This also now happens in their case. For the measure of the food is the same for all; we having but one stomach to fill; only thou who feedest luxuriously hast more to get rid of. And as in that case they who in their houses gathered more than the lawful quantity, gathered not manna, but more worms and rottenness; just so both in luxury and in covetousness, the gluttonous and drunken gather not more dainties but more corruption.

Nevertheless, so much worse than they are the men of our time, in that they experienced this once for all and received correction; but these every day bringing into their own houses this worm much more grievous than that, neither perceive it nor are satiated. For that these things do resemble those in respect of our useless labor on them: (for in regard of punishment these are much worse:) here is the proof for thee to consider.

Wherein, I ask, differs the rich man from the poor? Hath he not one body to clothe? one belly to feed? In what then hath he the advantage? In cares, in spending himself, in disobeying God, in corrupting the flesh, in wasting the soul. Yea, these are the things in which he hath the advantage of the poor: since if he had many stomachs to fill, perhaps he might have somewhat to say, as that his need was more and the necessity of expense greater. But even “now they may,” saith one, “reply, that they fill many bellies, those of their domestics, those of their hand-maidens.” But this is done, not through need nor for humanity’s sake, but from mere pride: whence one cannot put up with their excuse.

For why hast thou many servants? Since as in our apparel we ought to follow our need only, and in our table, so also in our servants. What need is there then? None at all. For, in fact, one master need only employ one servant; or rather two or three masters one servant. But if this be grievous, consider them that have none and enjoy more prompt attendance. For God hath made men sufficient to minister unto themselves, or rather unto their neighbor also. And if thou believe it not, hear Paul saying, “These hands ministered unto my necessities, and to them that were with me.” (Acts xx. 34.) After that he, the teacher of the world and worthy of heaven, disdained not to serve innumerable others; dost thou think it a disgrace, unless thou carriest about whole herds of slaves, not knowing that this in truth is what most of all brings shame upon thee? For to that end did God grant us both hands and feet, that we might not stand in need of servants. Since not at all for need’s sake was the class of slaves introduced, else even along with Adam had a slave been formed; but it is the penalty of sin and the punishment of disobedience. But when Christ came, He put an end also to this. “For in Christ Jesus there is neither bond nor free.” (Gal. iii. 28.) So that it is not necessary to have a slave: or if it be at all necessary, let it be about one only, or at the most two. What mean the swarms of servants? For as the sellers of sheep and the slave-dealers, so do our rich men take their round, in the baths and in the forum.

However, I will not be too exact. We will allow you to keep a second servant. But if thou collect many, thou dost it not for humanity’s sake, but in self-indulgence. Since if it be in care for them, I bid thee occupy none of them in ministering to thyself, but when thou hast purchased them and hast taught them trades whereby to support themselves, let them go free. But when thou scourgest, when thou puttest them in chains, it is no more a work of humanity.

And I know that I am giving disgust to my hearers. But what must I do? For this I am set, and I shall not cease to say these things, whether any thing come of them or not. For what means thy clearing the way before thee in the market place? Art thou walking then among wild beasts that thou drivest away them that meet thee? Be not afraid; none of these bite who approach thee and walk near thee. But dost thou consider it an insult to walk along side of other men? What madness is this, what prodigious folly, when a horse is following close after thee, to think not of his bringing on thee any insult; but if it be a man, unless he be driven an hundred miles off, to reckon that he disgraces thee. And why hast thou also servants to carry fasces, employing freemen as slaves, or rather thyself living more dishonorably than any slave? For, in truth, meaner than any servant is he who bears about with him so much pride.

Therefore they shall not so much as have a sight of the real liberty, who have enslaved themselves to this grievous passion. Nay, if thou must drive and clear away, let it not be them that come nigh thee, but thine own pride which thou drivest away; not by thy servant, but by thyself: not with this scourge, but with that which is spiritual. Since now thy servant drives away them that walk by thy side, but thou art thyself driven from thine high place more disgracefully by thine own self-will than any servant can drive

thy neighbor. But if, descending from thy horse, thou wilt drive away pride by humility, thou shalt sit higher and place thyself in greater honor, needing no servant to do this. I mean, that when thou art become modest and walkest on the ground, thou wilt be seated on the car of humility which bears thee up to the very heavens, that car which hath winged steeds: but if falling from it, thou pass into that of arrogance, thou wilt be in no better state than the beggars who are drawn along the ground, nay even much more wretched and pitiable than they: since them the imperfection of their bodies compels thus to be drawn, but thee the disease of thine own arrogance. "For every one that exalteth himself," saith He, "shall be abused." (Matt. xxiii. 12.) That we then may not be abused but exalted, let us approach towards that exaltation. For thus also shall we "find rest for our souls" according to the divine oracle, and shall obtain the true and most exalted honor; the which may we all obtain, through the grace and mercy, &c. &c.

Homily XLI

Homily XLI.

1 Cor. xv. 35, 36

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die. (1 Corinthians 15:35, 36)

Gentle and lowly as the apostle is to a great degree every where, he here adopts a style rather pungent, because of the impiety of the gainsayers. He is not however content with this, but he also employs reasons and examples, subduing thereby even the very contentious. And above he saith, "Since by man came death, by man came also the resurrection of the dead;" but here he solves an objection brought in by the Gentiles. And see how again he abates the vehemence of his censure; in that he said not, "but perhaps ye will say," but he set down the objector indefinitely, in order that, although employing his impetuous style with all freedom, he might not too severely wound his hearers. And he states two difficulties, one touching the manner of the resurrection, the other, the kind of bodies. For of both they on their part made a question, saying, "How is that which hath been dissolved raised up?" and, "with what manner of body do they come?" But what means, "with what manner of body?" It is as if they had said, "with this which hath been wasted, which hath perished, or with some other?"

Then, to point out that the objects of their enquiry are not questionable but admitted points, he at once meets them more sharply, saying, "Thou foolish one, that which thou thyself sowest is not quickened, except it die." Which we also are wont to do in the case of those who gainsay things acknowledged.

And wherefore did he not at once appeal to the power of God? Because he is discoursing with unbelievers. For when his discourse is addressed to believers, he hath not much need of reasons. Wherefore having said elsewhere, "He shall change the body of your humiliation, that it may be fashioned like to the body of his glory," (Philip. iii. 2.) and having indicated somewhat more than the resurrection, he stated no analogies, but instead of any demonstration, brought forward the power of God, going on to say, "according to the working whereby He is able to subject all things to Himself." But here he also urges reasons. That is, having established it from the Scriptures, he adds also in what comes after, these things over and above, with an eye to them who do not obey the Scriptures; and he saith, "O foolish one, that which Thou sowest:" i.e., "from thyself thou hast the proof of these things, by what

thou doest every day, and doubtest thou yet? Therefore do I call thee foolish because of the things daily done by thine own self thou art ignorant, and being thyself an artificer of a resurrection, thou doubtest concerning God." Wherefore very emphatically he said, "what Thou sowest," thou who art mortal and perishing.

And see how he uses expressions appropriate to the purpose he had in view: thus, "it is not quickened," saith he, "except it die." Leaving, you see, the terms appropriate to seed, as that "it buds," and "grows," and "is dissolved," he adopts those which correspond to our flesh, viz. "it is quickened," and, "except it die;" which do not properly belong to seeds, but to bodies.

And he said not, "after it is dead it lives," but, which is a greater thing, "therefore it lives, because it dies." Seest thou, what I am always observing, that he continually gives their argument the contrary turn? Thus what they made a sure sign of our not rising again, the same he makes a demonstration of our rising. For they said, "the body rises not again, because it is dead." What then doth he, retorting their argument, say? "Nay, but unless it died, it could not rise again: and therefore it rises again, because it died." For as Christ more clearly signifies this very thing, in the words, "Except a grain of wheat fall into the ground and die, it abideth by itself alone: but if it die, it beareth much fruit:" (John xii. 24.) thence also Paul, drawing this example, said not, "it doth not live," but, "is not quickened;" again assuming the power of God and showing that not the nature of the ground, but God Himself, brings it all to pass.

And what can be the reason that he did not bring that forward, which was more akin to the subject: I mean, the seed of mankind? (For our generation too begins from a sort of decay, even as that of the corn.) Because it was not of equal force, but the latter was a more complete instance: for he wants a case of something that perished entirely, whereas this was but a part; wherefore he rather alleges the other. Besides, that proceeds from a living body and falls into a living womb; but here it is no flesh, but the earth into which the seed is cast, and into the same it is dissolved, like the body which is dead. Wherefore on this account too the example was more appropriate.

Ver. 37. "And he who soweth, soweth not that body that shall be."

For the things before spoken meet the question, "how they are raised;" but this, the doubt, "with what manner of body they come." But what is, "thou sowest not that body which shall be?" Not an entire ear of corn, nor new grain. For here his discourse no longer regards the resurrection, but the manner of the resurrection, what is the kind of body which shall rise again; as whether it be of the same kind, or better and more glorious. And he takes both from the same analogy, intimating that it will be much better.

But the heretics, considering none of these things, dart in upon us and say, "one body falls and another body rises again. How then is there a resurrection? For the resurrection is of that which was fallen. But where is that wonderful and surprising trophy over death, if one body fall and another rise again? For he will no longer appear to have given back that which he took captive. And how can the alleged analogy suit the things before mentioned?" Why, it is not one substance that is sown, and another that is raised, but the same substance improved. Else neither will Christ have resumed the same body when He became the first-fruits of them that rise again: but according to you He threw aside the former body, although it had not sinned, and took another. Whence then is that other? For this body was from the Virgin, but that, whence was it? Seest thou to what absurdity the argument hath come round? For



wherefore shows He the very prints of the nails? Was it not to prove that it is that same body which was crucified, and the same again that rose from the dead? And what means also His type of Jonah? For surely it was not one Jonah that was swallowed up and another that was cast out upon dry land. And why did He also say, "Destroy this temple, and in three days I will raise it up?" For that which was destroyed, the same clearly He raised again. Wherefore also the Evangelist added, that "He spake of the temple of His body." (John ii. 19, 21.)

What is that then which he saith, "Thou sowest not the body that shall be?" i.e. not the ear of corn: for it is the same, and not the same; the same, because the substance is the same; but not the same, because this is more excellent, the substance remaining the same but its beauty becoming greater, and the same body rising up new. Since if this were not so, there were no need of a resurrection, I mean if it were not to rise again improved. For why did He at all pull down His house, except He were about to build it more glorious?

This now, you see, he said to them who think that it is utter corruption. Next, that none again might suspect from this place that another body is spoken of, he qualifies the dark saying, and himself interprets what he had spoken, not allowing the hearer to turn his thoughts from hence in any other direction. What need is there then of our reasonings? Hear himself speaking, and explaining the phrase, "Thou sowest not the body that shall be." For he straightway adds, "but a bare grain, it may chance of wheat, or of some other kind;" i.e., it is not the body that shall be; not so clothed, for instance; not having a stalk and beard, but "a bare grain, it may chance of wheat, or of some other kind."

Ver. 38. "But God giveth it a body even as it pleased Him."

"Yes," saith one, "but in that case it is the work of nature." Of what nature, tell me? For in that case likewise God surely doeth the whole; not nature, nor the earth, nor the rain. Wherefore also he making these things manifest, leaves out both earth and rain, atmosphere, sun, and hands of husbandmen, and subjoins, "God giveth it a body as it pleased Him." Do not thou therefore curiously inquire, nor busy thyself with the how and in what manner, when thou hearest of the power and will of God.

"And to each seed a body of its own." Where then is the alien matter which they speak of? For He giveth to each "his own." So that when he saith, "Thou sowest not that which shall be," he saith not this, that one substance is raised up instead of another, but that it is improved, that it is more glorious. For "to each of the seeds," saith he, "a body of its own."

From hence in what follows, he introducing also the difference of the resurrection which shall then be. For do not suppose, because grain is sown and all come up ears of corn, that therefore there is also in the resurrection an equality of honor. For in the first place, neither in seeds is there only one rank, but some are more valuable, and some inferior. Wherefore also he added, "to each seed a body of its own."

However, he is not content with this, but seeks another difference greater and more manifest. For that thou mayest not, when hearing, as I said, that all rise again, suppose that all enjoy the same reward; he laid before even in the preceding verses the seeds of this thought, saying, "But each in his own order." But he brings it out here also more clearly, saying,

Ver. 39. "All flesh is not the same flesh." For why speak I, saith he, in respect of seeds? In respect of bodies let us agitate this point, concerning which we are discoursing now. Wherefore also he addeth, and saith,

"But there is one flesh of men, another flesh of beasts, another of birds, and another of fishes."

Ver. 40. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another."

Ver. 41. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

And what means he by these expressions? Wherefore from the resurrection of the body did he throw himself into the discourse of the stars and the sun? He did not throw himself out, neither did he break off from his purpose; far from it: but he still keeps to it. For whereas he had established the doctrine concerning the resurrection, he intimates in what follows that great will be then the difference of glory, though there be but one resurrection. And for the present he divides the whole into two: into "bodies celestial," and "bodies terrestrial." For that the bodies are raised again, he signified by the corn: but that they are not all in the same glory, he signifies by this. For as the disbelief of the resurrection makes men supine, so again it makes them indolent to think that all are vouchsafed the same reward. Wherefore he corrects both. And the one in the preceding verses he had completed; but this he begins now. And having made two ranks, of the righteous and of sinners, these same two he subdivides again into many parts, signifying that neither righteous nor sinners shall obtain the same; neither righteous men, all of them, alike with other righteous, nor sinners with other sinners.

Now he makes, you see, first, one separation between righteous and sinners, where he says, "bodies celestial, and bodies terrestrial:" by the "terrestrial" intimating the latter, and by the "celestial," the former. Then farther he introduces a difference of sinners from sinners, saying, "All flesh is not the same flesh, but there is one flesh of fishes, another of birds, and another of beasts." And yet all are bodies; but some are in more, and some in lesser vileness. And that in their manner of living too, and in their very constitution.

And having said this, he ascends again to the heaven, saying, "There is one glory of the sun, and another glory of the moon." For as in the earthly bodies there is a difference, so also in the heavenly; and that difference no ordinary one, but reaching even to the uttermost: there being not only a difference between sun and moon, and stars, but also between stars and stars. For what though they be all in the heaven? yet some have a larger, others a less share of glory. What do we learn from hence? That although they be all in God's kingdom, all shall not enjoy the same reward; and though all sinners be in hell, all shall not endure the same punishment. Wherefore he added,

Ver. 42. "So also is the resurrection of the dead."

"So," How? with considerable difference. Then leaving this doctrine as sufficiently proved, he again comes to the proof itself of the resurrection and the manner of it, saying,

“It is sown in corruption, it is raised in incorruption.” And observe his consideration. As in the case of seeds, he used the term proper to bodies, saying, “it is not quickened, except it die:” so in the case of bodies, the expression belonging to seeds, saying, “it is sown in corruption, it is raised in incorruption.” He said not, “is produced,” that thou mightest not think it a work of the earth, but is “raised.” And by sowing here, he means not our generation in the womb, but the burial in the earth of our dead bodies, their dissolution, their ashes. Wherefore having said, “it is sown in corruption, it is raised in incorruption,” he adds,

Ver. 43. “It is sown in dishonor.” For what is more unsightly than a corpse in dissolution? “It is raised in glory.”

“It is sown in weakness.” For before thirty days the whole is gone, and the flesh cannot keep itself together nor hold out for one day. “It is raised in power.” For there shall nothing prevail against it for all the future.

Here is why he stood in need of those former analogies, lest many on hearing of these things, that they are “raised in incorruption and glory and power,” might suppose that there is no difference among those who rise again. For all indeed rise again, both in power and in incorruption; and in this glory of their incorruption yet are not all in the same state of honor and safety.

Ver. 44. “It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.”

What sayest thou? Is not “this” body spiritual? It is indeed spiritual, but that will be much more so. For now oftentimes both the abundant grace of the Holy Ghost flies away on men’s committing great sins; and again, the Spirit continuing present, the life of the flesh depends on the soul: and the result in such a case is a void, without the Spirit. But in that day not so: rather he abides continually in the flesh of the righteous, and the victory shall be His, the natural soul also being present.

For either it was some such thing which he intimated by saying, “a spiritual body,” or that it shall be lighter and more subtle and such as even to be wafted upon air; or rather he meant both these. And if thou disbelieve the doctrine, behold the heavenly bodies which are so glorious and (for this time) so durable, and abide in undecaying tranquillity; and believe thou from hence, that God can also make these corruptible bodies incorruptible and much more excellent than those which are visible.

Ver. 45. “So also it is written, (Gen. ii. 7.) the first man Adam became a living soul: the last Adam became a life-giving Spirit.”

And yet the one indeed is written, but the other not written. How then said he, “it is written?” He modified the expression according to the issue of events: as he is wont continually to do: and indeed as it is the way of every prophet. For so Jerusalem, the prophet said, should be “called a city of righteousness;” (Is. i. 26.) yet it was not so called. What then? Did the prophet speak false? By no means. For he is speaking of the issue of events. And that Christ too should be called Immanuel; (Is. vii. 14.) yet was he not so called. But the facts utter this voice; so also here, “the last Adam became a life-giving Spirit.”

And these things he said that thou mayest learn that the signs and pledges both of the present life and of that which is to come have already come upon us; to wit, of the present life, Adam, and of the life to come, Christ. For since he sets down the better things as matters of hope, he signifies that their beginning hath already come to pass, and their root and their fountain been brought to light. But if the root and the fountain be evident to all, there is no need to doubt of the fruits. Wherefore he saith, "The last Adam became a life-giving Spirit." And elsewhere too, He "shall quicken your mortal bodies through His Spirit that dwelleth in you." (Rom. vii. 11.) It is the Spirit's work then to quicken.

Further, lest any should say, "why are the worse things the elder? and why hath the one sort, to wit, the natural, come to pass not merely as far as the first-fruits, but altogether; the other as far as the first-fruits only?"—he signifies that the principles also of each were so ordered.

Ver. 46. "For that is not first," saith he, "which is spiritual, but that which is natural, then that which is spiritual."

And he saith not, why, but is content with the ordinance of God, having the evidence from the facts testifying to that most excellent œconomy of God, and implying that our state is always going forward to the better; at the same time by this also adding credibility to his argument. For if the lesser have come to pass, much more ought we to expect the better.

Since then we are to enjoy so great blessings, let us take our station in this array, and bewail not the departed, but rather those that have ended their life ill. For so the husbandman, when he sees the grain dissolving, doth not mourn; rather, as long as he beholds it continuing solid in the ground he is in fear and trembling, but when he sees it dissolved rejoices. For the beginning of the future crop is its dissolving. So let us also then rejoice when the corruptible house falls, when the man is sown. And marvel not if he called the burial "a sowing;" for, in truth, this is the better sowing: inasmuch as that sowing is succeeded by deaths and labors and dangers and cares; but this, if we lived well, by crowns and rewards; and that, by corruption and death but this by incorruption and immortality, and those infinite blessings. To that kind of sowing there went embraces and pleasures and sleep: but to this, only a voice coming down from heaven, and all is at once brought to perfection. And he that rises again is no more led to a life full of toil, but to a place where anguish and sorrow and sighing are fled away.

If thou requirest protection and therefore mournest thy husband, betake thyself to God, the common Protector and Saviour and Benefactor of all, to that irresistible alliance, to that ready aid, to that abiding shelter which is every where present, and is as a wall unto us on every side.

"But your intercourse was a thing desirable and lovely." I too know it. But if thou wilt trust sound reason with this grief, and wilt consider with thyself who hath taken him away, and that by nobly bearing it thou offerest thy mind as a sacrifice to our God, even this wave will not be too strong for thee to stem. And that which time brings to pass, the same do thou by thy self-command. But if thou shalt yield to weakness, thine emotion will cease indeed in time, but it will bring thee no reward.

And together with these reasons collect also examples, some in the present life, some in the Holy Scriptures. Consider that Abraham slew his own son, and neither shed a tear nor uttered a bitter word. "But he," you say, "was Abraham." Nay, thou surely hast been called to a nobler field of action. And Job grieved indeed, but so much as was proper for a father who loved his children and was very solicitous

for the departed; whereas what we now do, is surely the part of haters and enemies. For if when a man was taken up to court and crowned, thou wert smiting thyself and lamenting, I should not say that thou wast a friend of him who was crowned, but a great enemy and adversary. "Nay," say you, "not even as it is do I mourn for him, but for myself." Well, but this is not the part of an affectionate person, to wish for thine own sake that he were still in the conflict and subject to the uncertainty of the future, when he might be crowned and come to anchor; or that he should be tossed in mid ocean, when he might have been in port.

"But I know not whither he hath gone," say you. Wherefore knowest thou not, tell me? For according as he lived well or otherwise, it is evident whither he will go. "Nay, on this very account I lament," say you, "because he departed being a sinner." This is a mere pretext and excuse. For if this were the reason of thy mourning for the departed, thou oughtest to have formed and corrected him, when he was alive. The fact is thou dost every where look to what concerns thyself, not him.

But grant that he departed with sin upon him, even on this account one ought to rejoice, that he was stopped short in his sins and added not to his iniquity; and help him as far as possible, not by tears, but by prayers and supplications and alms and offerings. For not unmeaningly have these things been devised, nor do we in vain make mention of the departed in the course of the divine mysteries, and approach God in their behalf, beseeching the Lamb Who is before us, Who taketh away the sin of the world;—not in vain, but that some refreshment may thereby ensue to them. Not in vain doth he that standeth by the altar cry out when the tremendous mysteries are celebrated, "For all that have fallen asleep in Christ, and for those who perform commemorations in their behalf." For if there were no commemorations for them, these things would not have been spoken: since our service is not a mere stage show, God forbid! yea, it is by the ordinance of the Spirit that these things are done.

Let us then give them aid and perform commemoration for them. For if the children of Job were purged by the sacrifice of their father, why dost thou doubt that when we too offer for the departed, some consolation arises to them? since God is wont to grant the petitions of those who ask for others. And this Paul signified saying, "that in a manifold Person your gift towards us bestowed by many may be acknowledged with thanksgiving on your behalf." (2 Cor. i. 11.) Let us not then be weary in giving aid to the departed, both by offering on their behalf and obtaining prayers for them: for the common Expiation of the world is even before us. Therefore with boldness do we then intreat for the whole world, and name their names with those of martyrs, of confessors, of priests. For in truth one body are we all, though some members are more glorious than others; and it is possible from every source to gather pardon for them, from our prayers, from our gifts in their behalf, from those whose names are named with theirs. Why therefore dost thou grieve? Why mourn, when it is in thy power to gather so much pardon for the departed?

Is it then that thou art become desolate and hast lost a protector? Nay, never mention this. For thou hast not surely lost thy God. And so, as long as thou hast Him, He will be better to thee than husband and father and child and kinsman: since even when they were alive, He it was who did all things.

These things therefore think upon, and say with David, "The Lord is my light and my Saviour, whom shall I fear? (Ps. xxvii. 1.) Say, Thou art a Father of the fatherless, and a Judge of the widows: "(Ps. lxxviii. 5.)

and draw down His aid, and thou shalt have Him to care for thee now more than before, by how much thou art in a state of greater difficulty.

Or hast thou lost a child? Thou hast not lost it; say not so. This thing is sleep, not death; removal, not destruction; a journeying from the worse unto the better. Do not then provoke God to anger; but propitiate Him. For if thou bearest it nobly, there will thence accrue some relief both to the departed and to thyself; but if the contrary, thou dost the more kindle God's anger. For if when a servant was chastised by his master, thou didst stand by and complain, thou wouldest the more exasperate the master against thyself. Do not then so; but give thanks, that hereby also this cloud of sadness may be scattered from thee. Say with that blessed one, "the Lord gave, and the Lord hath taken away." (Job i. 21.) Consider how many more well-pleasing in His sight have never received children at all, nor been called fathers. "Nor would I wish to have been so," say you, "for surely it were better not to have had experience than after having tasted the pleasure to fall from it." Nay, I beseech thee, say not so, provoke not thus also the Lord to wrath: but for what thou hast received, give Him thanks; and for what thou hast not to the end, give Him glory. Job said not that which thou sayest unthankfully, "it were better not to have received," but both for the one he gave thanks, saying, "The Lord gave;" and for the other he blessed God, saying, "The Lord hath taken away, blessed be the name of the Lord for ever." And his wife he thus silenced, justifying himself against her, and uttering those admirable words, "Have we received good at the hand of the Lord, and shall we not receive evil?" And yet after this a fiercer temptation befel him: yet was he not even thus unnerved, but in like manner bore it nobly and glorified God.

This also do thou, and consider with thyself that man hath not taken him, but God who made him, who more than thyself cares for him and knows what is good for him: who is no enemy nor liar-in-wait. See how many, living, have made life intolerable to their parents. "But seest thou not the right-hearted ones?" say you. I see these too, but even these are not so safe as thy child is. For though they are now approved, yet it is uncertain what their end will be; but for him thou hast no longer any fear, nor dost thou tremble lest anything should happen to him or he experience any change.

These things also do thou consider respecting a good wife and guardian of thine house, and for all things give thanks unto God. And even if thou shalt lose a wife, give thanks. Perhaps God's will is to lead thee to continence, He calls thee to a nobler field of conflict, He was pleased to set thee free from this bond. If we thus command ourselves, we shall both gain the joy of this life and obtain the crowns which are to come, &c. &c.

The first man is of the earth, earthy: the second man is the Lord from heaven. (1 Corinthians 15:47)

Having said that "the natural was first," and "the spiritual afterward," he again states another difference, speaking of "the earthy" and "the heavenly." For the first difference was between the present life and that which is to come: but this between that before grace and that after grace. And he stated it with a view to the most excellent way of life, saying, —(for to hinder men, as I said, from such confidence in the resurrection as would make them neglectful of their practice and of perfection, from this topic also again he renders them anxious and exhorts to virtue, saying,)—"The first man is of the earth, earthy; the second man is the Lord from heaven:" calling the whole by the name of "man," and naming the one from the better, and the other from the worst part.

Ver. 48. "As is the earthy, such are they also that are earthy:" so shall they perish and have an end. "As is the heavenly, such are they also that are heavenly:" so shall they abide immortal and glorious.

What then? Did not This Man too die? He died indeed, but received no injury therefrom, yea rather by this He put an end to death. Seest thou how on this part of his subject also, he makes use of death to establish the doctrine of the resurrection? "For having, as I said before, the beginning and the head," so he speaks, "doubt not of the whole body."

Moreover also he frames hereby his advice concerning the best way of living, proposing standards of a lofty and severe life and of that which is not such, and bringing forward the principles of both these, of the one Christ, but of the other Adam. Therefore neither did he simply say, "of the earth," but "earthy," i.e., "gross, nailed down to things present:" and again with respect to Christ the reverse, "the Lord from heaven."

But if any should say, "therefore the Lord hath not a body because He is said to be "from heaven," although what is said before is enough to stop their mouths: yet nothing hinders our silencing them from this consideration also: viz. what is, "the Lord from heaven?" Doth he speak of His nature, or His most perfect life? It is I suppose evident to every one that he speaks of His life. Wherefore also he adds,

Ver. 49. "As we have borne the image of the earthy," i.e., as we have done evil, "let us also bear the image of the heavenly," i.e., let us practise all goodness.

But besides this, I would fain ask thee, is it of nature that it is said, "he that is of the earth, earthy," and, "the Lord from heaven?" "Yea," saith one. What then? Was Adam only "earthy," or had he also another kind of substance congenial with heavenly and incorporeal beings, which the Scripture calls "soul," and "spirit?" Every one sees that he had this also. Therefore neither was the Lord from above only although He is said to be "from heaven," but He had also assumed our flesh. But Paul's meaning is such as this: "as we have borne the image of the earthy," i.e., evil deeds, "let us also bear the image of the heavenly," the manner of life which is in the heavens. Whereas if he were speaking of nature, the thing needed not exhortation nor advice. So that hence also it is evident that the expression relates to our manner of life.

Wherefore also he introduces the saying in the manner of advice and calls it an "image," here too again showing that he is speaking of conduct, not of nature. For therefore are we become earthy, because we have done evil: not because we were originally formed "earthy," but because we sinned. For sin came first, and then death and then the sentence, "Dust thou shalt be, and unto dust shalt thou return." (Gen. iii. 19.) Then also entered in the swarm of the passions. For it is not simply the being born "of earth" that makes a man "earthy," (since the Lord also was of this mass and lump,) but the doing earthly things, even as also he is made "heavenly" by performing things meet for heaven.

But enough: for why need I labor overmuch in the proof of this, when the apostle himself goes on to unfold the thought to us, thus saying,

Ver. 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

Seest thou how he explains himself again, relieving us of the trouble? which he often doth: for by flesh he here denotes men's evil deeds, which he hath done also elsewhere; as when he saith, "But ye are not

in the flesh:" and again, "So then they that are in the flesh cannot please God." (Rom. viii. 8, 9.) So that when he saith, "Now this I say," he means nothing else than this: "therefore said I these things that thou mayest learn that evil deeds conduct not to a kingdom." Thus from the resurrection he straightway introduced also the doctrine of the kingdom also; wherefore also he adds, "neither doth corruption inherit incorruption," i.e., neither shall wickedness inherit that glory and the enjoyment of the things incorruptible. For in many other places he calls wickedness by this name, saying, "He that soweth to the flesh, shall of the flesh reap corruption." (Gal. vi. 8.) Now if he were speaking of the body and not of evil doing, he would not have said "corruption." For he nowhere calls the body "corruption," since neither is it corruption, but a thing corruptible: wherefore proceeding to discourse also of it, he calls it not "corruption," but "corruptible," saying, "for this corruptible must put on incorruption."

Next, having completed his advice concerning our manner of life, according to his constant custom blending closely subject with subject, he passes again to the doctrine of the resurrection of the body: as follows:

Ver. 51. "Behold, I tell you a mystery."

It is something awful and ineffable and which all know not, which he is about to speak of: which also indicates the greatness of the honor he confers on them; I mean, his speaking mysteries to them. But what is this?

"We shall not all sleep, but we shall all be changed." He means as follows: "we shall not all die, 'but we shall all be changed,'" even those who die not. For they too are mortal. "Do not thou therefore because thou diest, on this account fear," saith he, "as if thou shouldst not rise again: for there are, there are some who shall even escape this, and yet this suffices them not for that resurrection, but even those bodies which die not must be changed and be transformed into incorruption."

Ver. 52. "In a moment, in the twinkling of an eye, at the last trump."

After he had discoursed much of the resurrection, then opportunely he points out also its very marvellous character. As thus: "not this only," saith he, "is wonderful that our bodies first turn to corruption, and then are raised; nor that the bodies which rise again after their corruption are better than these present ones; nor that they pass on to a much better state, nor that each receives back his own and none that of another; but that things so many and so great, and surpassing all man's reason and conception, are done "in a moment," i.e., in an instant of time: and to show this more clearly, "in the twinkling of an eye," saith he, "while one can wink an eyelid." Further, because he had said a great thing and full of astonishment; that so many and so great results should take place so quickly; he alleges, to prove it, the credibility of Him who performs it; as follows, "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The expression, "we," he uses not of himself, but of them that are then found alive.

Ver. 53. "For this corruptible must put on incorruption."

Thus lest any, hearing that "flesh and blood cannot inherit the kingdom of God," should suppose that our bodies do not rise again; he adds, "this corruptible must put on incorruption, and this mortal must put on immortality." Now the body is "corruptible," the body is "mortal:" so that the body indeed



remains, for it is the body which is put on; but its mortality and corruption vanish away, when immortality and incorruption come upon it. Do not thou therefore question hereafter how it shall live an endless life, now that thou hast heard of its becoming incorruptible.

Ver. 54. "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

Thus, since he was speaking of great and secret things, he again takes prophecy (Hosea xiii. 14.) to confirm his word. "Death is swallowed up in victory:" i.e., utterly; not so much as a fragment of it remains nor a hope of returning, incorruption having consumed corruption.

Ver. 55. "O death, where is thy sting? O grave, where is thy victory?"

Seest thou his noble soul? how even as one who is offering sacrifices for victory, having become inspired and seeing already things future as things past, he leaps and tramples upon death fallen at his feet, and shouts a cry of triumph over its head where it lies, exclaiming mightily and saying, "O death, where is thy sting? O grave, where is thy victory?" It is clean gone, it is perished, it is utterly vanished away, and in vain hast thou done all those former things. For He not only disarmed death and vanquished it, but even destroyed it, and made it quite cease from being.

Ver. 56. "Now the sting of death is sin; and the power of sin is the law."

Seest thou how the discourse is of the death of the body? therefore also of the resurrection of the body. For if these bodies do not rise again, how is death "swallowed up?" And not this only, but how is "the law the power of sin?" For that "sin" indeed is "the sting of death," and more bitter than it, and by it hath its power, is evident; but how is "the law also the power" thereof? Because without the law sin was weak, being practised indeed, but not able so entirely to condemn: since although the evil took place, it was not so clearly pointed out. So that it was no small change which the law brought in, first causing us to know sin better, and then enhancing the punishment. And if meaning to check sin it did but develop it more fearfully, this is no charge against the physician, but against the abuse of the remedy. Since even the presence of Christ made the Jews' burden heavier, yet must we not therefore blame it, but while we the more admire it, we must hate them the more, for having been injured by things which ought to have profited them? Yea, to show that it was not the law of itself which gives strength to sin, Christ Himself fulfilled it all and was without sin.

But I would have thee consider how from this topic also he confirms the resurrection. For if this were the cause of death, viz. our committing sin, and if Christ came and took away sin, and delivered us from it through baptism, and together with sin put an end also to the law in the transgression of which sin consists, why doubtest thou any more of the resurrection? For whence, after all this, is death to prevail? Through the law? Nay, it is done away. Through sin? Nay, it is clean destroyed.

Ver. 57. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

For the trophy He Himself erected, but the crowns He hath caused us also to partake of. And this not of debt, but of mere mercy.

Ver. 58. "Wherefore, brethren, be ye steadfast, unmoveable."

Just and seasonable is this exhortation after all that had gone before. For nothing so disquiets as the thought that we are buffeted without cause or profit.

"Always abounding in the work of the Lord:" i.e., in the pure life. And he said not, "working that which is good," but "abounding;" that we might do it abundantly, and might overpass the lists.

"Knowing that your labor is not in vain in the Lord."

What sayest thou? Labor again? But followed by crowns, and those above the heavens. For that former labor on man's expulsion from paradise, was the punishment of his transgressions; but this is the ground of the rewards to come. So that it cannot in fact be labor, both on this account and by reason of the great help which it receives from above: which is the cause of his adding also, "in the Lord." For the purpose of the former was that we might suffer punishment; but of this, that we might obtain the good things to come.

Let us not therefore sleep, my beloved. For it cannot, it cannot be that any one by sloth should attain to the kingdom of heaven, nor they that live luxuriously and softly. Yea it is a great thing, if straining ourselves and "keeping under the body" and enduring innumerable labors, we are able to reach those blessings. See ye not how vast this distance between heaven and earth? And how great a conflict is at hand? And how prone a thing to evil man is? And how easily sin "besets us?" And how many snares are in the way?

Why then do we draw upon ourselves so great cares over and above those of nature, and give ourselves more trouble, and make our burden greater? Is it not enough, our having to care for our food and clothing and houses? Is it not enough to take thought for things necessary? Although even from these Christ withdraws us, saying, "Be not anxious for your life what ye shall eat, neither for your body what ye shall put on." (Matt. vi. 25.) But if one ought not to be anxious for necessary food and clothing, nor for to-morrow; they who bring on so great a mass of rubbish and bury themselves under it, when shall they shall have power to emerge? Hast thou not heard Paul saying, "No soldier on service entangleth himself in the affairs of this life?" (2 Tim. ii. 4.) But we even live luxuriously and eat and drink to excess and endure buffeting for external things, but in the things of heaven behave ourselves unmanly. Know ye not that the promise is too high for man? It cannot be that one walking on the ground should ascend the arches of heaven. But we do not even study to live like men, but are become worse than the brutes.

Know ye not before what a tribunal we are to stand? Do ye not consider that both for our words and thoughts an account is demanded of us, and we take no heed even to our actions. "For whosoever looketh on a woman," saith He, "to lust after her hath already committed adultery with her." (Matt. v. 28.) And yet they who must be accountable for a mere idle look, refuse not even to lie rotting in the sin itself. "Whosoever shall say to his brother, Thou fool, shall be cast into hell fire." (Matt. v. 22.) But we even dishonor them with ten thousand reproaches and plot against them craftily. "He that loveth one that loveth him is no better than the heathen:" (Matt. v. 46, 47.) but we even envy them. What indulgence then shall we have, when commanded as we are to pass over the old lines, we weave ourselves a thread of life by a yet more scanty measure than theirs? What plea shall deliver us? Who will stand up and help us when we are punished? There is no one; but it must needs be that wailing and

weeping and gnashing our teeth, we shall be led away tortured into that rayless gloom, the pangs which no prayer can avert, the punishments which cannot be assuaged.

Wherefore I entreat and beseech, and lay hold of your very knees, that whilst we have this scant viaticum of life, you would be pricked in your hearts by what has been said, that you would be converted, that you would become better men; that we may not, like that rich man, lament to no purpose in that world after our departure, and continue thenceforth in incurable wailings. For though thou shouldest have father or son or friend or any soever who hath confidence towards God, none of these shall ever deliver thee, thine own works having destroyed thee. For such is that tribunal: it judges by our actions alone, and in no other way is it possible there to be saved.

And these things I say, not to grieve you nor to throw you into despair, but lest nourished by vain and cold hopes, and placing confidence in this person or that, we should neglect our own proper goodness. For if we be slothful, there will be neither righteous man nor prophet nor apostle nor any one to stand by us; but if we have been earnest, having in sufficiency the plea which comes from each man's own works, we shall depart with confidence, and shall obtain the good things that are laid up for them that love God; to which may we all attain, &c. &c.