

## Chapter 15

*He proueth the refurrection of the dead by the refurrection of Chrif, and with many other arguments: and 31. anfwereth alfo obiections made againft it. 49. And then exhorteth in refpect of it, vnto good life.*

The 7. part.  
Of the refurrection of the dead.

*Tradidi πα-  
ρῆδωκα*  
*Ef. 53, 8.*  
*Dan. 9, 26.*  
*Pf. 15, 10.*  
*Ion. 2, 2.*  
*Lu. 24.*

one borne  
out of time.  
*Act. 9, 3.*

**A**nd I doe you to vnderftand, Brethren, the Ghofpel which I preached to you, which alfo you receiued, in the which alfo you ftand, <sup>2</sup> by the which alfo you are faued, after what manner I preached vnto you if you keep it, vnleffe you haue beleueed in vaine. <sup>3</sup> For <sup>a)</sup> I deliuered vnto you firft of al which I alfo receiued: that Chrif died for our finnes according to the Scriptures: <sup>4</sup> and that he was buried, and that he rofe againe the third day, according to the Scriptures: <sup>5</sup> and that he was feen of Cephas; and after that of the eleuen. <sup>6</sup> Then was he feen of moe then fiue hundred Brethren together: of which many remaine vntil this prefent, and fome are a-fleep. <sup>7</sup> Moreouer he was feen of Iames, then of al the Apoftles. <sup>8</sup> And laft of al, as it were of and abortiue he was feen alfo of me. <sup>9</sup> For I am the laft of the Apoftles, who am not worthy to be called an Apoftle, becaufe I perfecuted the Church of God. <sup>10</sup> But by the grace of God I am that which I am; & his grace in me hath not been <sup>b)</sup>void, but I haue laboured more aboundantly then al they: yet not I, but the grace of God <sup>▲</sup>with me. <sup>11</sup> For whether I, or they, fo we preach, and fo you haue beleueed.

<sup>12</sup> But if Chrif be preached, that he is rifen againe from the dead, how doe certaine among you fay, that there is no refurrection of the dead? <sup>13</sup> And if there be no refurrection of the dead, neither is Chrif rifen againe. <sup>14</sup> And if Chrif be not rifen againe, then vaine

<sup>a</sup> This deliuerie in the Latin & Greek importeth *tradition*. So by Tradition did the Apoftles plant the Church in al truth, before they wrote any thing.

<sup>b</sup> In him God's grace is not void, that worketh by his free wil according to the motion and direction of the fame grace.

is our preaching, vaine also is your faith. <sup>15</sup> And we are found also <sup>a</sup>)falso witneffes of God: becaufe we haue giuen teftimonie againft God, that he hath raifed vp Chrift, whom he hath not raifed vp, if the dead rife not againe. <sup>16</sup> For if the dead rife not againe, neither is Chrift rifen againe. <sup>17</sup> And if Chrift be not rifen againe, vaine is your faith, for yet you are in your finnes. <sup>18</sup> Then they also that are a-fleep in Chrift, are perifhed. <sup>19</sup> If in this life onely we be hoping in Chrift, we are more miserable then al men.

<sup>20</sup> But now Chrift is rifen againe from the dead, the firft fruits of them that fleep: <sup>21</sup> by a man death; and by a man the refurrection of the dead. <sup>22</sup> And as in Adam al die, fo also in Chrift al fhall be made aliue. <sup>23</sup> But euery one in his owne order: the firft fruits Chrift, then they that are of Chrift, that beleued in his comming. <sup>24</sup> Then the end, when he fhall haue deliuered the Kingdom to God and the Father, when he fhall haue abolifhed al principalitie & authoritie & power. <sup>25</sup> And he muft reigne, *Vntil he put al his enemies vnder his feet.* <sup>26</sup> And the enemy death fhall be deftroied laft. *For he hath fubdued al things vnder his feet.* And wheras he faith, <sup>27</sup> *Al things are fubdued to him;* vndoubtedly, except him that fubdued al things vnto him. <sup>28</sup> And when al things fhall be fubdued to him; then the Sonne also himfelf fhall be fubieft to him that fubdued al things vnto him, that God may be Al in al.

<sup>29</sup> Otherwife what fhall they doe that are baptized for the dead, if the dead rife not againe at al? <sup>30</sup> Why also are they baptized for them? Why also are we in danger euery houre? <sup>31</sup> I die daily by your glorie, Brethren, which I haue in Chrift IESVS our Lord. <sup>32</sup> If (according to man) I fought with beafts at Ephesus, what doth it profit me, if the dead rife not againe? *¶ Let vs eate and*

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<sup>a</sup> So may we fay: If the Cath. faith in al points be not true, then our firft Apoftles were falso witneffes, then hath our Countrie beleued in vaine al this while, then are al our Forefathers dead in their finnes and perifhed. Which (prefuppofing Chrift to be God) were the greateft abfurditie in the world.

*Menander.* *drinke, for to morow we shal die.* <sup>33</sup> Be not feduced, *Euil communications corrupt good manners.* <sup>34</sup> Awake ye iuft, and finne not. For fome haue not the knowledge of God, I fpeake to your flame.

<sup>35</sup> But fome man faith: How doe the dead rife againe? and with what manner of body fhall they come? <sup>36</sup> Foole, that which thou foweft is not quickned, vnleffe it die firft. <sup>37</sup> And that which thou foweft, not the body that fhall be, doeft thou fow; but bare graine, to wit, of wheat, or of fome of the reft. <sup>38</sup> And God giueth it a body as he wil: & to euery feed his proper body. <sup>39</sup> Not al flefh, is the fame flefh: but one of men, another of beafts, another of birds, another of fifhes. <sup>40</sup> And bodies celeftial, & bodies terreftrial: but, one glorie of the celeftial, and another of the terreftrial. <sup>41</sup> One indeed glorie of the funne, another glorie of the moone, and another glorie of the ftarres. For <sup>a</sup>)ftarre differeth from ftarre in glorie: <sup>42</sup> fo alfo the refurrection of the dead. It is fowen in corruption, it fhall rife in incorruption. <sup>43</sup> It is fowen in difhonour, it fhall rife in glorie. It is fowen in infirmitie, it fhall rife in power. <sup>44</sup> It is fowen a natural body; it fhall rife a <sup>b</sup>)fpiritual body. If there be a natural body, there is alfo a fpiritual, <sup>45</sup> as it is written:

*Gen. 2, 7.* *The firft man Adam was made into a liuing foule: the laft Adam into a quickning fpirit.* <sup>46</sup> Yet that is not firft which is fpiritual, but that which is natural: afterward that which is fpiritual. <sup>47</sup> The firft man of earth, earthly: the fecond man from Heauen, heauenly. <sup>48</sup> Such as is the earthly, fuch alfo are the earthly: and fuch as the heauenly, fuch alfo are the heauenly. <sup>49</sup> Therefore as we haue borne the image of the earthly, let vs beare alfo the image of the heauenly. <sup>50</sup> This I fay, Brethren, that

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<sup>a</sup> The glorie of the bodies of Saints fhall not be al alike, but different in Heauen according to mens merits.

<sup>b</sup> As to become fpiritual doth not take away the fubftance of the body glorified: no more when Chriftes body is faid to be in fpiritual fort in the Sacrament, doth it import the abfence of his true body and fubftance.

a) flesh and blood can not possesse the Kingdom of God: neither shall corruption possesse incorruption.

51 Behold I tel you a mysterie. We shall al indeed rise againe: but we shall not al be changed. 52 In a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall sound) and the dead shall rise againe incorruptible: and we shall be changed. 53 For this corruptible must doe-on incorruption; & this mortal doe-on immortalitie. 54 And when this mortal doe-on immortalitie, then shall come to passe the saying that is written: *Death is swallowed vp in victorie.* 55 *Death where is thy victorie? Death where is thy sting?* 55 And the sting of death, is sinne: and the power of sinne is the Law. 56 But thanks be to God that hath giuen vs the victorie by our Lord IESVS Christ. 57 Therefore, my beloued Brethren, be stable and vnmoueable; abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord.

*Ap. 8, 2.  
11, 15.*

*Of. 13, 14.*

## ANNOTATIONS

10 With me.) God vseth not man as a brute beaft or a block: but so worketh in him and by him that free-wil may concur in euery action with his grace, which is alwaies the principal.

Free-wil with grace.

The heretikes to auoid this concurrence in working and labouring, translate, *which is with me*: where the Apottle rather faith, *which laboureth with me*.

Heret. translation.

32 Let vs eate and drinke.) S. Ambrose applieth these words to our Christian Epicurians that take away fasting, and deny the merit therof: *How can we be saued (faith he) if we wash not away our finnes by fasting, seeing the scriptures say, fasting and almes deliuer from sinne? What are these new Maisters then that exclude al merit of fasting? is not this the very voice of the Heathen, saying: Let vs eate and drinke, to morow we shall die?* *li. 10. epist. ep. 81.*

Fasting is meritorious.

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<sup>a</sup> Flesh and blood signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.