

## Chapter 15

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

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

*Tradidi πα-  
ρῥέδωκα*

*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 Chrift 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 fue 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 leaft 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 abundantly 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 Chrift 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 Chrift rifen againe. <sup>14</sup> And if Chrift 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>falle 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 miferable then al men.

<sup>20</sup> But now Chrift is rifen againe from the dead, *Col. 1, 18.* the firft fruits of them that fleep: <sup>21</sup> by a man death; *Ap. 1, 5.* 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 beleueed 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, *Pf. 109, 1.* *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 *Pf. 8, 8.* 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? <sup>a</sup>*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 falle witneffes, then hath our Countrie beleueed in vaine al this while, then are al our Forefathers dead in their finnes and perished. 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  
 all flefh, is the fame flefh: but one of men, another of  
 beafts, another of birds, another of fifhes. <sup>40</sup> And bod-  
 ies 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 nat-  
 ural 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 writ-  
*Gen. 2, 7.* *ten: 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: after-  
 ward 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

<sup>a</sup> The glorie of the bodies of Saints fhall not be all 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 fpiri-  
 tual 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 tell you a myserie. We shall all indeed rise againe: but we shall not all 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: *Of. 13, 14. 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.

## ANNOTATIONS

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

Free-wil with  
grace.

The heretikes to auoid this concurrence in working and labour-  
ing, tranſlate, *which is with me*: where the Apoſtle 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 all 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 meritori-  
ous.

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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.