

# THE CITY OF GOD AGAINST THE PAGANS

By Saint Aurelius Augustine

[Podcast 26 of 50]

BOOK THIRTEENTH.

[continues]

18. Of earthly bodies, which the philosophers affirm cannot be in heavenly places, because whatever is of earth is by its natural weight attracted to earth. But it is necessary, they say, that the natural weight of earthly bodies either keep them on earth or draw them to it; and therefore they cannot be in heaven. Our first parents were indeed on earth, in a well-wooded and fruitful spot, which has been named Paradise. But let our adversaries a little more carefully consider this subject of earthly weight, because it has important bearings, both on the ascension of the body of Christ, and also on the resurrection body of the saints. If human skill can by some contrivance fabricate vessels that float, out of metals which sink as soon as they are placed on the water, how much more credible is it that God, by some occult mode of operation, should even more certainly effect that these earthy masses be emancipated from the downward pressure of their weight? This cannot be impossible to that God by whose almighty will, according to Plato, neither things born perish, nor things composed dissolve, especially

since it is much more wonderful that spiritual and bodily essences be conjoined than that bodies be adjusted to other material substances. Can we not also easily believe that souls, being made perfectly blessed, should be endowed with the power of moving their earthy but incorruptible bodies as they please, with almost spontaneous movement, and of placing them where they please with the readiest action? If the angels transport whatever terrestrial creatures they please from any place they please, and convey them whither they please, is it to be believed that they cannot do so without toil and the feeling of burden? Why, then, may we not believe that the spirits of the saints, made perfect and blessed by divine grace, can carry their own bodies where they please, and set them where they will? For, though we have been accustomed to notice, in bearing weights, that the larger the quantity the greater the weight of earthy bodies is, and that the greater the weight the more burdensome it is, yet the soul carries the members of its own flesh with less difficulty when they are massive with health, than in sickness when they are wasted. And though the hale and strong man feels heavier to other men carrying him than the lank and sickly, yet the man himself moves and carries his own body with less feeling of burden when he has the greater bulk of vigorous health, than when his frame is reduced to a minimum by hunger or disease. Of such consequence, in estimating the weight of earthly bodies, even while yet corruptible and mortal, is the consideration not of dead weight, but of the healthy equilibrium of the parts. And what words can tell the difference between what we now call health and future immortality? Let not the philosophers, then, think to upset our faith with arguments from the weight of bodies; for I don't care to inquire why they cannot believe an earthly body can be in heaven, while the

whole earth is suspended on nothing. For perhaps the world keeps its central place by the same law that attracts to its centre all heavy bodies. But this I say, if the lesser gods, to whom Plato committed the creation of man and the other terrestrial creatures, were able, as he affirms, to withdraw from the fire its quality of burning, while they left it that of lighting, so that it should shine through the eyes; and if to the supreme God Plato also concedes the power of preserving from death things that have been born, and of preserving from dissolution things that are composed of parts so different as body and spirit;—are we to hesitate to concede to this same God the power to operate on the flesh of him whom He has endowed with immortality, so as to withdraw its corruption but leave its nature, remove its burdensome weight but retain its seemly form and members? But concerning our belief in the resurrection of the dead, and concerning their immortal bodies, we shall speak more at large, God willing, in the end of this work.

19. Against the opinion of those who do not believe that the primitive men would have been immortal if they had not sinned. At present let us go on, as we have begun, to give some explanation regarding the bodies of our first parents. I say then, that, except as the just consequence of sin, they would not have been subjected even to this death, which is good to the good, —this death, which is not exclusively known and believed in by a few, but is known to all, by which soul and body are separated, and by which the body of an animal which was but now visibly living is now visibly dead. For though there can be no manner of doubt that the souls of the just and holy dead live in peaceful rest, yet so much better would it be for them to be alive in healthy, well-conditioned bodies, that even those who hold the tenet that it is most blessed to be quit of every

kind of body, condemn this opinion in spite of themselves. For no one will dare to set wise men, whether yet to die or already dead,—in other words, whether already quit of the body, or shortly to be so,—above the immortal gods, to whom the Supreme, in Plato, promises as a munificent gift life indissoluble, or in eternal union with their bodies. But this same Plato thinks that nothing better can happen to men than that they pass through life piously and justly, and, being separated from their bodies, be received into the bosom of the gods, who never abandon theirs; “that, oblivious of the past, they may revisit the upper air, and conceive the longing to return again to the body.” Virgil is applauded for borrowing this from the Platonic system. Assuredly Plato thinks that the souls of mortals cannot always be in their bodies, but must necessarily be dismissed by death; and, on the other hand, he thinks that without bodies they cannot endure for ever, but with ceaseless alternation pass from life to death, and from death to life. This difference, however, he sets between wise men and the rest, that they are carried after death to the stars, that each man may repose for a while in a star suitable for him, and may thence return to the labours and miseries of mortals when he has become oblivious of his former misery, and possessed with the desire of being embodied. Those, again, who have lived foolishly transmigrate into bodies fit for them, whether human or bestial. Thus he has appointed even the good and wise souls to a very hard lot indeed, since they do not receive such bodies as they might always and even immortally inhabit, but such only as they can neither permanently retain nor enjoy eternal purity without. Of this notion of Plato’s, we have in a former book already said that Porphyry was ashamed in the light of these Christian times, so that he not only emancipated human souls from a destiny in the bodies

of beasts, but also contended for the liberation of the souls of the wise from all bodily ties, so that, escaping from all flesh, they might, as bare and blessed souls, dwell with the Father time without end. And that he might not seem to be outbid by Christ's promise of life everlasting to His saints, he also established purified souls in endless felicity, without return to their former woes; but, that he might contradict Christ, he denies the resurrection of incorruptible bodies, and maintains that these souls will live eternally, not only without earthly bodies, but without any bodies at all. And yet, whatever he meant by this teaching, he at least did not teach that these souls should offer no religious observance to the gods who dwelt in bodies. And why did he not, unless because he did not believe that the souls, even though separate from the body, were superior to those gods? Wherefore, if these philosophers will not dare (as I think they will not) to set human souls above the gods who are most blessed, and yet are tied eternally to their bodies, why do they find that absurd which the Christian faith preaches, namely, that our first parents were so created that, if they had not sinned, they would not have been dismissed from their bodies by any death, but would have been endowed with immortality as the reward of their obedience, and would have lived eternally with their bodies; and further, that the saints will in the resurrection inhabit those very bodies in which they have here toiled, but in such sort that neither shall any corruption or unwieldiness be suffered to attach to their flesh, nor any grief or trouble to cloud their felicity?

20. That the flesh now resting in peace shall be raised to a perfection not enjoyed by the flesh of our first parents. Thus the souls of departed saints are not affected by the death which dismisses them from their bodies,

because their flesh rests in hope, no matter what indignities it receives after sensation is gone. For they do not desire that their bodies be forgotten, as Plato thinks fit, but rather, because they remember what has been promised by Him who deceives no man, and who gave them security for the safe keeping even of the hairs of their head, they with a longing patience wait in hope of the resurrection of their bodies, in which they have suffered many hardships, and are now to suffer never again. For if they did not “hate their own flesh,” when it, with its native infirmity, opposed their will, and had to be constrained by the spiritual law, how much more shall they love it, when it shall even itself have become spiritual! For as, when the spirit serves the flesh, it is fitly called carnal, so, when the flesh serves the spirit, it will justly be called spiritual. Not that it is converted into spirit, as some fancy from the words, “It is sown in corruption, it is raised in incorruption,” but because it is subject to the spirit with a perfect and marvellous readiness of obedience, and responds in all things to the will that has entered on immortality,—all reluctance, all corruption, and all slowness being removed. For the body will not only be better than it was here in its best estate of health, but it will surpass the bodies of our first parents ere they sinned. For, though they were not to die unless they should sin, yet they used food as men do now, their bodies not being as yet spiritual, but animal only. And though they decayed not with years, nor drew nearer to death,—a condition secured to them in God’s marvellous grace by the tree of life, which grew along with the forbidden tree in the midst of Paradise,—yet they took other nourishment, though not of that one tree, which was interdicted not because it was itself bad, but for the sake of commending a pure and simple obedience, which is the great virtue of the rational

creature set under the Creator as his Lord. For, though no evil thing was touched, yet if a thing forbidden was touched, the very disobedience was sin. They were, then, nourished by other fruit, which they took that their animal bodies might not suffer the discomfort of hunger or thirst; but they tasted the tree of life, that death might not steal upon them from any quarter, and that they might not, spent with age, decay. Other fruits were, so to speak, their nourishment, but this their sacrament. So that the tree of life would seem to have been in the terrestrial Paradise what the wisdom of God is in the spiritual, of which it is written, "She is a tree of life to them that lay hold upon her."

21. Of Paradise, that it can be understood in a spiritual sense without sacrificing the historic truth of the narrative regarding the real place. On this account some allegorize all that concerns Paradise itself, where the first men, the parents of the human race, are, according to the truth of holy Scripture, recorded to have been; and they understand all its trees and fruit-bearing plants as virtues and habits of life, as if they had no existence in the external world, but were only so spoken of or related for the sake of spiritual meanings. As if there could not be a real terrestrial Paradise! As if there never existed these two women, Sarah and Hagar, nor the two sons who were born to Abraham, the one of the bond woman, the other of the free, because the apostle says that in them the two covenants were prefigured; or as if water never flowed from the rock when Moses struck it, because therein Christ can be seen in a figure, as the same apostle says, "Now that rock was Christ!" No one, then, denies that Paradise may signify the life of the blessed; its four rivers, the four virtues, prudence, fortitude, temperance, and justice; its trees, all useful knowledge; its fruits, the customs of the godly; its tree of life,

wisdom herself, the mother of all good; and the tree of the knowledge of good and evil, the experience of a broken commandment. The punishment which God appointed was in itself a just, and therefore a good thing; but man's experience of it is not good. These things can also and more profitably be understood of the Church, so that they become prophetic foreshadowings of things to come. Thus Paradise is the Church, as it is called in the Canticles; the four rivers of Paradise are the four gospels; the fruit-trees the saints, and the fruit their works; the tree of life is the holy of holies, Christ; the tree of the knowledge of good and evil, the will's free choice. For if man despise the will of God, he can only destroy himself; and so he learns the difference between consecrating himself to the common good and revelling in his own. For he who loves himself is abandoned to himself, in order that, being overwhelmed with fears and sorrows, he may cry, if there be yet soul in him to feel his ills, in the words of the psalm, "My soul is cast down within me," and when chastened, may say, "Because of his strength I will wait upon Thee." These and similar allegorical interpretations may be suitably put upon Paradise without giving offence to any one, while yet we believe the strict truth of the history, confirmed by its circumstantial narrative of facts.

22. That the bodies of the saints shall after the resurrection be spiritual, and yet flesh shall not be changed into spirit. The bodies of the righteous, then, such as they shall be in the resurrection, shall need neither any fruit to preserve them from dying of disease or the wasting decay of old age, nor any other physical nourishment to allay the cravings of hunger or of thirst; for they shall be invested with so sure and every way inviolable an immortality, that they shall not eat save when they choose, nor be under the necessity of eating, while they

enjoy the power of doing so. For so also was it with the angels who presented themselves to the eye and touch of men, not because they could do no otherwise, but because they were able and desirous to suit themselves to men by a kind of manhood ministry. For neither are we to suppose, when men receive them as guests, that the angels eat only in appearance, though to any who did not know them to be angels they might seem to eat from the same necessity as ourselves. So these words spoken in the Book of Tobit, "You saw me eat, but you saw it but in vision;" that is, you thought I took food as you do for the sake of refreshing my body. But if in the case of the angels another opinion seems more capable of defence, certainly our faith leaves no room to doubt regarding our Lord Himself, that even after His resurrection, and when now in spiritual but yet real flesh, He ate and drank with His disciples; for not the power, but the need, of eating and drinking is taken from these bodies. And so they will be spiritual, not because they shall cease to be bodies, but because they shall subsist by the quickening spirit.

23. What we are to understand by the animal and spiritual body; or of those who die in Adam, and of those who are made alive in Christ. For as those bodies of ours, that have a living soul, though not as yet a quickening spirit, are called soul-informed bodies, and yet are not souls but bodies, so also those bodies are called spiritual,—yet God forbid we should therefore suppose them to be spirits and not bodies,—which, being quickened by the Spirit, have the substance, but not the unwieldiness and corruption of flesh. Man will then be not earthly but heavenly,—not because the body will not be that very body which was made of earth, but because by its heavenly endowment it will be a fit inhabitant of heaven, and this not by losing its nature, but by changing its quality. The first man, of the earth

earthy, was made a living soul, not a quickening spirit, —which rank was reserved for him as the reward of obedience. And therefore his body, which required meat and drink to satisfy hunger and thirst, and which had no absolute and indestructible immortality, but by means of the tree of life warded off the necessity of dying, and was thus maintained in the flower of youth, —this body, I say, was doubtless not spiritual, but animal; and yet it would not have died but that it provoked God's threatened vengeance by offending. And though sustenance was not denied him even outside Paradise, yet, being forbidden the tree of life, he was delivered over to the wasting of time, at least in respect of that life which, had he not sinned, he might have retained perpetually in Paradise, though only in an animal body, till such time as it became spiritual in acknowledgment of his obedience. Wherefore, although we understand that this manifest death, which consists in the separation of soul and body, was also signified by God when He said, "In the day thou eatest thereof thou shalt surely die," it ought not on that account to seem absurd that they were not dismissed from the body on that very day on which they took the forbidden and death-bringing fruit. For certainly on that very day their nature was altered for the worse and vitiated, and by their most just banishment from the tree of life they were involved in the necessity even of bodily death, in which necessity we are born. And therefore the apostle does not say, "The body indeed is doomed to die on account of sin," but he says, "The body indeed is dead because of sin." Then he adds, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Then accordingly shall the body become a quickening spirit which is now a living soul; and yet the apostle calls it

“dead,” because already it lies under the necessity of dying. But in Paradise it was so made a living soul, though not a quickening spirit, that it could not properly be called dead, for, save through the commission of sin, it could not come under the power of death. Now, since God by the words, “Adam, where art thou?” pointed to the death of the soul, which results when He abandons it, and since in the words, “Earth thou art, and unto earth shalt thou return,” He signified the death of the body, which results when the soul departs from it, we are led, therefore, to believe that He said nothing of the second death, wishing it to be kept hidden, and reserving it for the New Testament dispensation, in which it is most plainly revealed. And this He did in order that, first of all, it might be evident that this first death, which is common to all, was the result of that sin which in one man became common to all. But the second death is not common to all, those being excepted who were “called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren.” Those the grace of God has, by a Mediator, delivered from the second death. Thus the apostle states that the first man was made in an animal body. For, wishing to distinguish the animal body which now is from the spiritual, which is to be in the resurrection, he says, “It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.” Then, to prove this, he goes on, “There is a natural body, and there is a spiritual body.” And to show what the animated body is, he says, “Thus it was written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.” He wished thus to show what the

animated body is, though Scripture did not say of the first man Adam, when his soul was created by the breath of God, "Man was made in an animated body," but "Man was made a living soul." By these words, therefore, "The first man was made a living soul," the apostle wishes man's animated body to be understood. But how he wishes the spiritual body to be understood he shows when he adds, "But the last Adam was made a quickening spirit," plainly referring to Christ, who has so risen from the dead that He cannot die any more. He then goes on to say, "But that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." And here he much more clearly asserts that he referred to the animal body when he said that the first man was made a living soul, and to the spiritual when he said that the last man was made a quickening spirit. The animal body is the first, being such as the first Adam had, and which would not have died had he not sinned, being such also as we now have, its nature being changed and vitiated by sin to the extent of bringing us under the necessity of death, and being such as even Christ condescended first of all to assume, not indeed of necessity, but of choice; but afterwards comes the spiritual body, which already is worn by anticipation by Christ as our head, and will be worn by His members in the resurrection of the dead. Then the apostle subjoins a notable difference between these two men, saying, "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." So he elsewhere says, "As many of you as have been baptized into Christ have put on Christ;" but in very deed this shall be accomplished when that which is animal in us by our

birth shall have become spiritual in our resurrection. For, to use his words again, "We are saved by hope." Now we bear the image of the earthly man by the propagation of sin and death, which pass on us by ordinary generation; but we bear the image of the heavenly by the grace of pardon and life eternal, which regeneration confers upon us through the Mediator of God and men, the Man Christ Jesus. And He is the heavenly Man of Paul's passage, because He came from heaven to be clothed with a body of earthly mortality, that He might clothe it with heavenly immortality. And he calls others heavenly, because by grace they become His members, that, together with them, He may become one Christ, as head and body. In the same epistle he puts this yet more clearly: "Since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive,"—that is to say, in a spiritual body which shall be made a quickening spirit. Not that all who die in Adam shall be members of Christ,—for the great majority shall be punished in eternal death,—but he uses the word "all" in both clauses, because, as no one dies in an animal body except in Adam, so no one is quickened a spiritual body save in Christ. We are not, then, by any means to suppose that we shall in the resurrection have such a body as the first man had before he sinned, nor that the words, "As is the earthy, such are they also that are earthy," are to be understood of that which was brought about by sin; for we are not to think that Adam had a spiritual body before he fell, and that, in punishment of his sin, it was changed into an animal body. If this be thought, small heed has been given to the words of so great a teacher, who says, "There is a natural body, there is also a spiritual body; as it is written, The first man Adam was made a living soul." Was it after sin he was made so? or

was not this the primal condition of man from which the blessed apostle selects his testimony to show what the animal body is?

24. How we must understand that breathing of God by which “the first man was made a living soul,” and that also by which the Lord conveyed His Spirit to His disciples when He said, “Receive ye the Holy Ghost.” Some have hastily supposed from the words, “God breathed into Adam’s nostrils the breath of life, and man became a living soul,” that a soul was not then first given to man, but that the soul already given was quickened by the Holy Ghost. They are encouraged in this supposition by the fact that the Lord Jesus after His resurrection breathed on His disciples, and said, “Receive ye the Holy Spirit.” From this they suppose that the same thing was effected in either case, as if the evangelist had gone on to say, And they became living souls. But if he had made this addition, we should only understand that the Spirit is in some way the life of souls, and that without Him reasonable souls must be accounted dead, though their bodies seem to live before our eyes. But that this was not what happened when man was created, the very words of the narrative sufficiently show: “And God made man dust of the earth;” which some have thought to render more clearly by the words, “And God formed man of the clay of the earth.” For it had before been said that “there went up a mist from the earth, and watered the whole face of the ground,” in order that the reference to clay, formed of this moisture and dust, might be understood. For on this verse there immediately follows the announcement, “And God created man dust of the earth;” so those Greek manuscripts have it from which this passage has been translated into Latin. But whether one prefers to read “created” or “formed,” where the Greek reads ἔπλασεν, is of little

importance; yet “formed” is the better rendering. But those who preferred “created” thought they thus avoided the ambiguity arising from the fact, that in the Latin language the usage obtains that those are said to form a thing who frame some feigned and fictitious thing. This man, then, who was created of the dust of the earth, or of the moistened dust or clay,—this “dust of the earth” (that I may use the express words of Scripture) was made, as the apostle teaches, an animated body when he received a soul. This man, he says, “was made a living soul;” that is, this fashioned dust was made a living soul. They say, Already he had a soul, else he would not be called a man; for man is not a body alone, nor a soul alone, but a being composed of both. This, indeed, is true, that the soul is not the whole man, but the better part of man; the body not the whole, but the inferior part of man; and that then, when both are joined, they receive the name of man,—which, however, they do not severally lose even when we speak of them singly. For who is prohibited from saying, in colloquial usage, “That man is dead, and is now at rest or in torment,” though this can be spoken only of the soul; or “He is buried in such and such a place,” though this refers only to the body? Will they say that Scripture follows no such usage? On the contrary, it so thoroughly adopts it, that even while a man is alive, and body and soul are united, it calls each of them singly by the name “man,” speaking of the soul as the “inward man,” and of the body as the “outward man,” as if there were two men, though both together are indeed but one. But we must understand in what sense man is said to be in the image of God, and is yet dust, and to return to the dust. The former is spoken of the rational soul, which God by His breathing, or, to speak more appropriately, by His inspiration, conveyed to man, that is, to his body; but the latter refers to his

body, which God formed of the dust, and to which a soul was given, that it might become a living body, that is, that man might become a living soul. Wherefore, when our Lord breathed on His disciples, and said, "Receive ye the Holy Ghost," He certainly wished it to be understood that the Holy Ghost was not only the Spirit of the Father, but of the only-begotten Son Himself. For the same Spirit is, indeed, the Spirit of the Father and of the Son, making with them the trinity of Father, Son, and Spirit, not a creature, but the Creator. For neither was that material breath which proceeded from the mouth of His flesh the very substance and nature of the Holy Spirit, but rather the intimation, as I said, that the Holy Spirit was common to the Father and to the Son; for they have not each a separate Spirit, but both one and the same. Now this Spirit is always spoken of in sacred Scripture by the Greek word πνεῦμα, as the Lord, too, named Him in the place cited when He gave Him to His disciples, and intimated the gift by the breathing of His lips; and there does not occur to me any place in the whole Scriptures where He is otherwise named. But in this passage where it is said, "And the Lord formed man dust of the earth, and breathed, or inspired, into his face the breath of life;" the Greek has not πνεῦμα, the usual word for the Holy Spirit, but πνοή, a word more frequently used of the creature than of the Creator; and for this reason some Latin interpreters have preferred to render it by "breath" rather than "spirit." For this word occurs also in the Greek in Isa. lvii. 16, where God says, "I have made all breath," meaning, doubtless, all souls. Accordingly, this word πνοή is sometimes rendered "breath," sometimes "spirit," sometimes "inspiration," sometimes "aspiration," sometimes "soul," even when it is used of God. Πνεῦμα, on the other hand, is uniformly rendered "spirit," whether of man, of whom the apostle

says, "For what man knoweth the things of a man, save the spirit of man which is in him?" or of beast, as in the book of Solomon, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" or of that physical spirit which is called wind, for so the Psalmist calls it: "Fire and hail; snow and vapours; stormy wind;" or of the uncreated Creator Spirit, of whom the Lord said in the gospel, "Receive ye the Holy Ghost," indicating the gift by the breathing of His mouth; and when He says, "Go ye and baptize all nations in the name of the Father, of the Son, and of the Holy Ghost," words which very expressly and excellently commend the Trinity; and where it is said, "God is a Spirit;" and in very many other places of the sacred writings. In all these quotations from Scripture we do not find in the Greek the word πνοή used, but πνεῦμα, and in the Latin, not flatus, but spiritus. Wherefore, referring again to that place where it is written, "He inspired," or, to speak more properly, "breathed into his face the breath of life," even though the Greek had not used πνοή (as it has) but πνεῦμα, it would not on that account necessarily follow that the Creator Spirit, who in the Trinity is distinctively called the Holy Ghost, was meant, since, as has been said, it is plain that πνεῦμα is used not only of the Creator, but also of the creature. But, say they, when the Scripture used the word "spirit," it would not have added "of life" unless it meant us to understand the Holy Spirit; nor, when it said, "Man became a soul," would it also have inserted the word "living" unless that life of the soul were signified which is imparted to it from above by the gift of God. For, seeing that the soul by itself has a proper life of its own, what need, they ask, was there of adding living, save only to show that the life which is given it by the Holy Spirit was meant? What is this but to fight

strenuously for their own conjectures, while they carelessly neglect the teaching of Scripture? Without troubling themselves much, they might have found in a preceding page of this very book of Genesis the words, "Let the earth bring forth the living soul," when all the terrestrial animals were created. Then at a slight interval, but still in the same book, was it impossible for them to notice this verse, "All in whose nostrils was the breath of life, of all that was in the dry land, died," by which it was signified that all the animals which lived on the earth had perished in the deluge? If, then, we find that Scripture is accustomed to speak both of the "living soul" and the "spirit of life" even in reference to beasts; and if in this place, where it is said, "All things which have the spirit of life," the word πνοή, not πνεῦμα, is used; why may we not say, What need was there to add "living," since the soul cannot exist without being alive? or, What need to add "of life" after the word spirit? But we understand that Scripture used these expressions in its ordinary style so long as it speaks of animals, that is, animated bodies, in which the soul serves as the residence of sensation; but when man is spoken of, we forget the ordinary and established usage of Scripture, whereby it signifies that man received a rational soul, which was not produced out of the waters and the earth like the other living creatures, but was created by the breath of God. Yet this creation was so ordered that the human soul should live in an animal body, like those other animals of which the Scripture said, "Let the earth produce every living soul," and regarding which it again says that in them is the breath of life, where the word πνοή and not πνεῦμα is used in the Greek, and where certainly not the Holy Spirit, but their spirit, is signified under that name. But, again, they object that breath is understood to have been emitted from the mouth of

God; and if we believe that is the soul, we must consequently acknowledge it to be of the same substance, and equal to that wisdom, which says, "I come out of the mouth of the Most High." Wisdom, indeed, does not say it was breathed out of the mouth of God, but proceeded out of it. But as we are able, when we breathe, to make a breath, not of our own human nature, but of the surrounding air, which we inhale and exhale as we draw our breath and breathe again, so almighty God was able to make breath, not of His own nature, nor of the creature beneath Him, but even of nothing; and this breath, when He communicated it to man's body, He is most appropriately said to have breathed or inspired,—the Immaterial breathing it also immaterial, but the Immutable not also the immutable; for it was created, He uncreated. Yet, that these persons who are forward to quote Scripture, and yet know not the usages of its language, may know that not only what is equal and consubstantial with God is said to proceed out of His mouth, let them hear or read what God says: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." There is no ground, then, for our objecting, when the apostle so expressly distinguishes the animal body from the spiritual,—that is to say, the body in which we now are from that in which we are to be. He says, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Of all which words of his we have previously spoken. The animal body, accordingly, in which the apostle says that the first man Adam was made, was not so made that it could not die at all, but so that it should not die unless he should have sinned. That body, indeed, which shall be made spiritual and immortal by the quickening Spirit shall not be able to die at all; as the soul has been created immortal, and therefore, although by sin it may be said to die, and does lose a certain life of its own, namely, the Spirit of God, by whom it was enabled to live wisely and blessedly, yet it does not cease living a kind of life, though a miserable, because it is immortal by creation. So, too, the rebellious angels, though by sinning they did in a sense die, because they forsook God, the Fountain of life, which while they drank they were able to live wisely and well, yet they could not so die as to utterly cease living and feeling, for they are immortals by creation. And so, after the final judgment, they shall be hurled into the second death, and not even there be deprived of life or of sensation, but shall suffer torment. But those men who have been embraced by God's grace, and are become the fellow-citizens of the holy angels who have continued in bliss, shall never more either sin or die, being endued with spiritual bodies; yet, being clothed with immortality, such as the angels enjoy, of which they cannot be divested even by sinning, the nature of their flesh shall continue the same, but all carnal corruption and unwieldiness shall be removed. There remains a question which must be discussed, and, by the help of the Lord God of truth, solved: If the motion of concupiscence in the unruly members of our first parents arose out of their sin, and only when the divine grace deserted them; and if it was on that occasion that

their eyes were opened to see, or, more exactly, notice their nakedness, and that they covered their shame because the shameless motion of their members was not subject to their will,—how, then, would they have begotten children had they remained sinless as they were created? But as this book must be concluded, and so large a question cannot be summarily disposed of, we may relegate it to the following book, in which it will be more conveniently treated.

