

WHEN (THE FATHER) WILL SUBJECT ALL THINGS TO (THE SON), THEN (THE SON) HIMSELF  
WILL BE SUBJECTED TO HIM (THE FATHER) WHO SUBJECTS ALL THINGS TO HIM (THE SON):  
A TREATISE ON FIRST CORINTHIANS 15.28

INTRODUCTION

"And when all things have been subjected to him (the Son), then shall the Son also himself be subjected to him (the Father) who subjected all things to him, that God may be all in all." Such are the words from Saint Paul's First Epistle to the Corinthians (15.28)

which Saint Gregory of Nyssa comments upon in a treatise<sup>1</sup> especially devoted to this verse. This relatively short treatise, bearing more or less the same heading as the above quoted verse from First Corinthians, may be grouped together with Gregory's other works which basically center around the consecration of mankind in Christ's Incarnation and Resurrection--the **Commentary on the Song of Songs**, **On Perfection**, **On Ecclesiastes** and the **Great Catechesis**. We might say that these works stand apart from those writings of Gregory dealing with trinitarian and Christological topics. Although Gregory of Nyssa's treatise on the Son's subjection is brief, it demands attention because of the rather thorny problem Saint Paul's above quoted verse to the Corinthians has caused ever since its composition. We might observe that the Christian life, conceived and developed in Gregory's treatise **On Virginity** and the **Life of Moses**, is a practical application of the reality contained in Christ's mystical body, the Church. The **Commentary on the Song of Songs**<sup>2</sup> centers around the development of the body of Christ in individual souls as opposed to Origen's vision of the Church as the bride of Christ; Gregory does not neglect this, but he relegates it to a place of less importance.

When we hear the word "subjection" (*hypotage*) in the early development of the Church's dogma, the Arian heresy usually comes to our minds. Arius (256-336) and his later followers held a kind of theological rationalism where the Godhead is not only uncreated, but unbegotten (*agemnetos*). A logical sequence of such a doctrine is that the Son of God, the Logos, cannot truly be God. He is the first of all creatures and like them, was brought out of nothing, not from the divine substance. Hence He is essentially different from the Father. He is the Son of God not metaphysically, but in the moral sense of the word. The *Logos*, whose sonship is by adoption, lacks real participation in the divinity and has a kind of middle position between God and the world. Such a superficial rationalism was appealing since it gave a simple answer to the difficult question of the relationship between God the Father and God the

---

1

The text may be found in Migne, PG44.1304-26. J.K. Downing has a critical text, **The Treatise of Gregory of Nyssa. In Illud: Tunc et Ipse Filius. A Critical Text with Prolegomena** (Cambridge, Ma., 1947). Part of Migne's text (1313-24) may be found in the German translation by Reinhard M. Hübner, **Die Einheit des Leibes Christi bei Gregor von Nyssa** (Leiden, 1974) pp. 35-40. Hübner gives a highly detailed study of Gregory's text in his first chapter, "Die Einheit und Gemeinschaft des Leibes Christi Innerhalb der Theologie Gregors," pp. 27-66. To the best of my knowledge, Gregory's treatise on the Son's subjection is not fully translated into a modern language.

2

The **Commentary on the Song of Songs** consists of fifteen homilies on Song 1.1-6.8. have recently translated this text [PG 44.756-1120 and the critical edition, **Gregorii Nysseni in Canticum Canticorum**, edited by H. Langerbeck under the direction of Werner Jaeger (Leiden, 1960)] with an introduction. My interest in these homilies, with their influence by Origen, has lead me to consider Gregory's treatment on the Son's subjection which more or less takes up the same theme begun in the fifteenth (and last) homily and stresses Gregory's eschatological reflections. Any quotes from the **Song Commentary** are from my own translation.

Son. Arios' theory was not new, but the theory of subordinationism<sup>3</sup> had been fashionable before his time; Arios simply took up the theme and added his own notions.

The treatise on the Son's subjection by Gregory of Nyssa has some noticeable polemical overtones, and Gregory indeed intended to defend the catholic tradition from such "evil frauds" in the trinitarian controversies of the day<sup>4</sup>. Nevertheless, when reading the treatise, one might get the impression that Gregory is talking about something more profound, namely his teaching on the Church as deeply embedded in eschatology. Due to the fact that the Son's subjection arises from trinitarian controversies, Hübner maintains that

Gregory's treatise rests both upon the teachings of Marcellus of Ankyra<sup>5</sup> and Saint Athanasios. Gregory's contact with Marcellus' followers arose out of concern for his brother, Basil (the Great), who was engaged in a dispute over the lawful bishop of Antioch<sup>6</sup>. Gregory attended the Synod of Antioch in 379 which in turn sent him to the diocese of Pontos as a visitor. It was in the town of Sebaste

3

This doctrine attributed to a God who was less than God, and thus really unable to effect man's salvation. Such a difference is perhaps understandable, for it rested on an attempt among both Church Fathers and heretics alike to build a theology on the literal texts of Scripture, 1Cor. 15.28 being a prime example. In fact, Scripture attempts to convey a highly complex question regarding the relationship between Father and Son. Prestige remarks on this point. "So long as the ultimate deity was regarded as a unitary being, this deficiency led to no serious consequences, because every object to which an origin could be ascribed was also a creature. It was only when the deity came to be regarded as a triad, and a second and third person came to be distinguished within the divine being itself, that any problem of derivation, as distinct from creation, could possibly arise. This problem, therefore, is specifically a problem of Christian theology." G.L. Prestige, **God in Patristic Thought** (London,1964) p. 135.

4

Cf. col. 1304, "Evil frauds...lay hands on the divine silver to make it base by mixing them with heretical and adulterated conceptions which obscure the Word's brightness.... Such persons say that the glory of the Only-Begotten (Son) of God must be degraded." And col. 1325, "The Apostle's purpose was not so much to expose heretical teachings which is what you would gather from the text (1Cor. 15.28) being treated."

5

Marcellus of Ankyra, was at the beginning of the fourth century, a staunch upholder of Nikaia. He wrote **De Subjectione Domini**, a rejection of strict subordinationism. The Arians accused him of leaning towards Sabellian modalism and adoptionism. Marcellus held that the Logos was God from all eternity, but not Son from all eternity; the *Logos* became Son only at the Incarnation. Marcellus was deposed by the Arian Council of Constantinople (336) and was defended by Pope Julius I to whom he gave an orthodox profession of faith. Saint Athanasios stood by him until Marcellus was discredited by the errors of his disciple Photinos. Marcellus published a work against Asterios the Sophist (c. 330) in which he attacked Eusebios of Nikomedia and Eusebios of Caesarea, laying himself open to the accusation of Sabellianism, thus becoming a target of the anti-Nikaian party. Marcellus' tract against Asterios is no longer extant, but numerous citations in Eusebios prove his doctrine unorthodox and related to Monarchism. At the consummation of the world, Son and Spirit will reenter the Godhead and will become an absolute monad again.

6

In Basil's concern for church unity in the Arian controversy, he enlisted Athanasios' help in his attempt to establish better relations between Rome and the East. One such obstacle in the path to such church unity was the trouble over Paulinos and Melitos. Basil's appeal to Athanasios and to Rome for the healing of this schism was rejected, mainly because Rome was opposed to Melitos whom Basil favored.

that Gregory defended himself (380) against charges of Arianism or, more specifically, charges of the Son's inferior position which somewhat resembled Marcellus of Ankyra's point of view. This compelled Gregory to compose a statement on the topic, and he thereby corrected Marcellus' excesses.

After giving an explanation of the term "subjection" (*hupotage*) (1305-08) with regard to examples from the animal and human spheres, Gregory goes on to say that subjection properly understood is worthy of God himself (1309) and is present in both the "Son who is subjected and in the Father who receives the Son's subjection." Nevertheless, such a good is presently lacking; as Paul says, "The Son's subjection lies in the future." Here is where we find room for heretical doctrines pertaining to such a teaching--they attempt to reconcile the unchangeable nature of God with the present state of human existence which Christ assumed in his Incarnation. As Gregory asks rhetorically in 1309, "How does this (subjection of the Son to the Father at the fulfillment of time) relate to what is unchangeable?" He answers with "That which will exist afterwards but not now refers to our mutable human nature." The thought of linking human nature with subjection naturally leads Gregory to consider the central fact of the Resurrection, "The goal for which all men hope (*pros to peras ton elpizomenon*) and for which they direct their prayers" (1312). With the important term *peras* (goal) Gregory describes the consummation of salvation history, namely *apokatastasis*, which is "the object of our treatise" (1313). It is in the section from 1313 to 1316 that Gregory presents his readers with his own interpretation of Paul's text (1Cor 15.28).

It is especially in his eschatological views that Gregory proves himself a disciple of Origen. He does not share Origen's ideas regarding the preexistence of souls, and he especially is at pains to reject the doctrine that they have "fallen"

into material bodies as a punishment for sins committed in a preceding world<sup>7</sup>. However, Gregory agrees with Origen in holding that the pains of hell are not eternal but temporary due to their medicinal nature. Detachment or *apatheia* in this life represents a foretaste of the blessed life to come. This is practically carried out by despoiling our "garments of skin" (cf. Gen 3.21) which compose our animal life or *psuche*. Gregory equates the "man" first created by God in Gen 1.27 not with an historical figure, but with that of Christ to come--"There is neither male nor female; for you are all one in Christ Jesus" (Gal 3.28). Gregory's conception of *askesis* which helps restore our *eikon*, or the original man spoken of above, is commanded by *apatheia* freedom from passion. Thus *apatheia* is a habitual state of grace.

The use of Gregory's Pauline exegesis is a vision of the Church as Christ's body. Creation's goal is none other than the return of all things to fellowship (*koινωνia*) in the good subjection (1308) which they had at the beginning. Hence, it is easy to see how this doctrine ties in with the above-mentioned doctrine of man created in the image of God. "Nothing made by God is excluded from his kingdom.... Such things had their origin in God; what was made in the beginning (*arche*) did not receive evil" (1313). We find evidence of the essential goodness of all things in Gregory's other writings<sup>8</sup>; evil comes in through man's misuse of his freedom--"Decrease of the good always results by straying from its principle, while the good is found closer to us insofar as it has in each one's dignity and power" (1313). Because man is

---

7

A basic theme of *Peri Psuches kai Anastaseos ho Logos ho Legomenos ta Makrineia*, PG 46.113. Origen held that spirits, once having fallen into material bodies, must despoil themselves of such bodies in order to return to God. Gregory develops the relationship of soul to body in *On the Creation of Man*, *On the Holy Pascha*, and *Dialogue on the Soul and the Resurrection*.

8

*Peri Psuches kai Anastaseos*, PG 46.81; *Commentary on the Song of Songs*, Twelfth Homily.

God's image, he is naturally good by nature<sup>9</sup>. This point cannot be stressed enough for a proper appreciation of Gregory's entire anthropology and theology.

Gregory's parable of the lost sheep, which is based upon Mt 18.12-14, pertains to the original unity of all things. We find it expounded in his second and twelfth homilies on the **Song of Songs**.

Such a doctrine in turn rests upon Irenaios<sup>10</sup>. Man participates in the angelic nature (*eis phuseos ton aggelon*). Gregory's treatise **On the Making of Man** (PG 44.188), in line with his treatise on the Son's subjection, says that the grace of the Resurrection is none other than the restoration of fallen nature in its original unity. In light of this we must view his *Okonomielehre*<sup>11</sup> or the grand mystery of Christ's incarnation-death-resurrection-ascension. As Daniélou points out<sup>12</sup>, all souls are restored to the unity of the *kosmos noetos* in which the angels dwell. However, this unity is not a mere return to the primitive state of paradise, since the human drama has caused the appearance of a new reality, that of the God-Man, Jesus Christ.

The immediate goal of Christ's Incarnation is the destruction of evil--"When we are removed from evil in imitation of the first fruits (*aparche*), our entire nature is mixed with this self-same fruits. One body has been formed with the good as predominant; our body's entire nature is united to the divine, pure nature. This is what we mean by the Son's subjection, when in his body Christ rightly has the subjection brought to him and effects in us the grace of subjection" (1316). In this way Gregory interprets the subjection of the Son to his Father as the removal of evil.

The individual members of Christ's body are "physically" joined to his human nature. Thus, the body--the Church--grows as a whole unity. "Unity then means to be one body with him...for all who are joined to the one body of Christ by participation are one body with him. When the good pervades everything, then the entirety of Christ's body will be subjected to God's vivifying power. Thus the subjection of this body will be said to be the subjection of the Son himself as united to his own body, the Church" (1317). Also, the rest of creation is meant to participate in this unity found in subjection as 1320 states. It is based upon Paul's statement in Phil 2.10, "When everything in heaven, on earth, and under the earth bends the knee to him... Then when every creature has become one body and is joined in Christ through obedience to one another, he will bring into subjection his own body to the Father."

---

9

"Because the nature of creation subsists from its very beginning by the divine power, the end of each created being is simultaneously linked with its beginning--each thing as created from nothing passes into existence with its perfection following as simultaneous with its beginning. Human nature is also created but does not, like other created beings, advance towards its perfection; right from the very beginning it is created in perfection. 'Let us make man according to our image and likeness' (Gen 1.26). Here is shown the very summit and perfection of goodness... Thus in the first creation of man its end is simultaneous with its beginning, and human nature originated in perfection," Gregory of Nyssa, **Commentary on the Song of Songs**, Fifteenth Homily.

10

In opposition to gnostic dualism, Irenaios teaches that there is only one God, creator of the world and Father of Jesus Christ. He develops the Pauline doctrine of *anakephalaiosis*, or recapitulation of all things in Christ--Christ as the new Adam renews all creation and leads it back to its author through the incarnation and redemption.

11

Reinhard Hübner, **Die Einheit des Leibes Christi bei Gregor von Nyssa** (Leiden, 1974) p.44, n.

51.

12

Jean Daniélou, **Platonisme et Théologie Mystique** (Paris, 1944) p. 181.

The phrase in 1317, "proper measure" (*idion metron*)<sup>13</sup>, calls for some comment; for it brings to mind the body of Christ as a collective unity in the process of growth through the earlier concept of "first fruits." This phrase, it should be remembered, refers to the material side of human nature. Christ as this first fruits is present in mankind as a whole, a fact Gregory stresses as opposed to Christ's presence in individual members. The "proper measure" then implies that full realization of each person who has attained "the measure of the stature of the fullness of Christ," a quote from Eph 2.13 which Gregory uses in 1317. In order to understand this better, refer to his treatise **On the Making of Man**, chapter sixteen, a key doctrine of the "double creation" of man<sup>14</sup>. "All of nature, beginning from the first to the last man, is, so to speak, one image of him who is" (PG 44.185). This ought not to be identified with the *apokatastasis* as such which is purely spiritual, but this is mankind taken as an entire race.

Compare this statement from **On the Making of Man** with the treatise on subjection (1320): "Christ's body consists of human nature in its entirety to which he has been united." The *apokatastasis* of mankind which partakes of the angelic realm as stated above refers, however, to the Church as the body of Christ through the Incarnation. Thus *apokatastasis* refers to the restoration of mankind through the Incarnation. It is of this original unity of mankind in its entirety that chapter sixteen of **On the Making of Man** speaks. It should be noted that in this chapter Gregory does not mention the term *apokatastasis* or restoration of man's image; one should read it before his treatise on the Son's subjection to appreciate it better. There is no ontological relationship of mankind with regard to God in the reality of *apokatastasis*--mankind is an "image of him who is." Gregory's mysticism in its entirety as developed in the **Life of Moses** and the **Commentary on the Song of Songs** centers around the transcendence of God's being (*ousia*). Due to this inaccessible *ousia*, individual souls will be eternally increasing in the depths of God's inscrutable darkness. The darkness Gregory presents to us is absolute. No amount of human effort can comprehend God<sup>15</sup>.

We find two conceptions of the subjection of Christ's body in the treatise which should be noted: "The subjection of this body (that is, those joined together in Christ) will be said to be the subjection of the Son himself as united to his own body, that is, the Church" (1317). And "subjection to God is complete alienation from evil" (1316). The first model depends upon Marcellus of Ankyra, as Hübner has shown (p. 53), which Gregory obtained from **Peri tes Ensarkou Epiphaneias tou Theou Logou kata Hareianon** attributed to Saint Athanasios. Marcellus of Ankyra takes 1Cor 15.28 as the subjection of Christ's manhood<sup>16</sup>. Compare this now with Gregory's subjection of the body of Christ, the Church, in 1320: "Christ's body consists of human nature in its entirety to which He has been united" (*katamichte*).

---

13

*Metron*--we may take it as identical to *pleroma*, meaning the sum of all humankind.

14

"In saying that 'God created man,' the text indicates, by the indefinite character of the term, all mankind; for was not Adam here named together with the creation, as the history tells us in what follows? Yet the name given to the man created is not the particular, but the general name. Thus, we are led by the employment of the general name of our nature to some such view as this - that in the divine foreknowledge and power all humanity is included in the first creation." PG 44.185.

15

"God's manifestation to the great Moses began with light; afterwards God spoke to him through a cloud. Then having risen higher and having become more perfection, Moses saw God in darkness," **Commentary on the Song of Songs**, Eleventh Homily.

16

**Peri tes Anthropotetos Autou, Esti Pasa he Ekklesia**, PG 26.1021.

The second model comes from Origen's understanding of Christ's subjection to his Father as that of every rational creature. Compare both the use of Ps 61.2 in Gregory and Origen, "Shall not my soul be subjected to God?" For Gregory this verse (1305) develops the psalm quote by saying, "The mark of submission to God is salvation as we have learned" (1305), and later in 1308, "With regard to salvation's goal it is said that the Only-Begotten [Son] of God is subjected to the Father in the same way salvation from God is procured for mankind." The phrase "we have learned" most likely rests upon the great Alexandrian's comments in **De Principiis**, vi. 1:

What then is the "subjection" by which "all things must be made subject" to Christ? In my opinion it is the same subjection by which we too desire to be subjected to him, and by which the apostles and all the saints who have followed Christ were subject to him. For the word subjection, when used for our subjection to Christ, implies the salvation proceeding from Christ of those who are subjected.

Here salvation equals subjection, a theme we see in Gregory's treatise; both authors see it as a lordship of the good. Gregory fills out Origen by saying, "Our subjection, however, consists of a kingdom, incorruptibility, and blessedness living in us; this is Paul's meaning of being subjected to God" (1325).

Christ's body for both Gregory and Origen encompasses not only all mankind, but every rational creature with free will. Parallel 1320, which uses Phil 2.10, with Origen's **De Principiis**, i.6, 2:

Subjection to God is our chief good when all creation resounds as one voice; when everything in heaven, on earth, and under the earth bends the knee to him, and when every tongue will confess that Jesus Christ is Lord. Then when every creature has become one body and is joined in Christ through obedience to one another, he will bring into subjection his own body to the Father.

And Origen:

For the end is always like the beginning; as therefore there is one end of all things, so we must understand that there is one beginning of all things, and as there is one end of many things, so from one beginning arise many differences and varieties, which in their turn are restored through God's goodness, through their subjection to Christ and their unity with the Holy Spirit, to one end, which is like the beginning. I refer to all those who, by 'bending the knee in the name of Jesus,' have through this very fact displayed the sign of their subjection. These are they who dwell 'in heaven and on earth and under the earth,' the three terms indicating the entire universe, that is, all those beings who started from one beginning but were drawn in various directions.

In order to show the concrete materiality of human nature, Gregory employs the term "first fruits of the common dough" (*oion aparche tis tou koinou phuramatos*) into which the divine Logos was incarnated. Origen says in a similar vein, "So every soul in God's hands is one nature and all rational beings come, if I may say so, from one lump" (**De Principiis**, iii.1, 22). We gather from this that the principle of unity of the spiritual body of Christ is not mankind, but the Godhead of the *Logos*; and Gregory simply took this concept over. Originally all creatures were subjected to God in one nature, and the end equals the beginning with no distinctions (cf. **De Principiis**, i.6, 2 above).

Although Gregory, like Origen, sees 1 Corinthians 15.28 as a statement for evil's destruction and return of all spiritual natures to God's lordship, Gregory, as Hübner points out (p. 60), brings in Marcellus of Ankyra's model or equation of mankind and Christ's body: "Christ's body...consists of human nature in

its entirety to which he has been united" (1320). Marcellus' goal is to see *apokatastasis* as the upbuilding of Christ's body of the Incarnation ("Christ assumed from death both the beginning of evil's destruction and the dissolution of death; then...a certain order was consequently added"-1313). In this reference no hint of the body's preexistence is present, a reason why Athanasios stood by Marcellus--he did not advocate the Origenistic concept of the preexistence of spiritual bodies. It is in line with Gregory's anthropology and soteriology which lacks Origen's concept of the body. Gregory thus has a wholly positive sense of Christ's Incarnation.

For Gregory of Nyssa the goal of the Christian life is similarity to God as the Ninth Homily on the **Song** says: "The end of a virtuous life is likeness to God and purity of soul." The principle of such a likeness or unity with God lies in his goodness. Compare 1317 of the subjection treatise with the Fifteenth Homily: "When the good pervades everything then the entirety of Christ's body will be subjected to God's vivifying power." And "the disciples...should all be one and grow together into one good through the unity of the Holy Spirit"<sup>17</sup>. Unity of likeness is a sum, not an organism as in the Pauline concept of Christ's body--an organic community and solidarity of Christ's body is here without significance for salvation. Christ's Incarnation as "first fruits of the common dough" has rather the view of final penetration of the divine goodness, i.e., salvation safeguards the body's composition of its free members; for the principle of *apokatastasis* is God's goodness, not mankind's unity.

The contents of Christ's body as based upon the tradition of Irenaios, Athanasios, Marcellus of Ankyra and Origen, are based upon the Stoic *arche-akolouthia-peras* (beginning-consequence-goal). It gives to the grand view of Christ's body, the Church, a certain wholeness and consistency. With Gregory, the importance of *akolouthia* designates not only the necessary body between two propositions, but the consequence by which a proposition is connected to its first principles (*archai*). It is only when this sequence is established and lacks no connection that one possesses certitude. This use of the term *akolouthia* can be seen in the Fifteenth Homily of the **Song**:

We hold that the bride's praises are as teachings which philosophize about more refined matters. These teachings say that beings are created and renewed not in accord with the same order or system (*akolouthia*). Because the nature of creation subsists from its very beginning by the divine power, the end of each created being is simultaneously linked with its beginning.

Conflict between Gregory's concept of *apokatastasis* or subjection and "first fruits of the common dough" is brought together in a combination of Origen's and Athanasios' ideas pertaining to soteriology. We must keep in mind this tension when reading Gregory of Nyssa, for the importance of Gregory's body of theology hinges upon his theology of the image of God in man; for Christ's body is finally perfected in an original likeness to God. The Fifteenth Homily on the **Song Commentary** contains Gregory's eschatological form of the body of the redeemed, his high point on this subject. It is here that perfection is symbolized by a dove, that is, the Holy Spirit who is seen as the principle of unity. This is

---

17

Hübner sums up this unity of Christ's body by saying: "Die Tragweite der Leib-Christi- Theologie Gregors hängt ab von der Tragweite der Theologie der Gottebenenbildlichkeit des Menschen, denn der Leib Christi der Endzeit ist die Vollzahl der in ihrer ursprünglichen Gottähnlichkeit Widerhergestellten, das Endstadium der Rückführung aller aus der Entfremdung in ihre natürliche erkenntnismäßige und willentliche Verhaftung im allein Seienden und Guten, das ihr Seinsgrund ist, die Zentrierung des Blickes aller auf das eine Ziel," **Die Einheit des Leibes Christi bei Gregor von Nyssa**, p.231.

in contrast to the treatise on subjection whose principle is Christ. Regarding glory, the Fifteenth Homily says:

I think it is better to state the divine words of the Gospel: "That they may be all one; even as you, Father, are in me, and I in you, that they also may be in us" (Jn 17.21). Glory is the bond of this unity; the Holy Spirit is said to be this glory which cannot be denied by anyone prudently examining our Lord's words. He says, "The glory which you have given me, I have given to them." Indeed Christ gave this glory to his disciples when he said, "Receive the Holy Spirit." He received this glory which he already had before the world's beginning when he clothed himself with human nature which was glorified by the Spirit. Such a relationship in the glory of the Spirit is distributed to everyone united with Christ, beginning with the disciples.

Now read 1320 of the treatise on the Son's subjection where the process of Christ becoming present in his body, the Church, is identified with the Holy Spirit. It is here that the separation between the human and divine beings is bridged and can become a unity without mixture in the Holy Spirit:

I think that Christ's own glory is meant to be the Holy Spirit which he has given to his disciples by breathing upon them, for what is scattered cannot otherwise be united unless joined together by the Holy Spirit's unity.... The Spirit is glory, as Christ says of the Father: "Glorify me with the glory which I had with you before the world was made" (Jn 17.5). The Word is God who has the Father's glory, and became flesh during these last days. It is necessary for the flesh to become what the Word is (that is, divine) by uniting itself to him; this is effected when the flesh receives that which the Word had before the world was made. This is none other than the Holy Spirit.

#### THE TREATISE

[M.1304] All the utterances of the Lord are holy and pure as the prophet says [cf. Ps 33.4-5]. When the mind (*nous*) has been purified as silver in fire and cleansed of every heretical notion, it has the capacity of noble utterances and a splendor which is in accord with truth. Before this, however, I think it is necessary to attest to the brilliance and purity of Saint Paul's teachings: in paradise he was initiated into the knowledge of unintelligible things. Having Christ speaking within himself, Paul uttered such things which anyone would utter who was taught by such a teacher, guide and master as the Word. Since evil frauds lay hands on the divine silver to make it base by mixing it with heretical and adulterated conceptions which obscure the Word's brightness and the Apostle's mystical perceptions, they either do not understand these perceptions or they resolve wickedly to choose selectively among them in order to defend their own wicked behavior, having appropriated them for their own wicked purposes. Such persons claim, in order to diminish the glory of the Only-Begotten [Son] of God, that the apostle's words agree with them when he says, "Then the Son will be subjected (*hupotagestetai*) to him who has subjected all things to himself" [1Cor 15.28]. Thus they would say such a style of speaking reveals a certain servile subjection of the Son to the Father]. For this reason it seemed necessary to diligently examine what is being said here that we may show that the apostolic silver is truly pure, separated and unmixed from every kind of sordid and heretical concept. We, for our part, know that such a saying or word [that is, *hupotasso*] has many meanings in Holy Scripture and is not always suited to the same purposes: now it signifies one thing, and at another time something else, for instance [M.1305] slaves are to be subjected to their masters.

Man's irrational nature is to be subjected to God of which the prophet says, "He put all things under his feet" [Ps 8.8]. As for those taken captive in battle it says, "He subjected peoples under us and nations

under our feet" [Ps 46.4]. Yet again mentioning those who have been saved through knowledge, the prophet says in the person of God, "He subjected other peoples under me" [Ps 59.10]. Thus, it behooves us to see how what was examined in this psalm verse can be applied to Psalm 61: "Will not my soul be subjected to God?" [Ps 61.2]. That which is brought to our attention by our enemies from all these examples is taken from the Epistle to the Corinthians, namely, "then the Son himself will be subjected to the One who subjects all things to himself." Because this text can be understood in many ways, it would be helpful if each use of the word [subjection] is examined so that we may know the proper meaning the apostle had in mind by the term "subjection."

We say that those vanquished in battle unwillingly and forcefully submit themselves to their victors-- this is a sign of subjection. If any opportunity arises which may offer hope of overcoming their masters, the captives who consider it bad and disgraceful to be in such a state once again rise up in rebellion. Irrational (*alogos*) beasts are subject to men endowed with reason (*logikos*); such is the order of things. How necessary it is for that which is inferior to be subjected to that which enjoys a superior lot by nature! Those under the yoke of servitude as some consequence of the law--even if they are equal in nature (to their masters) but are unable to resist the law--hear the state of subjection, having inevitably been brought to this state out of necessity.

On the other hand, the mark of submission to God is, as we have learned by the prophecy, "To God be subjected, my soul, for from him is my salvation" [Ps 61.2]. When the apostle's text is brought forward by our adversaries, that is, saying that the Son must be subjected to the Father, it follows that once its meaning has been clarified, we must ask those who are accustomed to attribute Paul's text to the Only-Begotten [Son] of God what they mean by subjection. But it is clear that the Son's subjection should not be understood according to any mode of human speech. An enemy vanquished in battle does not rise up a second time against his victors out of hope and eagerness [for overcoming them]. Neither through a lack of the good does an irrational beast have a natural, necessary subjection as in the case of sheep and cattle which are subjected to man. Similarly, neither does a bought or [M.1308] home-born slave ever expect to become free of slavery's yoke by law either through kindness or clemency. With regard to salvation's goal it is said that the Only-Begotten [Son] of God is subjected to the Father in the same way salvation from God is procured for mankind.

As for mutable [human] nature's participation (*metousia*) in the good, it is necessary for such a nature to be subjected to God by means of which we have fellowship (*koinonia*) in this good. Subjection has no place in God's immutable and unchanging power; in it is contemplated every good name, intelligence, incorruptibility and blessedness. This power always remains as it is; neither does it have the capacity to become better nor worse. Also, neither does God's power receive increase in the good nor a downward inclination to a worse condition. Rather, God's power makes salvation spring up for others while having no other function than bestowing salvation.

What can reasonably be said as to the meaning of subjection? Everything which has been examined is found quite remote from a proper understanding and discussion about the Only-Begotten [Son] of God. If it is necessary to attribute the kind of subjection spoken of in Luke's Gospel to Christ--"The Lord was obedient [subjected] to his parents until he reached twelve years of age" [2.51]--the meaning implied in this text does not apply to the God who existed before all ages; the same holds true when applied to his real Father. Christ was tempted in our human nature [literally, 'there,' *ekei*] in everything according to our likeness except sin [Heb 4.15] and advanced through the stages proper to our human existence. -Just as a little child, Christ received a newborn infant's nourishment, that is, butter and milk. While advancing into adolescence, Christ did not avoid anything related or pertaining to that particular stage of life, but was an example (*tupos*) of good conduct (*eutaxia*) for that particular age.

Since the understanding of some persons is imperfect regarding these matters, the function of Christ's youth is to lead to a better state by what is more perfect. Thus the twelve-year-old child [Jesus] was subject to his mother; Christ showed us that which is perfected through advancement, although he was perfect beforehand. Rightly did he take subjection as a means to the good. He who is perfect in every good and was incapable of assuming any kind of diminution--because his nature is self-sufficient and cannot be lessened--is subjected for a reason beyond the range of thoughtless persons.

Christ associated himself (*sunanastrepho*) with our human nature and experienced the stage of childhood through which he effected the obedience [subjection] proper to this time of youth. It is clear that Christ progressed from that state to a perfect age when he no longer relied upon a mother's authority. His mother urged him to manifest his power in Canna of Galilee when there was a lack of wine at the wedding feast, and wine was needed for the celebration. He did not refuse those in need but rejected his mother's request as no longer being appropriate for his present age (*kairos*) of life. He said, "What do you have to do with me, woman?" [Jn 2.4]. "Do you wish to have power over me now at this stage of my life? Has not [M.1309] my hour come which shows that I have a mind and free will of my own?" If the just measure of our parents' subjection in this life according to the flesh is shaken off--for it has a place in our present existence--no one is able to command Christ whose lordship remains forever. The divine and blessed life is his own which always abides in him and never admits of transformation due to change.

Because the Word, the Only-Begotten [Son] of God from the beginning, is alien from every aberration and change, how can what now is not a reality exist afterwards? The Apostle does not say that the Son is always subjected but that he will be subjected at the final consummation of all things. If subjection is said to be good and worthy of God, how can this good be apart from God? The good is equally in both persons--in the Son who is subjected and in the Father who receives his Son's subjection. Such a good is lacking to both Father and Son at the present. What the Father does not have before all ages neither does the Son have; at the fulfillment of time this good will be present to Father. On the other hand, there will be a certain addition and increase in God's own glory which at present he does not have. How does this relate to what is unchangeable? That which will exist afterwards but not now refers to our mutable human nature. If subjection is good, the good now consists of believing in God; if such a good is unworthy of God, neither can it exist now nor in the future. However, the Apostle claims that the Son is to be subjected; He is not so at the present.

Does the term "subjection" have another meaning which is far removed from any kind of heretical perversity? What, then, is it? Perhaps by connecting what has also been written in this part [of First Corinthians] to the text at large, we may obtain an idea of what Paul means. When Paul wrote against the Corinthians who had received their faith in the Lord, they held the teaching of the Resurrection as a myth saying, "How can the dead rise? And what kind of body will they have?" [1Cor 15.35]. By what diverse and varied ways do bodies return to existence after death and disintegration after having been destroyed either by carnivorous animals, reptiles or animals which swim, fly or are four-footed beasts? Paul sets before the Corinthians many arguments, entreating them not to compare God's power to their own human capacity nor to estimate anything as being impossible regarding man as well as God. However, one may consider God's greatness from examples well-known to us. Thus God placed in man the marvelous example of seeds in their bodies which are always renewed by his power [1Cor 15.37]. God's wisdom is not exhausted. It is found in myriad bodily forms of all descriptions-- those which are rational, irrational, air-borne and on the earth as well as those which we see in the heavens, such as the sun and other stars. Each one having been begotten by the divine power is a certain proof that God will resurrect our bodies.

[M.1312] All things come to manifestation not from any underlying matter (*hule*) but from the divine will acting as matter and substance for such created things; it is easier to mold that which already exists into its proper shape (schema) than to bring into being that which had no substance and essence right from the beginning. In the text [cf. 1Cor 15] Paul showed that the first man was dissolved into the earth through sin and was regarded as being of the earth. It followed that all who took their origin from this first man became earthly and mortal. Another consequence necessarily resulted by which man is renewed once again from mortality into immortality. Similarly, the good begotten in human nature was bestowed upon every person as one entity, just as evil was poured into a multitude of persons by one man through succeeding generations. These words can be used for confirming Paul's teaching. "The first man," he says, "was from the earth; the second man is from heaven. As it was with the man of dust, so it is with those of the dust; as it is with the man of heaven, so are those who are of heaven" [1 Cor 15.47-48]. These and similar reflections confirm the fact of the Resurrection.

By many other arguments Paul thwarted heretics with syllogisms. He showed that the person not believing in the resurrection of the dead does not admit of Christ's Resurrection. Through the web of mutual connections there comes the inevitable conclusion--"If there is no resurrection of the dead, neither has Christ risen. If Christ has not risen, our faith in him is vain" [1Cor 15.16]. If the proposition is true, namely that Christ is risen from the dead, it is necessarily true that this connection spoken of is true, that there is a resurrection of the dead. For by a particular demonstration the universal is presented at the same time. On the contrary, if anyone says the universal is false, that is, the resurrection of the dead, neither is the truth found in an individual example such as Christ's Resurrection from the dead. Paul therefore compels the Corinthians by syllogisms to accept his teaching on the Resurrection. From it he claims that if the Resurrection does not exist, its universal confirmation is concluded. For with a specific proof the general principle is also revealed. And on the contrary, if anyone were to say that the general principle is false (that there is a resurrection of the dead), then neither would the specific be found true (that Christ was raised from the dead). Paul adds to this fact that as all have died in Adam all will be restored to life in Christ. Paul clearly reveals here the mystery of the Resurrection. Anyone who looks at what stems from the Resurrection readily sees its consequence, the goal for which all men hope and for which they direct their prayers.

[M.1313] Here, then, is the object of our treatise: I will first set forth my own understanding of the text and will add the Apostle Paul's words as applied to my understanding. What does Paul teaching consist of? Evil will come to nought and will be completely destroyed. The divine, pure goodness will contain in itself every nature endowed with reason; nothing made by God is excluded from his kingdom once everything mixed with some elements of base material has been consumed by refinement in fire. Such things had their origin in God; what was made in the beginning did not receive evil. Paul testifies to the truth of this. He said that the pure and undefiled divinity of the Only-Begotten [Son] assumed man's mortal and perishable nature. However, from the entirety of human nature to which the divinity is mixed, the man constituted according to Christ is a kind of first fruits of the common dough (*oion aparche tis tou koinou phuramatos*). It is through this [divinized] man that all mankind is joined to the divinity.

Since every evil was obliterated in Christ--for he did not make sin-- the prophet says, "No deceit was found in his mouth" [Is 53.9]. Evil was destroyed along with sin, as well as the death which resulted; death is simply the result of sin. Christ assumed from death both the beginning of evil's destruction and the dissolution of death; then, as it were, a certain order was added. Decrease of the good always results by straying from its principle, whereas the good is found closer to us insofar as it lies in each one's dignity and power; thus a result follows from the action preceding it: after the man in Christ who became the first fruits of our human nature received in himself the divinity, He became the first fruits of those who have fallen asleep and the first born from the dead once the pangs of death have been

loosened. After this person has completely separated himself from sin and has utterly denied in himself the power of death and destroyed its lordship and authority and might--if anyone like Paul may be found who became a mighty imitator of Christ in his rejection of evil--such a person will fall in behind the first fruits at Christ's coming (*parousia*).

And, on the other hand--I say this as an example--there is Timothy who as much as he could was also imitating his teacher; there are other persons not quite like him who, one after another, gradually suffer a loss of goodness and follow behind certain people who are always ready to anticipate and lead until the followers, by continual imitations, resemble their leaders in whom there is little good because evil abounds. In the same way there is a conformity that comes from those who are less flawed and as a consequence, turn from those who excel in evil by following their own inclinations and who are driven back from better things until at the last gasp of evil growth in goodness achieves the destruction of evil. Similarly, by a growing resemblance to less evil persons, those who excelled in doing evil enter the way of persons being led into what is better until through progress in the good they put an end to their evil ways by the destruction [M.1316] of wickedness. The goal of our hope is that nothing contrary to the good is left but that the divine life permeates everything. It completely destroys death, having earlier removed sin which, as it is said, held dominion over all mankind. Therefore every wicked authority and domination has been destroyed in us. No longer do our passions rule our [human] nature since it is necessary that none of them dominate--all are subjected to the one who rules over all. Subjection to God is complete alienation from evil. When we are removed from evil in imitation of the first fruits [Christ], our entire nature is mixed with this selfsame fruits. One body has been formed with the good as predominant; our body's entire nature is united to the divine, pure nature. This is what we mean by the Son's subjection-- when in his body Christ rightly has the subjection brought to him, and he effects in us the grace of subjection.

Such is our understanding of these teachings which we have received from the great Saint Paul. It is time now to quote the Apostle himself on these matters: "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. 'For God has put all things in subjection under his feet' [a reference to Ps 8.6]. But when it says, 'All things are put in subjection under him,' it is plain that he is accepted who put all things under him. When all things are subjected to him, then the Son himself will also be subjected to him who puts all things under him, that God may be everything to everyone" [1Cor 15.22-28].

Towards the end of his words Paul plainly speaks of the nonexistence (*anuparktos*) of evil by stating that God is in all things and present to each one of them. It is clear that God will truly be in all things when no evil will be found. It is not proper for God to be present in evil; he will not be in everything as long as some evil remains. If it compels us to truly believe that God is in everything, then evil cannot be seen as existing along with faith; God cannot be present in evil. However, for God to be present in all things, Paul shows that he, the hope of our life, is simple and uniform. No longer can our new existence be compared to the many and varied examples of this present life. By the words quoted above, Paul shows that God becomes all things for us. He appears as the necessities of our present life or as examples for partaking in the divinity. For God to be our food, it is [M.1317] proper to understand him as being eaten; the same applies to drink, clothing, shelter, air, location, wealth, enjoyment, beauty, health, strength, prudence, glory, blessedness and anything else judged good which our human nature needs. Words such as these signify what is proper to God.

We learn from the examples mentioned above that the person in God has everything which God himself has. To have God means nothing else than unity with him. Unity means to be one body with him as Paul states, for all who are joined to the one body of Christ by participation are one body with him. When the good pervades everything, then the entirety of Christ's body will be subjected to God's vivifying power. Thus the subjection of this body will be the subjection of the Church. Regarding this point Paul says to the Colossians, "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the Church of which I became a minister according to his dispensation" [Col 1.24]. To the Church at Corinth Paul says, "You are the body of Christ and his members" [1Cor 12.27]. To the Ephesians Paul more clearly puts this teaching when saying, "Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and builds itself up in love" [Eph 4. 15-16].

Christ eternally builds himself up by those who join themselves to him in faith. A person ceases to build himself up when the growth and completion of his body attains its proper measure. No longer does he lack anything added to his body by building since he is wholly constructed upon the foundation of prophets and apostles. When faith is added, the Apostle says, "Let us attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" [Eph 2.13].

If the head, in turn, builds up the body, it joins, connects and brings together everything else for which it was born according to the measure of its function such as the hand, foot, eye, ear or any other part completing the body in proportion to each person's faith. By so carrying out these functions, the body builds itself up as Paul says above. It is clear that when this is accomplished, Christ receives in himself all who are joined to him through the fellowship of his body. Christ makes everyone as limbs of his own body; even if there are many such limbs, the body is one. By uniting us to himself Christ is our unity; having become one body with us through all [M.1320] things, he looks after us all. Subjection to God is our chief good when all creation resounds as one voice, when everything in heaven, on earth and under the earth bends the knee to him and when every tongue will confess that has become one body and is joined in Christ through obedience to one another; at this point he will bring into subjection his own body to the Father.

Let not what is said here sound strange to anyone because we ascribe to the soul a certain means of expression taken from the body. That which is read as pertaining to the fruitfulness of the land may also be applied to one's own soul: "Eat, drink, and be merry" [Lk 11.19]. This sentence may refer to the fullness of the soul. Thus the subjection of the Church's body is brought to him who dwells in the soul. Since everything is explained through subjection as the book of Psalms suggests. As a result we learn that faith means not being apart from those who are saved, a fact we learn from the Apostle Paul.

By the Son's subjection Paul signifies the destruction of death. Two elements concur: the destruction of death and when everything will be completely changed into life. The Lord is life. According to the Apostle, Christ will have access to the Father with his entire body when he will hand over the kingdom to our God and Father. As it is often said, Christ's body consists of human nature in its entirety to which he has been united. Because of this Christ is named Lord by Paul as mediator between God and man [1Tim 2.5]. He who is in the Father and has lived with men accomplishes intercession. Christ unites all mankind to himself and to the Father through himself. As the Lord says in the Gospel, "As you, Father, are in me, and I am in you, that they may be one in us" [Jn 17.21]. This clearly shows that having united himself to us, he who is in the Father effects our union (*sunapheia*) with this very same Father.

The Gospel then adds, "The glory which you have given to me I have given to them" [vs. 22]. I think that Christ's own glory is meant to be the Holy Spirit which he has given to his disciples by breathing upon them, for what is scattered cannot otherwise be united unless joined together by the Holy Spirit's unity. "Anyone who does not have the Spirit of Christ does not belong to him" [Rom 8.9]. The Spirit is glory as Christ says of the Father: "Glorify me with the glory which I had with you before the world was made" [Jn 17.5]. The Word is God who has the Father's glory and became flesh during these last days. It is necessary for the flesh to become what the Word is (that is, to become divine) by uniting itself to him; this is effected when the flesh receives that which the Word had before the world was made. This is none other than the Holy Spirit, that same Holy Spirit existing before the ages together with the Father and the Son. Hence the text says, "The glory which you have given me, I have given to them" [M.1321] in order that "the unity given through the Holy Spirit to me might be given to you through me."

Let us consider the words following those quoted above from the Gospel: "That they may be one as we are one. You in me and I in them, because I and you are one, in order that they may be perfectly one" [Jn 17 .21-23]. I there is no need for exegesis of these words which agree with what we have already explained above because the text itself clearly sets forth the teaching on unity. "In order that they may be one as we are one." It cannot be otherwise--"that all may be one as we are one"--unless the disciples, being separated from everything dividing them from each other, are united together "as we are one," that "they might be one, as we are one." How can it be that "I am in them?" For "I alone cannot be in them unless you also are in them, since both I and you are one. Thus they might be perfectly one, having been perfected in us, for we are one."

Such grace is more clearly shown by the following words: "I have loved them as you have loved me" [Jn 17.23]. If the Father loves the Son, all of us have become Christ's body through faith in him. Thus, the Father who loves his own Son loves the Son's body just as the Son himself. We are the Son's body. Paul's words are now clear: the Son's subjection to his Father signifies that he knows our entire human nature and has become its salvation. The text to which Paul is referring might become clearer to us from his other insights. I especially recall one of his many reverent testimonies without quoting it at length. Paul says of himself that "with Christ I am crucified. It is no longer I who live, but Christ who lives in me" [Gal 2.20]. If Paul no longer lives but Christ lives in him, everything which Paul does and says is referred to Christ living in him. Paul's words are spoken by Christ when he says, "Do you desire proof that Christ is speaking in me?" [2Cor 13.3]. Paul claims that the good works of the Gospel are not his; he attributes them to the grace of Christ dwelling within him. If Christ living in Paul works and speaks those things as a result of this indwelling, Paul has relinquished everything which formerly dominated him when he was a blasphemer, persecutor and behaved arrogantly. Paul looked to the true good alone, and by it made himself submissive and obedient.

Once Paul has been subjected to God, he is brought to the One who lives, speaks and effects good things. The supreme good is subjection to God. This fact which occurred in one person [Paul] will be harmoniously applied [M.1324] to every human being "when," as the Lord says, "the Gospel will be preached throughout the world" [Mk 16.15]. All who have rejected the old man with its deeds and desires have received the Lord who, of course, effects the good done by them. The highest of all good things is salvation effected in us through estrangement from evil. We are separated from evil for no other reason than for being united to God through subjection. Subjection to God then refers to Christ dwelling in us. What is beautiful is his; what is good is from him which God expresses through the prophets. Because subjection is both beautiful and good--Christ himself demonstrated this to us--the good is entirely from him who is good by nature, as the prophet says.

No one who looks at the term "subjection" as generally used spurns it. The great Paul in his wisdom knew how to use the outward appearance of words. He knew how to adapt such appearances by joining

them together in his own mind to see if the common usage of words may be employed for other meanings. One such occurrence of this reads as follows: "He emptied himself" [Phil 2.3], "No one will make void my boasting" [1Cor 9.15], "faith is made void" [Rom 4.14] and "In order that the cross of Christ may not be without effect." What use are these expressions to their author? Who can judge him saying, "I am desirous of you" [1Th 2.8]? Such words as these show a loving attitude.

From where does Paul's lack of arrogance, which is love, come? It is revealed through his statement that love does not boast [1Cor 13.4]. Strife is full of disputes and is vengeful as the term *eritheia* signifies [selfish or factious ambition]. It is clear that *erithos* [a worker in wool] is derived from the term *eritheia*, and we are accustomed to signifying diligent work with regards to wool (*eria*) by the term *eritheia*. Paul finds pleasure in such cold etymologies and by them he desires to show the sense intended by these words. Many other examples may be examined closely in which the Apostle's words are found. They do not serve the common use of speech, but Paul freely brings his own peculiar understanding to them while avoiding the common usage. Hence, another meaning of subjection is understood by Paul as opposite to the common one.

The exposition of the term "subjection" as used here does not mean the forceful, necessary subjection of enemies as is commonly meant; on the other hand, salvation is clearly interpreted by subjection. Clear proof of the former meaning is definitely made when Paul makes a twofold distinction of the term "enemy." He says that enemies are to be subjected; indeed, they are to be destroyed. The enemy to be blotted out from human nature is death whose principle is sin along with its [M.1325] domination and power. In another sense the enemies of God which are to be subjected to him attach themselves to sin after deserting God's kingdom. Paul mentions this in his Epistle to the Romans: "For if we have been enemies, we have been reconciled to God" [Rom 5.10]. Here Paul calls subjection reconciliation, one term indicating salvation by another word. As salvation is brought near to us by subjection, Paul says in another place, "Being reconciled, we shall be saved in this life" [Rom 5.10]. Paul says that such enemies are to be subjected to God and the Father; death no longer is to have authority. This is shown by Paul saying, "Death will be destroyed," a clear statement that the power of evil will be utterly removed; persons are called enemies of God by disobedience, while those who have become the Lord's friends are persuaded by Paul saying, "We are ambassadors for Christ, as though God did beseech you by us: 'Be reconciled to God [2Cor 6.20]."

According to the promise made in the Gospel, we are no longer slaves of the Lord, but once reconciled, we are numbered among his friends. However, "it is necessary for him to reign until he places his enemies under his feet." We reverently take this as Christ valiantly holding sway in his power; the strong man's ability in battle will cease when all opposition to the good will be destroyed. Once the entire kingdom is gathered to himself, Christ hands it over to God and the Father who unites everything to himself. The kingdom will be handed over to the Father; all persons will yield to God [Christ] through whom we have access to the Father.

When all enemies have become God's footstool, they will receive a trace of divinity in themselves. Once death has been destroyed--if there are no persons who will die, not even death would exist--we will be subjected to him; but we should take this as some sort of servile humility. Our subjection consists of a kingdom, incorruptibility and blessedness living in us; this is Paul's meaning of being subjected to God. Christ perfects his good in us by himself and effects in us what is pleasing to him. According to our limited understanding of Paul's great wisdom which we received, we have only understood part of it. The Apostle's intent was not to expose heretical teachings which is what you would gather from the text being treated. If what was said by our inquiry has been sufficient for you, it must be attributed to God's grace. Should our inquiry appear insufficient, we will eagerly offer its completion proved that you make