

Chapter 5

That after death of the body the foule may goe to heauē: therefore, although naturally we abhorre death, by grace he defireth it rather: 9. in confideratiō of Chriftes iuft iudgement, liuing as in the fight of God, yea and of their confciences. 12. Which he fpeaketh not to praife himfelf, but becaufe of his Aduerfaries who did glorie in carnal respects: but he and the other Apoftles regard nothing but their reconciliation vnto God by Chrif, and to reconcile others alfo, as being his Legates for that purpofe.

For we know that if our earthly houfe of this habitation be diffolued, that we haue a building of God, a houfe not made with hand, eternal in Heauen. ² For in this alfo doe we grone, defirous to be ouer-clothed with our habitation that is from Heauen: ³ yet fo, if we be found clothed, not naked. ⁴ For we alfo that are in this tabernacle, grone being burnd: becaufe we would not be fpoiled, but ouer-clothed, that that which is mortal might be fwallowed vp of life. ⁵ And he that maketh vs to this fame, is God, who hath giuen vs the pledge of the Spirit. ⁶ Being bold therefore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (⁷ for we walke by faith and not by fight) ⁸ but we are bold, and haue a good wil to be pilgrimes rather from the body, & ^ato be prefent with our Lord. ⁹ And therefore we endeauour, whether abfent or prefent, to pleafe him. ¹⁰ For we muft al be manifefed before the iudgement feat of Chrif, that euery one may receiue [†]the proper things of the body, according as he hath done [†]either good or euil. ¹¹ Knowing therefore the feare of our Lord we vfe perfuafion to men: but to God we are manifef. ¹² And I hope alfo that in

Ro. 14, 10.

^a This place proueth that the Saints departed now fince Chrif, fleep not til the day of iudgement, and that they be not holden in any feveral place of ref from the fruition of God til the refurrection of their bodies, but that they be prefent with God in their foules.

your consciences we are manifest. ¹³ We commend not our felues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. ¹⁴ For whether we exceed in mind, to God: or whether we be sober, to you. ¹⁵ For the charitie of Chrif t vrgeth vs; iudging this, that if one died for al, then al were dead. ¹⁶ And Chrif t died for al: that they also which liue, may not now liue to themfelues, but to him that died for them and rose againe. ¹⁷ Therefore we from hence-forth know no man according to the flesh. And if we haue knowen Chrif t according to the fles h: but now we know him no more.

Efa. 34, 19.
Apoc. 21, 5.

¹⁸ If then any be in Chrif t a new creature: the old are passed, behold al things are made new. ¹⁹ But al of God, who hath reconciled vs to himself by Chrif t: and hath giuen [♠]vs the minifterie of reconciliation. ²⁰ For God indeed was in Chrif t reconciling the world to himself, not imputing to them their finnes, and hath put in vs the word of reconciliation. ²¹ For Chrif t therefore we are Legates, God as it were exhorting by vs. For Chrif t we befeech you, be reconciled to God. ²² Him that knew no finne, for vs he made ^{a)}finne: that we might be made [♠]the iustice of God in him.

ANNOTATIONS

¹⁰ The proper things of his body.) S. Auguftin (*Enchirid. c. 110.*) obiecteth this speach of the Apof tle, as in the person of fuch as deny the praiers, almes, and Sacrifices of the liuing to be auailable for the dead, and he answereth as followeth: *This practife (faith he) of God's Church in the cōmendation of the dead is nothing repugnant to the sentence of the Apof tle, where he faith, that we shal al stand before the iudgement feat of Chrif t, that euery one may receiue according to his deferts in the body, either good or euil. For, in his life and before death he deserued this, that these workes after his death might be profitable vnto him. For indeed they be not profitable for al men. And why so? but because of the difference and diuerfitie of mens liues whiles they*

The obiection
against praiers for
the dead, answered
by S. Auguftin.

^a That is to say, a Sacrifice and an Hoft for finne. See the *laft annot. of this chapter.*

were in flesh. The like he hath in diuers other places. *Auguft. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2.* And fo hath S. Denys *c. 7. Ec. Hierarch.*

10 Either good or euil.) Heauen is as wel the reward of good workes, as Hel is the ftipend of il workes. Neither is faith alone fufficient to procure faluation, nor lacke of faith the only caufe of damnation: by good deeds men merit the one, and by il deeds they deferue the other. This is the Apoftles doctrine here and in other places, howfoeuer the Aduerfaries of good life and workes teach otherwife.

Workes meritorious and demeritorious.

19 The minifterie of reconciliation.) Chrifft is the cheefe Minifter, according to his manhood, of al our recõcilemēt to God: and for him, as his Minifters the Apoftles and their Succellours, the Bishops and Priefts of his Church, in whom the word of reconciliation, as wel by miniftring of the Sacrifice and Sacraments for remiffion of finnes, as by preaching and gouernement of the world to faluation, is placed. And therefore their preaching muft be to vs, as if Chrifft himfelf did preach: their abfolution and remiffion of finnes, as Chriftes owne pardon: their whole office being nothing els (as we fee by this paffage) but the Vicarship of Chrifft.

Bishops and Priefts, vnder Chrifft Minifters of our reconciliation.

22 The iuftice of God.) *Euen as (faith S. Auguftin) when we read, Saluation is our Lordes, it is not meant that faluation whereby our Lord is faued, but whereby they are faued whom he faueth: fo when it is faid, God's iuftice, that is not to be vnderftood wherwith God is iuft, but that wherwith men are iuft whom by his grace he iuftifieth.* See S. Auguftin *de Sp. & lit. c. 12. & ep. 120.* and abhorre Caluin's wicked and vnlearned gloffes on this place, that teacheth iuftice no otherwife to be in man, then finne in Chrifft. Whereas the Scriptures cal men iuft, becaufe *he doth* iuftice: but not fo cal they Chrifft finne, becaufe he doth finne, but becaufe he taketh away finne, and is a facrifice for finne, as the Heretikes know very wel, that know the vfe and fignification of the Hebrew word in al the old Teftament, namely *Pfal. 39, 8.* and in the booke of Leuiticus very often *c. 5. 6. 9. 12. 14. 16.* and *Numer. c. 29.*

God's iuftice, wherwith he maketh vs iuft.

1. Io. 3, 7.

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