

## Chapter 3

*If they wil not be carnal ftill, they muft boaft in God only, and not in their Preachers, which are but his Minifters, 10. and need to looke wel how they preach: 12. becaufe not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and vnfruitful (as alfo any other like workes of other Catholikes.) Marie if it be heretical, deftroying the Temple of God, then it worketh damnation. 18. The remedie is, to humble themfelues and referre al to God.*

**A**nd I, Brethren, could not fpeake to you as to fpiritual, but as to carnal. As it were to litle ones in Chrift, <sup>2</sup> I gaue you <sup>a</sup>)milke to drinke, not meate: for you could not as yet. But neither can you now verily, for yet you are carnal. <sup>3</sup> For whereas there is among you emulation and contention are you not carnal, and walke according to man? <sup>4</sup> When one faith: I certes am Paules, & another: I Apollo's; are you not 'men'? <sup>5</sup> The Minifters of him whom you haue beleued, and to euery one as our Lord hath giuen. <sup>6</sup> I planted, Apollo watered; but God gaue the increafe. <sup>7</sup> Therefore neither he that planteth is any thing, nor he that watereth; but he that giueth the increafe, God. <sup>8</sup> And he that planteth and he that watereth are one. And <sup>9</sup> euery one shal receiue his owne reward according to his owne labour. <sup>9</sup> For we are God's <sup>b</sup>) Coadiutours; you are God's hufbandrie, you are God's building. <sup>10</sup> According to the grace that is giuen me, as a wife Worke-mafter haue I laid the foundation: and another buildeth thereupon. But let euery one look how

carnal

συνεργοί

<sup>a</sup> The Church only hath truth both in her milke and in her bread: that is, whether she instruct the perfect, or the imperfect who are called carnal. *Aug. li. 15. c. 3. cont. Faust.*

<sup>b</sup> A maruelous dignitie of fpiritual Pafours, that they be not only the inftruments or Minifters of Chrift (as Caftal, noteth Beza fallly tranflateth *Adminiftri*, for *Coadiutores*) but indeed God's Coadiutours in the worke of Saluation.

he buildeth thereon. <sup>11</sup> For other foundation no man can lay, beside that which is laid; which is CHRIST IESVS. <sup>12</sup> And if any man build <sup>1</sup>vpon this foundation, gold, filuer, pretious ftones, wood, hay, ftubble, <sup>13</sup> the worke of euery one <sup>1</sup>shal be manifest: for <sup>1</sup>the day of our Lord wil declare, becaufe it shal be reuealed in fire: and the worke of euery one of what kind it is, the fire shal trie. <sup>14</sup> If any man's worke abide, which he built therupon; he shal receiue reward. <sup>15</sup> If any man's worke burne, he shal suffer detriment: but himself shal be saued: yet so <sup>1</sup>as by fire. <sup>16</sup> Know you not that you are the Temple of God; and the Spirit of God dwelleth in you? <sup>17</sup> But if any violate the Temple of God, God wil destroy him. For the Temple of God is holy: which you are. <sup>18</sup> Let no man seduce himself: if any man feeme to be wise among you in this world, let him become a foole that he may be wise. <sup>19</sup> For the wifedom of this world is foolifhnes with God. For it is written: *I wil compaffe the wife in their subteltie.* <sup>20</sup> And againe: *Our Lord knoweth the cogitations of the wife that they be vaine.* <sup>21</sup> Let no mā therefore glorie in men. For al things are yours: <sup>22</sup> whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for al are yours: <sup>23</sup> and you are Chrif's, and Chrif is God's.

*Io. 5, 13.  
Pf. 93, 11.*

## ANNOTATIONS

8 Euery man shal receiue according.) A most plaine text for prooffe that men by their labours, and by the diuerfities thereof, shal be diuerfly rewarded in Heauen: and therefore that by their works proceeding of grace, they doe deferue or merit Heauen, and the more or lesse ioy in the fame. For though the holy Scripture commonly vse not this word merit, yet in places innumerable of the old and new Testament, the very true sence of merit is contained, and so often as the word, *merces*, and the like be vsed, they be euer vnderstood as correlatiues or correspondent vnto it. For if the ioy of Heauen be retribution, repaiment, hire, wages for works (as in infinite places of holy Scripture,) then the works can be none other but the valure, desert, price, werth, and merit of the fame. And indeed this word, *reward*, which in our English tongue may signifie a voluntary or bountiful giift, doth not so wel expresse the nature of the Latin word, or the Greeke, which are rather the

Good works meritorious, and the rewards in Heauen are different according to the fame.

*Merces.  
μισθός*

very ftipend that the hired worke-man or iournie-man couenanteth to haue of him whofe worke he doth, and is a thing equally and iuftly anfwering to the time and weight of his trauels and works (in which fenfe the Scripture faith: *Dignus eft operarius mercede fua*, the worke-man is worthy of his hire) rather than a free giuft: though, becaufe faithful men muft acknowledge that their merits be the giufts and graces of God, they rather vfe the word reward, then hire, ftipend, or repaiment: though indeed it be al one, as you may fee by diuers places of holy writ, as, *My merces* (reward) *is with me to render to euery one according to his works*. And, *Our Lord wil render vnto me according to my iuftice*. *Pf. 17*. And the very worde *merit* (equiualent to the Greeke) is vfed thus: *Mercie fhall make a place to euery one according to the merit of works*. *Eccle. 16, 15*. And, *If you doe your iuftice before men, you fhall not haue reward in Heauen*. *Mat. 6, 1*. Where you fee that the reward of Heauen is recompenfe of iuftice. And the euafion of the Heretikes is friuolous and euidently falfe, as the former and like words doe conuince: for they fay Heauen is our *Merces* or reward, not becaufe it is due to our works, but to the promife of God; where the words be plaine, *According to euery man's works* or *labours*: vpon which works, and for which works conditionally, the promife of Heauen was made.

1. *Tim. 5, 18.*

*Apoc. 22, 13.*

*Mat. 16, 28.*

*Ro. 2, 6.*

κατὰ τὰ ἔργα

12 Vpon this foundation.) The foundation is Chrifft, and faith in him working by charitie. The vpper building may be either pure and perfect matter of gold, filuer, and pretious ftone, which (according to the moft authentical and probable expofition) be good workes of charitie, and al Chriftian iuftice done by God's grace: or els, wood, hay, ftubble, which fignifie the manifold actes of man's infirmitie and his venial finnes; which more or leffe mixed & medled with the better matter aforefaid, require more or leffe punishment or purgation at the day of our death. At which day, if by penance or other meanes in the Church, the faid venial finnes be before-hand cleanfed, there fhall need no purging at al, but they fhall fraight receiue the reward due to them.

Building of gold,  
or ftubble.

13 Shal be manifft.) Whether our life and works be pure and need no cleanfing, now in this world is hard to iudge: but the day of our Lord, which is at our death, wil make it plaine in what termes euery man's life is towards God. For then Purgatorie fire fhall reueale and proue it. For, whofoeuer hath any impure matter of venial finnes or fuch other debts, to God's iuftice paiable and purgable, muft into that fire, and after due paiment and cleanfing, be faued through the fame. Where the works of the perfect men & fuch as died with al debts paied, cleanfed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or loffe thereby. The places of Fathers expounding this for Purgatorie, be very many moft euident, which are cited in the *laft Annotation following*.

Our works fhall be  
maniffted by fire.

13 The day of our Lord shal declare.) That this purgation rather signifieth the place of God's iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declar-eth, and of reuealing and notifying the difference of mens works by the same: which is not done euidently euer in this life: and namely the word, *day of our Lord*; which commonly and properly signifieth in Scripture & namely in this Apostle (*1. Cor. 5, 5. 2. Cor. 1, 13. Philip. 1, 10. 1. Thef. 5, 2. 2. Thef. 2, 2.*) either the particular, or the general iudgement: and therefore that the trail spoken of, is not properly nor literally meāt any afflictiō or aduerfitie of this life, as Caluin also cōfesseth, coyning a foolish new construction of his owne. Where you may note also in that man's Cōmētarie, that this word, *dies Domini*, was so preiudicial against him and al other expositions of the trial to be made in this world, that he would gladly haue (*Domini*) out, reading thus, *A day shal come which shal open &c.* Where vnderstand, that if it were only *Dies* (as in the Greeke) yet thereby also the Scripture is wont to signifie the selfe same thing: as, *2. Tim. 1, 22. 28. and 2. Tim. 4, 8. and Heb. 10, 25. the day*, as in this place, with the Greeke article only, which is al one with *Dies illa*, or *Dies Domini*.

*Caluin in hunc locum.*

ἡ ἡμέρα

15 As by fire.) *S. Augustin vpon these words of the Psalme. 37. Lord rebuke me not in thine indignation, nor amend me in thy wrath. For it shal come to passe (saith he) that some be amended in the wrath of God and be rebuked in his indignatiō. And not al perhaps that are rebuked, shal be amended, but yet some there shal be faued by amending. It shal be so surely, because amending is named: yet so as by fire. But some there shal be rebuked, and not amended; to whom he shal say: Goe ye into euerlasting fire. Fearing therefore these more greiuous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to say: Purge me in this life, and make me such an one as shal not need the amending fire; being for them which shal be faued, yet so as by fire. Wherefore? but because here they build vpon the foundation, wood, hay, stubble? For if they did build gold, siluer, and pretious stones, they should be secure from both fires, not only from that eternal which shal torment the impious eternally; but also from that which shal amend them that shal be faued by fire. For it is said: He shal be safe, yet so as by fire. And because it is said, he shal be safe, that fire is contemned. Yea verily though safe by fire, yet that fire shal be more greiuous, then whatsoever a man can suffer in this life. And you know how great euils the wicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. For what hath any malefactor suffered by the lawes, that a Martyr hath not suffered in the confession of Christ? These euils therefore that are here, be much more easie: and yet see how men, not to suffer them, doe whatsoever thou commandest. How much better doe they that which God commandeth, that they may not*

What is signified by, *the day of our Lord.*

Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

Purgatorie fire passeth al the paines of this life.

*fuffer thofe greater paines? Thus farre S. Auguftin. See S. Ambr.  
vpon this place. 1. Cor. 3. & Ser. 20. in Pfal. 118. Hiero. li. 2.  
c. 13. adu Iouinianum. Greg. li. 4. Dialog. c. 19 & in Pfal. 3.  
Pænit. in principio., Origen ho. 6. in c. 15. Exod. and ho. 14.  
in c. 24. Leuit.*