

## 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 consciences. 12. Which he ſpeaketh not to praife himſelf, but becauſe of his Aduerſaries who did glorie in carnal reſpects: but he and the other Apoſtles regard nothing but their reconciliation vnto God by Chrift, and to reconcile others alſo, as being his Legates for that purpoſe.*

**F**or we know that if our earthly houſe of this habitation be diſſolued, that we haue a building of God, a houſe not made with hand, eternal in Heauen. <sup>2</sup> For in this alſo doe we grone, deſirous to be ouer-clothed with our habitation that is from Heauen: <sup>3</sup> yet ſo, if we be found clothed, not naked. <sup>4</sup> For we alſo that are in this tabernacle, grone being burnd: becauſe we would not be ſpoiled, but ouer-clothed, that that which is mortal might be ſwallowed vp of life. <sup>5</sup> And he that maketh vs to this fame, is God, who hath giuen vs the pledge of the Spirit. <sup>6</sup> Being bold therefore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (<sup>7</sup> for we walke by faith and not by fight) <sup>8</sup> but we are bold, and haue a good wil to be pilgrimes rather from the body, & <sup>a</sup>to be preſent with our Lord. <sup>9</sup> And therefore we endeauour, whether abſent or preſent, to pleaſe him. <sup>10</sup> For we muſt al be maniſeſted before the iudgement ſeat of Chrift, that euery one may receiue <sup>Δ</sup>the proper things of the body, according as he hath done <sup>Δ</sup>either good or euil. <sup>11</sup> Knowing therefore the feare of our Lord we vſe perſuaſion to men: but to God we are maniſeſt. <sup>12</sup> And I hope alſo that in

*Ro. 14, 10.*

<sup>a</sup> This place proueth that the Saints departed now ſince Chrift, ſleep not til the day of iudgement, and that they be not holden in any ſeueral place of reſt from the fruition of God til the refurrection of their bodies, but that they be preſent with God in their ſoules.

your consciences we are manifest. <sup>13</sup> We commend not our felues againe to you, but giue you occafion to glorie for vs: that you may haue againft them that glorie in face, and not in hart. <sup>14</sup> For whether we exceed in mind, to God: or whether we be fober, to you. <sup>15</sup> For the charitie of Chrift vrgeth vs; iudging this, that if one died for al, then al were dead. <sup>16</sup> And Chrift died for al: that they alfo which liue, may not now liue to themfelues, but to him that died for them and rofe againe. <sup>17</sup> Therefore we from hence-forth know no man according to the flesh. And if we haue knowen Chrift according to the flefh: but now we know him no more.

*Efa. 34, 19.* <sup>18</sup> If then any be in Chrift a new creature: the old are paffed, behold al things are made new. <sup>19</sup> But al of *Apoc. 21, 5.* God, who hath reconciled vs to himfelf by Chrift: and hath giuen <sup>a</sup>vs the minifterie of reconciliation. <sup>20</sup> For God indeed was in Chrift reconciling the world to himfelf, not imputing to them their finnes, and hath put in vs the word of reconciliation. <sup>21</sup> For Chrift therefore we are Legates, God as it were exhorting by vs. For Chrift we befeech you, be reconciled to God. <sup>22</sup> Him that knew no finne, for vs he made <sup>a</sup>)finne: that we might be made <sup>a</sup>)the iuftice of God in him.

## ANNOTATIONS

<sup>10</sup> The proper things of his body.) S. Auguftin (*Enchirid. c. 110.*) obiecteth this fpeech of the Apoftle, as in the perfon of fuch as deny the praiers, almes, and Sacrifices of the liuing to be auailable for the dead, and he anfwereth as followeth: *This practife (faith he) of God's Church in the cōmendation of the dead is nothing repugnant to the fentence of the Apoftle, where he faith, that we shal al ftand before the iudgement feat of Chrift, 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 thefe workes after his death might be profitable vnto him. For indeed they be not profitable for al men. And why fo? but becaufe of the difference and diuerfitie of mens liues whiles they*

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

<sup>a</sup> That is to fay, 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 meritori-  
ous and demerito-  
rious.

19 The minifterie of reconciliation.) Chrift 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 Priests 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 Chrift 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 Chrift.

Bishops and  
Priests, vnder  
Chrift Minifters  
of our reconcilia-  
tion.

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 Chrift. Whereas the Scriptures cal men iuft, becaufe *he doth* iuftice: but not fo cal they Chrift 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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