

Chapter 2

Profecuting the true caufe which in the laft chapter he gaue of his not comming, 6. he pardoneth now after fome part of penance, him that for inceft he excommunicated in the laft epiftle, requiring them obediently to confent therunto. 12. Then of his going from Troas in to Macedonia; God euery where giuing him the triumph.

And I haue determined with my-felf this fame thing, not to come to you againe in forrow. ² For if I make you forie; & who is it that cā make me glad, but he that is made forie by me? ³ And this fame I wrote to you; that I may not, when I come, haue forrow vpon forrow, of the which I ought to reioyce: truſting in you al, that my ioy is the ioy of you al. ⁴ For of much tribulation and anguiſh of hart I wrote to you by many teares: not that you ſhould be made forie; but that you may know what charitie I haue more abundantly toward you. ⁵ And if any man hath made forrowful, not me hath he made forrowful, but in part, that I burden not al you. ⁶ To him that is ſuch a one ¶this rebuke ſufficeth that is giuen of many: ⁷ ſo that contrariewiſe you ſhould rather pardon and comfort him, leſt perhaps ſuch an one be ſwallowed vp with ouer great forrow. ⁸ For the which caufe ¶I beſeech you that you confirme charitie toward him. ⁹ For therefore alſo haue I written that I may know the experiment of you, whether in al things you be ¶obedient. ¹⁰ And whom you haue pardoned any thing, ¶I alſo. For, my-felf alſo that which ^a) I pardoned, if I pardoned any thing, ¶for you ¶in the perſon of Chriſt, ¹¹ that we be not ¶circumuented of Satan. For we are not ignorant of his cogitations.

κεχάρισμα

¹² And when I was come to Troas for the Ghospel of Chriſt, and a doore was opened vnto me in our Lord, ¹³ I had no reſt in my ſpirit, for that I found not Titus

^a Though he did great penance (faith Theodorete) yet he calleth this pardoning, χάριν, a grace, becauſe his finne was greater then his penance.

my Brother, but bidding them fare wel, I went forth into Macedonia. ¹⁴ And thankes be to God, who alwaies triumpheth vs in Chrift IESVS, and manifesteth the odour of his knowledge by vs in euery place. ¹⁵ For we are the good odour of Chrift vnto God in thē that are faued, & in them that perifh. ¹⁶ To fome indeed the odour of death vnto death: but to others the odour of life vnto life. And to thefe things who is fo fufficient? ¹⁷ For we are not as very many adulterating the word of God, but of finceritie, and as of God, before God, in Chrift we fpeak.

ANNOTATIONS

6 This rebuke fufficeth.) This Corinthian for inceft was excommunicated & put to penance by the Apoftle, as appeareth in the *former Epiftle c. 5*. And here order is giuen for his abfolution & pardoning. Wherin firft we haue a plaine exāple & prooffe of the Apoftolike power, there of binding, & here of loofing: there, of punifhing, here of pardoning: there of retaining finnes, here of remiffion. Secondly we may hereby proue that not only amendment, ceafing to finne, or repentāce in hart & before God alone, is alwaies enough to obtaine ful reconcilment, wheras we fee here his feparation alfo from the faithful, and the Sacraments, and from al companie or dealing with other Chriftian men, beſides other bodily affliction: al which, called of the Apoftle before *interitum carnis the deftruction of the fleſh*, and named here *Rebuke*, (or as the Greek word alfo importeth) mulct, penaltie, correction, chaſtiſement, were enioyned him by the Apoftles commandement in the face of the Church, and by the offender patiently fuftained ſo long. Thirdly, we fee that it lieth in the hands of the Apoftles, Biſhops, & ſpiritual Magiſtrates, to meafure the time of ſuch penance or difcipline, not only according to the weight of the offence cōmitted, but alfo according to the weaknes of the perfons puniſhed, and other reſpects, of time and place as to their wifedom ſhal be thought moſt agreeable to the parties good, and the Churches edification. Laſtly by this whole handling of the offenders caſe, we may refute the wicked hereſie of the Proteſtants, that would make the ſimple beleue, no puniſhment of a man's owne perſon for finnes committed, nor penance enioyned by the Church, nor any paines temporal or ſatiſfaction for our life paſt, to be neceſſarie, but al ſuch things to be ſuperfluous, becauſe Chrift hath ſatiſfied enough for al. Which Epicurian doctrine is refelled, not only hereby, but alſo by the Prophets, Iohn the Baptiſtes, Chriſtes, & the the Apoftles preaching of penance and

The Apoftle excommunicateth, enioyneth penance, & afterward pardoneth and abſolueth.

Pardon or remiffion of penāce enioyned.

Penance & ſatiſfaction euidently proued agaīſt the Proteſtants.

1. Cor. 3, 5.

ἐπιτιμία

Ioel. 1, 12.

Mt. 3.

℣ 4.

Act. 2. & 26.

condigne workes or fruits of repentance, to euery man in his owne perfon, & not in Chriftes perfon only: and by the whole life and moft plaine fpeeches and penitential canons of the holy Doctours and Councels prefcribing times of penance, commanding penance, enioyned penance, and continually vſing the word ſatisfaction in this caſe throughout al their workes, as our Aduerſaries themſelues can not but confeſſe.

8 I beſeech you.) They which at the beginning did beare too much with the offender and ſeemed loth to haue him excommunicated in ſo auctere manner, yet through their obedience to the Apoſtle became on the other ſide ſo rigorous, and ſo farre deteſted the malefactor after he was excommunicated, that the Apoſtle now meaning to abſolue him, was glad to intreat, and command them alſo, to accept him to their companie and grace againe.

Zeale againſt the excommunicate.

9 Obedient.) Though in the laſt chapter he diſcharged himſelf of tyrannical dominion ouer them, yet he chalengeth their obediēce in al things as their Paſtour and Superiour, and conſequently in this point of receiuing to mercie the penitent Corinthian. Whereby we ſee, that as the power and authoritie of excommunicating, ſo of abſoluing alſo was in S. Paules perfon, though both were to be done in the face of the Church: els he would not haue commanded or required their obedience.

The Apoſtle chalengeth their obediēce to his Eccleſiaſtical authoritie.

10 I alſo.) The Heretikes and others not wel founded in the Scriptures and antiquitie, maruel that the Popes pardons, counting them either fruitles or vnlawful or no older then S. Gregorie. But indeed the authoritie, power, and right of them is of Chriftes owne word and commiſſion, principally giuen to Peter, and ſo afterward to al the Apoſtles, and in their perſons to al the cheefe

The authoritie of indulgences whervpon it is grounded.

Mat. 18, 18.

Paſtours of the Church, when it was ſaid: *Whatſoeuer you looſe in earth, ſhal be looſed in heauen.* By which commiſſion the holy Biſhops of old did cut-off large peeces of penance enioyned to of-

Cypria. ep. 13. 14. 15

fenders, and gaue peace, grace, or indulgence, before they had accompliſhed the meaſure of their appointed or deferued puniſhment. And that is to giue pardon. And ſo S. Paul here did towards the Corinthian, whom he aſſoileth of mere grace and mercie, as the word *donare* or *condonare* doth ſignifie, when he might longer haue kept him in penance and temporal affliction for his offence.

κεχάρισμα

Whereof though he had already before God inwardly repented, yet was he iuſtly holden vnder this correction for ſome ſatisfaction of his fault paſt, during the Apoſtles pleaſure. To remit then the temporal puniſhment or chaſtiſement due to finners after the offence it-ſelf & the guilt thereof be forgiuen of God, is an indulgence or pardon. Which the principal Magiſtrates of God's Church by Chriftes warrant and the Apoſtles example, haue euer done, being no leſſe authorized to pardon then to puniſh; and by imitation of our Maiſter (who forgauē the aſuoutereſſe and diuers other offenders, not only their finnes, but alſo often the temporal puniſhments due for the ſame) are as much giuen to mercie as to iuſtice.

What is a pardon or indulgence.

Io. 8, 11.

*Theodor. in
hunc locum.*

Cypr. locis citatis.

2. Cor. 8.

Col. 1, 24.

ἐν προσώ-
πῳ Χριστοῦ

1. Cor. 5, 4.

Io. 20, 23.

10 For you.) Theodorete vpon this place faith that the Apofle gaue this pardon to the Corinthian at the interceffion of the bleffed men Timotheus and Titus. And we may read in fundrie places, of S. Cyprian namely, that indulgences or remifsions were giuen in the primitiue Church by the mediation of holy Confeffours or Martyrs, and by communicating the fatisfactorie workes of one to another: to which end they gaue their letters to Bishops in the behalfe of diuers their Chriftian Brethren: a thing moft agreeable to the mutual entercoure that is between the members of Chriftes myftical body, and very anfwerable to God's iuftice, which by fupply of the one fort that aboundeth, ftandeth entire in respect of the other fort alfo that wanteth. In which kind the Apofle confeffeth that himfelf by his fuffering and tribulations fupplieth the wants of fuch pafsions as Chrift had to fuffer, not in his owne perfon, but in his body, which is his Church. Whereupon we inferre moft affuredly, that the fatisfactorie and penal workes of holy Saints fuffered in this life, be communicable and applicable to the vfe of other faithful men their fellow-members in our Lord, and to be difpenfed according to euery ones neceffitie and deferuing, by them whom Chrift hath conftituted ouer his familie, and hath made the difpenfers of his treafures.

10 In the perfon of Chrift.) For that many might of ignorance or pride reprove the practife of Gods Church and her Officers, or deny the Apoftles authoritie to be fo great ouer mens foules as to punifh and pardon in this fort, S. Paul doth purpofely and precifely tel them that he doth giue pardon as Chriftes Vicar, or as bearing his perfon in this cafe: and therefore that no man may maruel of his power herein, except he thinke that Chriftes power, authoritie, and commifsion is not fufficient to releafe temporal punishment due to finners. And this to be the proper meaning of thefe words, *In the perfon of Chrift*, and not as the Proteftants would haue it (the better to auoid the former conclufion of the Apoftles giuing indulgence) *In the face or fight of Chrift*, you may eafily vnderftand by the Apoftles like infinuation of Chriftes power, when he committeth this offender to Satan, affirming that he gaue that fentēce in the name and with the *vertue or power of our Lord IESVS CHRIST*. In al which cafes the Proteftants blindnes is exceeding great, who can not fee that this is not the way to extol Chriftes power, to deny it to his Priefts, feing the Apofle chalengeth it by that that Chrift hath fuch power, & that himfelf doth it in his name, vertue, and perfon. So now in this and in no other name giue Popes and Bishops their pardons. Which pertaining properly to releafing only of temporal punishment due after the finne and the eternal punishment be forgien, is not fo great a matter as the remifsion of the finne it felf: which yet the Priefts by exprefse comifsion doe alfo remit.

11 Circumuented of Satan.) We may fee hereby, that the difpenfation of fuch difcipline and the releafing of the fame, be

Indulgences or pardons in the primitiue Church.

Al pardon and remifsion is in the vertue and name of Chrift.

Heretical trãflation.

Al binding & loofing muft be vfed to the parties faluation.

put into the power and hands of Gods Minifters, to deale more or leffe rigoroufly, to pardon fooner or later, punifh longer or fhorter while, as fhall be thought beft to their wifedom. For the end of al fuch correction or pardoning, muft be the faluation of the parties foul, as the Apoftle noted *1. Cor. 5, 5*. Which to fome, and fome certaine times, may be better procured by rigour of difcipline then by indulgēce, to fome others, by lenitie & humane dealing (fo pardoning of penance is called in old Councels) rather then by ouer-much chaftifement. For confideration wherof, in fome Ages of the Church, much difcipline, great penance & fatisfaction was both enioyned and alfo willingly fufteined, and then was the leffe pardoning and fewer indulgences; becaufe in that voluntary vfe and acceptation of punifhment, and great zeale and feruour of fpirit, euery man fulfilled his penance, and few asked pardon.

Now in the fal of deuotion and lothfomnes that men commonly haue to doe great penance, though the finnes be farre greater then euer before, yet our holy mother the Church knowing with the Apoftle the cogitations of Satan, how he would in this delicate time, driue men either to defperation, or to forfake Chrift & his Church & al hope of faluation, rather then they would enter into the courfe of canonical difcipline, enioyneth fmal penance, and feldom vfeth extremitie with offenders as the holy Bifhops of the primitiue Church did, but condefcending to the weaknes of her children, pardoneth exceeding often and much, not only al enioyned penance but alfo al or great parts of what punifhment temporal foeuer due or deferued, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in thefe daies, nor the old rigour of the primitiue Church, they be like to the Iewes that condemned Iohn the Baptift of aufteritie, & Chrift of too much freedom and libertie: not knowing nor liking indeed either Chriftes ordinance and commiffion in binding or loofing, or his prouidence in the gouernement of the Church.

17 Adulterating.) The Greek word fignifieth to make commoditie of the word of God as vulgar Vintners doe of their wine. Whereby is expreffed the peculiar trade of al Heretikes, and exceeding proper to the Proteftants, that fo corrupt Scriptures by mixture of their owne phantafies, by falfe tranflatiōs, gloffes, colourable & pleafant commentaries, to deceiue the taft of the fimple, as tauerners and tapfters doe, to make their wines falable by manifold artificial deceits. The Apoftles contrariewife, as al Catholikes, deliuer the Scriptures and vtter the word of God fincerely and entirely, in the fame fenfe and fort as the Fathers left them to the Church, interpreting them by the fame Spirit by which they were written or fpoken.

The great penance of the primitiue Church.

Why more pardons and Indulgences now then in old time.

The Heretikes corrupting of the Scripture.

*Con. Ni.
can. 12. An-
cyra. can. 2. & 5.*

Mat. 11, 18.

καπηλεύοντες