

## Chapter 7

*He proceedeth to exhort them to puritie, and to receiue him into their charitie. 3. Which left they should thinke he ſpeaketh to accuſe them, he commendeth them highly, both for their behauiour toward Titus, and for their penance which they had done vpon his other epiftle.*

**H**auing therefore theſe promiſes, my Deareſt, let vs cleaſe our felues from al iniquation of the fleſh and ſpirit, perfiting ſanctification in the feare of God. <sup>2</sup> Receiue vs. We haue hurt no man, we haue corrupted no man, we haue circumvented no man. <sup>3</sup> I ſpeake not to your condemnation. For I ſaid before that you are in our harts to die together and to liue together. <sup>4</sup> Much is my confidence with you, much is my glorying for you. I am replenifhed with conſolation; I doe exceedingly abound in ioy in al our tribulation; I doe exceedingly abound in ioy in al our tribulation. <sup>5</sup> For alſo when we were come into Macedonia, our fleſh had no reſt, but we ſuffered al tribulation: without, combats; within, feares. <sup>6</sup> But God that comforteth the humble, did comfort vs, in the comming of Titus. <sup>7</sup> And not only in his comming, but alſo in the conſolation, wherwith he was comforted among you, reporting to vs your deſire, your weeping, your emulation for me, ſo that I reioyced the more. <sup>8</sup> For although I made you forie in an epiftle, it repenteth me not: albeit it repented me, ſeeing that the ſame epiftle (although but for a time) did make you forie. <sup>9</sup> Now I am glad: not becauſe you were made forie, but becauſe you were made <sup>a</sup>forie to penance. For you were made forie according to God, that in nothing you ſhould ſuffer detriment by vs. <sup>10</sup> For <sup>a</sup>the forrow that is according to God, worketh penance vnto ſaluation that is ſtable: but the forrow of the world worketh death. <sup>11</sup> For behold this very thing, that you were made forie according to God, how great carefulnes it worketh in you: yea deſeſe, yea indignatiõ, yea feare,

---

<sup>a</sup> Contrition or forrowful lamenting of our offences, is the cauſe of ſaluation. Not only faith then ſaueth, as the Heretikes affirme.

yea defire, yea emulatiō, yea reuenge, in al things you haue fhewed your felues to be vndefiled in the matter. <sup>12</sup> Therefore although I wrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that we haue for you before God, <sup>13</sup> therefore we are comforted. But in our consolation, we did the more abundantly reioyce vpon the ioy of Titus, because his spirit was refreshed of al you. <sup>14</sup> And if to him I gloried any thing of you, I am not confounded: but as we spake al things to you in truth, so also our glorying that was to Titus, is made a truth, <sup>15</sup> and his bowels are more abundantly toward you: remembring the obedience of you al, how with feare and trembling you receiued him. <sup>16</sup> I reioyce that in al things I haue confidence in you.

## ANNOTATIONS

9 Sorie to penance.) The sorrow which a man taketh for worldly losses or any temporal aduerfitie, is not here commended, but that which is & ought to be in al men for their finnes past, which is called here, Sorrow towards God & for penance, otherwise called Contrition, & is a thing exceedingly requifit & much praised, the fruits thereof are these that the Apostle reckneth, working saluation. Which doctrine is farre distant from Luther's and Caluinn's, and such wicked Libertines, that teach contrition to be altogether a meanes to make finners either hypocrites, or to put them in dispaire.

Contrition for a man's finne worketh saluation.

*To. 3. in  
affet. art. 6.  
Leone damnat.*