



COMMENTARIES ON '1 CORINTHIANS'

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Chapter 5

It is actually reported that there is fornication among you, and such fornication as is not even named among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. (1 Corinthians 5:1, 2)

When he was discoursing about their divisions, he did not indeed at once address them vehemently, but more gently at first; and afterwards, he ended in accusation, saying thus, (c. 1. xi.) "For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you." But in this place, not so; but he lays about him immediately and makes the reproach of the accusation as general as possible. For he said not, "Why did such an one commit fornication?" but, "It is reported that there is fornication among you;" that they might as persons altogether aloof from his charge take it easily; but might be filled with such anxiety as was natural when the whole body was wounded, and the Church had incurred reproach. "For no one," saith he, "will state it thus, 'such an one hath committed fornication,' but, 'in the Church of Corinthians that sin hath been committed.'"

And he said not, "Fornication is perpetrated," but, "Is reported,—such as is not even named among the Gentiles." For so continually he makes the Gentiles a topic of reproach to the believers. Thus writing to the Thessalonians, he said, (1 Thess. iv. 4, 5.) "Let every one possess himself of his own vessel in sanctification, not in the passion of lust, even as the rest of the Gentiles." And to the Colossians and Ephesians, (Ephes. iv. 17. cf. Col. iii. 6, 7.) "That you should no longer walk, as the other Gentiles walk." Now if their committing the same sins was unpardonable, when they even outdid the Gentiles, what place can we find for them? tell me: "inasmuch as among the Gentiles," so he speaks, "not only they dare no such thing, but they do not even give it a name. Do you see to what point he aggravated his charge? For when they are convicted of inventing such modes of uncleanness as the unbelievers, so far from venturing on them, do not even know of, the sin must be exceeding great, beyond all words. And the clause, "among you," is spoken also emphatically; that is, "Among you, the faithful, who have been favored with so high mysteries, the partakers of secrets, the guests invited to heaven." Dost thou mark with what indignant feeling his works overflow? with what anger against all? For had it not been for the great wrath of which he was full, had he not been setting himself against them all, he would have spoken thus: "Having heard that such and such a person hath committed fornication, I charge you to punish him." But as it is he doth not so; he rather challenges all at once. And indeed, if they had written first, this is what he probably would have said. Since however so far from writing, they had even thrown the fault into the shade, on this account he orders his discourse more vehemently.

“That one of you should have his father’s wife.” Wherefore said he not, “That he should abuse his father’s wife?” The extreme foulness of the deed caused him to shrink. He hurries by it accordingly, with a sort of scrupulousness as though it had been explicitly mentioned before. And hereby again he aggravates the charge, implying that such things are ventured on among them as even to speak plainly of was intolerable for Paul. Wherefore also, as he goes on, he uses the same mode of speech, saying, “Him who hath so done this thing:” and is again ashamed and blushes to speak out; which also we are wont to do in regard of matters extremely disgraceful. And he said not, “his step-mother,” but, “his father’s wife;” so as to strike much more severely. For when the mere terms are sufficient to convey the charge, he proceeds with them simply, adding nothing.

And “tell me not,” saith he, “that the fornicator is but one: the charge hath become common to all.” Wherefore at once he added, “and ye are puffed up:” he said not, “with the sin;” for this would imply want of all reason: but with the doctrine you have heard from that person. This however he set not down himself, but left it undetermined, that he might inflict a heavier blow.

And mark the good sense of Paul. Having first overthrown the wisdom from without, and signified that it is nothing by itself although no sin were associated with it; then and not till then he discourses about the sin also. For if by way of comparison with the fornicator who perhaps was some wise one, he had maintained the greatness of his own spiritual gift; he had done no great thing: but even when unattended with sin to take down the heathen wisdom and demonstrate it to be nothing, this was indicating its extreme worthlessness indeed. Wherefore first, as I said, having made the comparison, he afterwards mentions the man’s sin also.

And with him indeed he condescends not to debate, and thereby signifies the exceeding greatness of his dishonor. But to the others he saith, “You ought to weep and wail, and cover your faces, but now ye do the contrary.” And this is the force of the next clause, “And ye are puffed up, and did not rather mourn.”

“And why are we to weep?” some might say. Because the reproach hath made its way even unto the whole body of your Church. “And what good are we to get by our weeping?” “That such an one should be taken away from you.” Not even here doth he mention his name; rather, I should say, not any where; which in all monstrous things is our usual way.

And he said not, “Ye have not rather cast him out,” but, as in the case of any disease or pestilence, “there is need of mourning,” saith he, “and of intense supplication, ‘that he may be taken away.’ And you should have used prayer for this, and left nothing undone that he should be cut off.”

Nor yet doth he accuse them for not having given him information, but for not having mourned so that the man should be taken away; implying that even without their Teacher this ought to have been done, because of the notoriety of the offence.

Ver. 3. “For I verily being absent in body, but present in spirit.”

Mark his energy. He suffers them not even to wait for his presence, nor to receive him first and then pass the sentence of binding: but as if on the point of expelling some contagion before that it have spread itself into the rest of the body, he hastens to restrain it. And therefore he subjoins the clause, “I have judged already, as though I were present.” These things moreover he said, not only to urge them

unto the declaration of their sentence and to give them no opportunity of contriving something else, but also to frighten them, as one who knew what was to be done and determined there. For this is the meaning of being “present in spirit:” as Elisha was present with Gehazi, and said, “Went not my heart with thee? (2 Kings v. 26.) Wonderful! How great is the power of the gift, in that it makes all to be together and as one; and qualifies them to know the things which are far off. “I have judged already as though I were present.”

He permits them not to have any other device. “Now I have uttered my decision as if I were present: let there be no delays and puttings off: for nothing else must be done.”

Then lest he should be thought too authoritative and his speech sound rather self-willed, mark how he makes them also partners in the sentence. For having said, “I have judged,” he adds, “concerning him that hath so wrought this thing, in the Name of our Lord Jesus Christ, ye being gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan.

Now what means, “In the Name of our Lord Jesus Christ?” “According to God;” “not possessed with any human prejudice.”

Some, however, read thus, “Him that hath so wrought this thing in the name of our Lord Jesus Christ,” and putting a stop there or a break, then subjoin what follows, saying, “When you are gathered together and my spirit to deliver such an one unto Satan:” and they assert that the sense of this reading is as follows, “Him that hath done this thing in the Name of Christ,” saith St. Paul, “deliver ye unto Satan;” that is, “him that hath done insult unto the Name of Christ, him that, after he had become a believer and was called after that appellation, hath dared to do such things, deliver ye unto Satan.” But to me the former exposition (ἐκδοσις. It seems to mean “enunciation.”) appears the truer.

What then is this? “When ye are gathered together in the Name of the Lord.” That is; His Name, in whose behalf ye have met, collecting you together.

“And my spirit.” Again he sets himself at their head in order that when they should pass sentence, they might no otherwise cut off the offender than as if he were present; and that no one might dare to judge him pardonable, knowing that Paul would be aware of the proceedings.

Then making it yet more awful, he saith, “with the power of our Lord Jesus Christ;” that is, either that Christ is able to give you such grace as that you should have power to deliver him to the devil; or that He is Himself together with you passing that sentence against him.

And he said not, “Give up” such an one to Satan, but “deliver;” opening unto him the doors of repentance, and delivering up such an one as it were to a schoolmaster. And again it is, “such an one:” he no where can endure to make mention of his name.

“For the destruction of the flesh.” As was done in the case of the blessed Job, but not upon the same ground. For in that case it was for brighter crowns, but here for loosing of sins; that he might scourge him with a grievous sore or some other disease. True it is that elsewhere he saith, “Of the Lord are we judged, (1 Cor. xi. 32.) when we suffer these things.” But here, desirous of making them feel it more severely, he “delivereth up unto Satan.” And so this too which God had determined ensued, that the

man's flesh was chastised. For because inordinate eating and carnal luxuriousness are the parents of desires, it is the flesh which he chastises.

"That the spirit may be saved in the day of the Lord Jesus;" that is the soul. Not as though this were saved alone, but because it was a settled point that if that were saved, without all controversy the body too would partake in its salvation. For as it became mortal because of the soul's sinning: so if this do righteousness, that also on the other hand shall enjoy great glory.

But some maintain, that "the Spirit" is the Gracious Gift which is extinguished when we sin. "In order then that this may not happen," saith he, "let him be punished; that thereby becoming better, he may draw down to himself God's grace, and be found having it safe in that day." So that all comes as from one exercising a nurse's or a physician's office, not merely scourging nor punishing rashly and at random. For the gain is greater than the punishment: one being but for a season, the other everlasting.

And he said not simply, "That the spirit may be saved," but "in that day." Well and seasonably doth he remind them of that day in order that both they might more readily apply themselves to the cure, and that the person censured might the rather receive his words, not as it were of anger, but as the forethought of an anxious father. For this cause also he said, "unto the destruction of the flesh:" proceeding to lay down regulations for the devil and not suffering him to go a step too far. As in the instance of Job, God said, (Job ii. 6.) "But touch not his life."

Then, having ended his sentence, and spoken it in brief without dwelling on it, he brings in again a rebuke, directing himself against them;

Ver. 6. "Your glorying is not good:" signifying that it was they up to the present time who had hindered him from repenting, by taking pride in him. Next he shews that he is taking this step in order to spare not that person only, but also those to whom he writes. To which effect he adds,

"Know ye not, that a little leaven leaveneth the whole lump?" "For," saith he, "though the offence be his, yet if neglected it hath power to waste the rest of the body of the Church also. For when the first transgressor escapes punishment, speedily will others also commit the same faults."

In these words he indicates moreover that their struggle and their danger is for the whole Church, not for any one person. For which purpose he needeth also the similitude of the leaven. For "as that," saith he, "though it be but little, transforms unto its own nature the whole lump; so also this man, if he be let go unpunished and this sin turn out unavenged, will corrupt likewise all the rest."

Ver. 7. "Purge out the old leaven," that is, this evil one. Not that he speaketh concerning this one only; rather he glances at others with him. For, "the old leaven" is not fornication only, but also sin of every kind. And he said not, "purge," but "purge out;" "cleanse with accuracy so that there be not so much as a remnant nor a shadow of that sort." In saying then, "purge out," he signifies that there was still iniquity among them. But in saying, "that ye may be a new lump, even as ye are unleavened," he affirms and declares that not over very many was the wickedness prevailing. But though he saith, "as ye are unleavened," he means it not as a fact that all were clean, but as to what sort of people you ought to be.

“For our Passover also hath been sacrificed for us, even Christ; wherefore let us keep the feast: not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” So also Christ called His doctrine Leaven. And further he himself dwells upon the metaphor, reminding them of an ancient history, and of the Passover and unleavened bread, and of their blessings both then and now, and their punishments and their plagues.

It is festival, therefore, the whole time in which we live. For though he said, “Let us keep the feast,” not with a view to the presence of the Passover or of Pentecost did he say it; but as pointing out that the whole of time is a festival unto Christians, because of the excellency of the good things which have been given. For what hath not come to pass that is good? The Son of God was made man for thee; He freed thee from death; and called thee to a kingdom. Thou therefore who hast obtained and art still obtaining such things, how can it be less than thy duty to “keep the feast” all thy life? Let no one then be downcast about poverty, and disease, and craft of enemies. For it is a festival, even the whole of our time. Wherefore saith Paul, (Philip. iv. 4.) “Rejoice in the Lord always; again I say, Rejoice.” Upon the festival days no one puts on filthy garments. Neither then let us do so. For a marriage hath been made, a spiritual marriage. For, “the kingdom of Heaven,” saith He, “is likened unto a certain king which would make (St. Matt. xxii. 1.) a marriage feast for his son.” Now where it is a king making a marriage, and a marriage for his son, what can be greater than this feast? Let no one then enter in clad in rags. Not about garments is our discourse but about unclean actions. For if where all wore bright apparel one alone, being found at the marriage in filthy garments, was cast out with dishonor, consider how great strictness and purity the entrance into that marriage feast requires.

However, not on this account only does he remind them of the “unleavened bread,” but also to point out the affinity of the Old Testament with the New; and to point out also that it was impossible, after the “unleavened bread,” again to enter into Egypt; but if any one chose to return, he would suffer the same things as did they. For those things were a shadow of these; however obstinate the Jew may be. Wherefore shouldest thou enquire of him, he will speak, no great thing, rather it is great which he will speak of, but nothing like what we speak of: because he knows not the truth. For he for his part will say, “the Egyptians who detained us were so changed by the Almighty that they themselves urged and drove us out, who before held us forcibly; they did not suffer us so much as to leaven our dough.” But if a man asketh me, he shall hear not of Egypt nor of Pharaoh; but of our deliverance from the deceit of demons and the darkness of the devil: not of Moses but of the Son of God; not of a Red Sea but of a Baptism overflowing with ten thousand blessings, where the “old man” is drowned.

Again, shouldest thou ask the Jew why he expels all leaven from all his borders; here he will even be silent and will not so much as state any reason. And this is because, although some indeed of the circumstances were both types of things to come, and also due to things then happening; yet others were not so, that the Jews might not deal deceitfully; that they might not abide in the shadow. For tell me, what is the meaning of the Lamb’s being a “Male,” and “Unblemished,” and a “year old,” and of, “a bone shall not be broken?” and what means the command to call the neighbors also, (Exod. xii. 4.) and that it should be eaten “standing” and “in the evening;” or the fortifying the house with blood? He will have nothing else to say but over and over all about Egypt. But I can tell you the meaning both of the Blood, and of the Evening, and the Eating all together, and of the rule that all should be standing.

But first let us explain why the leaven is cast out of all their borders. What then is the hidden meaning? The believer must be freed from all iniquity. For as among them he perishes with whomsoever is found old leaven, so also with us wheresoever is found iniquity: since of course the punishment being so great in that which is a shadow, in our case it cannot choose but be much greater. For if they so carefully clear their houses of leaven, and pry into mouse-holes; much more ought we to search through the soul so as to cast out every unclean thought.

This however was done by them of late; but now no longer. For every where there is leaven, where a Jew is found. For it is in the midst of cities that the feast of unleavened bread is kept: a thing which is now rather a game at play than a law. For since the Truth is come, the Types have no longer any place.

So that by means of this example also he mightily drives the fornicator out of the Church. For, saith he, so far from his presence profiting, he even doth harm, injuring the common estate of the body. For one knows not whence is the evil savor while the corrupt part is concealed, and so one imputes it to the whole. Wherefore he urges upon them strongly to “purge out the leaven, that ye may be,” saith he, “a new lump, even as ye are unleavened.”

“For our Passover hath been sacrificed for us even Christ.” He said not, hath died, but more in point to the subject in hand, “hath been sacrificed.” Seek not then unleavened bread of this kind, since neither hast thou a lamb of the same kind. Seek not leaven of this description, seeing that thine unleavened bread is not such as this.

Thus, in the case of material leaven, the unleavened might become leavened, but never the reverse; whereas here there is a chance of the direct contrary occurring. This however he has not plainly declared: and observe his good sense. In the former Epistle he gives the fornicator no hope of return, but orders that his whole life should be spent in repentance, lest he should make him less energetic through the promise. For he said not, “Deliver him up to Satan,” that having repented he might be commended again unto the Church. But what saith he? “That he may be saved in the last day.” For he conducts him on unto that time in order to make him full of anxiety. And what favors he intended him after the repentance, he reveals not, imitating his own Master. For as God saith, (Jonah iii. 4. lxx: rec. text, “forty days.”) “Yet three days, and Nineveh shall be overthrown,” and added not, “but if she repent she shall be saved:” so also he did not say here, “But if he repent worthily, we will ‘confirm our love towards him.’” (2 Cor. ii. 8.). But he waits for him to do the work that so he may then receive the favor. For if he had said this at the beginning he might have set him free from the fear. Wherefore he not only does not so, but by the instance of leaven allows him not even a hope of return, but reserves him unto that day: “Purge out (so he says) the old leaven;” and, “let us not keep the feast with old leaven.” But as soon as he had repented, he brought him in again with all earnestness.

But why does he call it “old?” Either because our former life was of this sort, or because that which is old is “ready to vanish away,” (Heb. viii. 13.) and is unsavory and foul; which is the nature of sin. For He neither simply finds fault with the old, nor simply praises the new, but with reference to the subject matter. And thus elsewhere He saith, (Ecclus. ix. 15.) “New wine is as a new friend: but if it become old, then with pleasure shalt thou drink it:” in the case of friendship bestowing his praise rather upon the old than the new. And again, “The Ancient of days sat,” (Dan. vii. 9.) here again, taking the term “ancient” as among those laudatory expressions which confer highest glory. Elsewhere the Scripture takes the term

“old” in the sense of blame; for seeing that the things are of various aspect as being composed of many parts, it uses the same words both in a good and an evil import, not according to the same shade of meaning. Of which you may see an instance in the blame cast elsewhere on the old: (Ps. xvii. 46. ap. LXX.) “They waxed old, and they halted from their paths.” And again, (Ps. vi. 7. ap. LXX.) “I have become old in the midst of all mine enemies.” And again, (Dan. xiii. 52. Hist. Susan.) “O thou that art become old in evil days.” So also the “Leaven” is often taken for the kingdom of Heaven, although here found fault with. But in that place it is used with one aspect, and in this with another.

But I have a strong conviction that the saying about the leaven refers also to the priests who suffer a vast deal of the old leaven to be within, not purging out from their borders, that is, out of the Church, the covetous, the extortioners, and whatsoever would exclude from the kingdom of Heaven. For surely covetousness is an “old leaven;” and whenever it lights and into whatsoever house it enters, makes it unclean: and though you may gain but little by your injustice, it leavens the whole of your substance. Wherefore not seldom the dishonest gain being little, hath cast out the stock honestly laid up however abundant. For nothing is more rotten than covetousness. You may fasten up that man’s closet with key, and door, and bolt: you do all in vain, whilst you shut up within covetousness, the worst of robbers, and able to carry off all.

“But what,” say you, “if there are many covetous who do not experience this?” In the first place, they will experience it, though their experience come not immediately. And should they now escape, then do thou fear it the more: for they are reserved for greater punishment. Add to this, that in the event of themselves escaping, yet those who inherit their wealth will have the same to endure. “But how can this be just,” you will say? It is quite just. For he that has succeeded to an inheritance; full of injustice, though he have committed no rapine himself, detains nevertheless the property of others; and is perfectly aware of this; and it is fair he should suffer for it. For if this or that person had robbed and you received a thing, and then the owner came and demanded it back; would it avail you in defence to say that you had not seized it? By no means. For what would be your plea when accused! tell me. That it was another who seized it? Well: but you are keeping possession. That it was he who robbed? But you are enjoying it. Why these rules even the laws of the heathen recognise, which acquitting those who have seized and stolen, bid you demand satisfaction from those persons in whose possession you happen to find your things all laid up.

If then you know who are the injured, restore and do what Zacchæus did, with much increase. But if you know not, I offer you another way yet; I do not preclude you from the remedy. Distribute all these things to the poor: and thus you will mitigate the evil.

But if some have transmitted these things even to children and descendants, still in retribution they have suffered other disasters.

And why speak I of things in this present life? In that day at any rate will none of these things be said, when both appear naked, both the spoiled and the spoilers. Or rather not alike naked. Of riches indeed both will be equally stripped; but the one will be full of the charges to which they gave occasion. What then shall we do on that day, when before the dread tribunal he that hath been evil entreated and lost his all is brought forward into the midst, and you have no one to speak a word for you? What will you say to the Judge? Now indeed you may be able even to corrupt the judgment, being but of men; but in

that court and at that time, it will be no longer so: no, nor yet now will you be able. For even at this moment that tribunal is present: since God both seeth our doings and is near unto the injured, though not invoked: it being certain that whoever suffers wrong, however in himself unworthy to obtain any redress, yet nevertheless seeing that what is done pleases not God, he hath most assuredly one to avenge him.

“How then,” you will say, “is such an one well off, who is wicked?” Nay, it will not be so unto the end. Hear what saith the Prophet; (Ps. xxxvii. 1, 2.) “Fret not thyself because of the evil doers, because as grass they shall quickly wither away.” For where, tell me, where is he who wrought rapine, after his departure hence? Where are his bright hopes! Where his august name? Are they not all passed and gone? Is it not a dream and a shadow, all that was his? And this you must expect in the case of every such person, both in his own person while living, and in that of him who shall come after him. But not such is the state of the saints, nor will it be possible for you to say the same things in their case also, that it is shadow and a dream and a tale, what belongs to them.

And if you please, he who spake these things, the tent-maker, the Cilician, the man whose very parentage is unknown, let him be the example we produce. You will say, “How is it possible to become such as he was?” Do you then thoroughly desire it? Are you thoroughly anxious to become such? “Yes,” you will say. Well then, go the same way as he went and they that were with him. Now what way went he? One saith, (2 Cor. xi. 27.) “In hunger, and thirst, and nakedness.” Another, (Acts iii. 6.) “Silver and gold I have none.” Thus they “had nothing and yet possessed all things.” (2 Cor. vi. 10.) What can be nobler than this saying? what more blessed or more abundant in riches? Others indeed pride themselves on the contrary things, saying, “I have this or that number of talents of gold, and acres of land without end, and houses, and slaves;” but this man on his being naked of all things; and he shrinks not from poverty, (which is the feeling of the unwise,) nor hides his face, but he even wears it as an ornament.

Where now be the rich men, they who count up their interest simple and compound, they who take from all men and are never satisfied? Have ye heard the voice of Peter, that voice which sets forth poverty as the mother of wealth? That voice which has nothing, yet is wealthier than those who wear diadems? For this is that voice, which having nothing, raised the dead, and set upright the lame, and drove away devils, and bestowed such gracious gifts, as those who are clad in the purple robe and lead the mighty and terrible legions never were able to bestow. This is the voice of those who are now removed into heaven, of those who have attained unto that height.

Thus it is possible that he who hath nothing may possess all men’s goods. Thus may he who possesses nothing acquire the goods of all: whereas, were we to get all men’s goods, we are bereft of all. Perhaps this saying seems to be a paradox; but it is not. “But,” you will say, “how does he who hath nothing possess all men’s goods? Doth he not have much more who hath what belongs to all?” By no means: but the contrary. For he who hath nothing commands all, even as they did. And throughout the world all houses were open to them, and they who offered them took their coming as a favor, and they came to them as to friends and kindred. For so they came to the woman who was a seller of purple, (Acts xvi. 14.) and she like a servant set before them what she had. And to the keeper of the prison; and he opened to them all his house. And to innumerable others. Thus they had all things and had nothing: for (Acts iv. 32.) “they said that none of the things which they possessed was their own;” therefore all things

were theirs. For he that considers all things to be common, will not only use his own, but also the things of others as if they belonged to him. But he that parts things off and sets himself as master over his own only, will not be master even of these. And this is plain from an example. He who possesses nothing at all, neither house, nor table, nor garment to spare, but for God's sake is bereft of all, uses the things which are in common as his own; and he shall receive from all whatsoever he may desire, and thus he that hath nothing possesses the things of all. But he that hath some things, will not be master even of these. For first, no one will give to him that hath possessions; and, secondly, his property shall belong to robbers and thieves and informers and changing events and be any body's rather than his. Paul, for instance, went up and down throughout all the world, carrying nothing with him, though he went neither unto friends nor kindred. Nay, at first he was a common enemy to all: but nevertheless he had all men's goods after he had made good his entrance. But Ananias and Sapphira, hastening to gain a little more than their own, lost all together with life itself. Withdraw then from thine own, that thou mayest use others' goods as thine own.

But I must stop: I know not how I have been carried into such a transport in speaking such words as these unto men who think it a great thing to impart but ever so little of their own. Wherefore let these my words have been spoken to the perfect. But to the more imperfect, this is what we may say, Give of what you have unto the needy. Increase your substance. For, saith He, (Prov. xix. 17.) "He that giveth unto the poor, lendeth unto God." But if you are in a hurry and wait not for the time of recompense, think of those who lend money to men: for not even these desire to get their interest immediately; but they are anxious that the principal should remain a good long while in the hands of the borrower, provided only the repayment be secure and they have no mistrust of the borrower. Let this be done then in the present case also. Leave them with God that He may pay thee thy wages manifold. Seek not to have the whole here; for if you recover it all here, how will you receive it back there? And it is on this account that God stores them up there, inasmuch as this present life is full of decay. But He gives even here also; for, "Seek ye," saith He, "the kingdom of heaven, and all these things shall be added unto you." (St. Matt. vi. 33.) Well then, let us look towards the kingdom, and not be in a hurry for the repayment of the whole, lest we diminish our recompense. But let us wait for the fit season. For the interest in these cases is not of that kind, but is such as is meet to be given to God. This then having collected together in great abundance, so let us depart hence, that we may obtain both the present and the future blessings; through the grace and loving-kindness of our Lord Jesus Christ, with Whom unto the Father and the Holy Spirit be glory, power, honor, now, henceforth, and for evermore. Amen.

I wrote unto you in my epistle to have no company with fornicators: yet not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters, for then must ye needs go out of the world: but now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a drunkard, or a reviler, or an extortioner; with such an one no not to eat. (1 Corinthians 5:9-11)

For since he had said, "Ye have not rather mourned, that such an one should be taken away;" and, "Purge out the old leaven;" and it was likely that they would surmise it to be their duty to avoid all fornicators: for if he that has sinned imparts some of his own mischief to those who have not sinned, much more is it meet to keep one's self away from those without: (for if one ought not to spare a friend on account of such mischief arising from him, much less any others;) and under this impression, it was probable that they would separate themselves from the fornicators among the Greeks also, and the

matter thus turning out impossible, they would have taken it more to heart: he used this mode of correction, saying, "I wrote unto you to have no company with fornicators, yet not altogether with the fornicators of this world:" using the word "altogether," as if it were an acknowledged thing. For that they might not think that he charged not this upon them as being rather imperfect, and should attempt to do it under the erroneous impression that they were perfect, he shews that this were even impossible to be done, though they wished it ever so much. For it would be necessary to seek another world. Wherefore he added, "For ye must needs then go out of the world." Seest thou that he is no hard master, and that in his legislation he constantly regards not only what may be done, but also what may be easily done. For how is it possible, says he, for a man having care of a house and children, and engaged in the affairs of the city, or who is an artisan or a soldier, (the greater part of mankind being Greeks,) to avoid the unclean who are to be found every where? For by "the fornicators of the world," he means those who are among the Greeks. "But now I write unto you, If any brother" be of this kind, "with such an one no not to eat." Here also he glances at others who were living in wickedness.

But how can one "that is a brother" be an idolater? As was the case once in regard to the Samaritans who chose piety but by halves. And besides he is laying down his ground beforehand for the discourse concerning things offered in sacrifice to idols, which after this he intends to handle.

"Or covetous." For with these also he enters into conflict. Wherefore he said also, "Why not rather take wrong? Why not rather be defrauded? Nay, ye yourselves do wrong and defraud."

"Or a drunkard." For this also he lays to their charge further on; as when he says, "One is hungry and another is drunken:" and, "meats for the belly and the belly for meats."

"Or a reviler, or an extortioner:" for these too he had rebuked before.

Next he adds also the reason why he forbids them not to mix with heathens of that character, implying that it is not only impossible, but also superfluous.

Ver. 12, "For what have I to do with judging them that are without?" Calling the Christians and the Greeks, "those within" and "those without," as also he says elsewhere, (1 Tim. iii. 7.) "He must also have a good report of them that are without." And in the Epistle to the Thessalonians he speaks the same language, saying, (2 Thess. iii. 14.) "Have no intercourse with him to the end that he may be put to shame." And, "Count him not as an enemy, but admonish him as a brother." Here, however, he does not add the reason. Why? Because in the other case he wished to soothe them, but in this, not so. For the fault in this case and in that was not the same, but in the Thessalonians it was less. For there he is reproving indolence; but here fornication and other most grievous sins. And if any one wished to go over to the Greeks, he hinders not him from eating with such persons; this too for the same reason. So also do we act; for our children and our brethren we leave nothing undone, but of strangers we do not make much account. How then? Did not Paul care for them that were without as well? Yes, he cared for them; but it was not till after they received the Gospel and he had made them subject to the doctrine of Christ, that he laid down laws for them. But so long as they despised, it was superfluous to speak the precepts of Christ to those who knew not Christ Himself.

"Do not ye judge them that are within, whereas them that are without, God judgeth?" For since he had said, "What have I to do with judging those without;" lest any one should think that these were left

unpunished, there is another tribunal which he sets over them, and that a fearful one. And this he said, both to terrify those, and to console these; intimating also that this punishment which is for a season snatches them away from that which is undying and perpetual: which also he has plainly declared elsewhere, saying, (1 Cor. xi. 32.) "But now being judged, we are chastened, that we should not be condemned with the world."

"Put away from among yourselves the wicked person." He used an expression found in the Old Testament, (Deut. xvii. 7.) partly hinting that they too will be very great gainers, in being freed as it were from some grievous plague; and partly to shew that this kind of thing is no innovation, but even from the beginning it seemed good to the legislator that such as these should be cut off. But in that instance it was done with more severity, in this with more gentleness. On which account one might reasonably question, why in that case he conceded that the sinner should be severely punished and stoned, but in the present instance not so; rather he leads him to repentance. Why then were the lines drawn in the former instance one way and in the latter another? For these two causes: one, because these were led into a greater trial and needed greater long-suffering; the other and truer one, because these by their impunity were more easily to be corrected, coming as they might to repentance; but the others were likely to go on to greater wickedness. For if when they saw the first undergoing punishment they persisted in the same things, had none at all been punished, much more would this have been their feeling. For which reason in that dispensation death is immediately inflicted upon the adulterer and the manslayer; but in this, if through repentance they are absolved, they have escaped the punishment. However, both here one may see some instances of heavier punishment, and in the Old Testament some less severe, in order that it may be signified in every way that the covenants are akin to each other, and of one and the same lawgiver: and you may see the punishment following immediately both in that covenant and in this, and in both often after a long interval. Nay, and oftentimes not even after a long interval, repentance alone being taken as satisfaction by the Almighty. Thus in the Old Testament, David, who had committed adultery and murder, was saved by means of repentance; and in the New, Ananias, who withdrew but a small portion of the price of the land, perished together with his wife. Now if these instances are more frequent in the Old Testament, and those of the contrary kind in the New, the difference of the persons produces the difference in the treatment adopted in such matters.