

Chapter 5

*Sharply rebuking their Chergies negligence, 3. himself
abfent excommunicateth that publike inceftuous perfon:
6. commanding that hereafter no Chriftian be fo toler-
ated in any open crime, but excommunicated.*

The fecond part
of the Epiftle:
of the inceftu-
ous fornicatour;
& lawing before
Infidels.

*Leu. 18, 8,
20, 11.*

There is plainly heard fornication among you,
and fuch fornication, as the like is not among
the Heathen, fo that one hath his fathers wife.
2 And you are puffed vp; and ^{a)}haue not mourned rather,
that he might be taken away from among you, that hath
done this deed. 3 [♣]I indeed abfent in body, but prefent
in fpirit, haue already iudged, as prefent, him that hath
fo done, 4 in the name of our Lord IESVS Chrif, [♣]you
being gathered together and my fpirit, [♣]with the vertue
of our Lord IESVS; 5 to deliuer fuch an one [♣]to Satan for
the deftruction of the flesh, that the fpirit may be faued
in the day of our Lord IESVS Chrif. 6 Your glorying is
not good. Know you not that a litle leauen corrupteth
the whole pafte? 7 Purge the old leauen, that you may
be a new pafte, as you are azymes. For our Pafche,
Chrift, is immolated. 8 Therefore [♣]let vs feaft, not in the
old leauen, nor in the leauen of malice and wickednes,
but in the azymes of finceritie and veritie.

9 I wrote to you in ^{b)}an epiftle, not to keep com-
panie with fornicatours. 10 I meane not the fornicatours
of this world, or the couetous or the extorfioners, or
feruers of Idols: otherwise you fhould haue gone out of
this world. 11 But now I wrote to you, not to keep com-
panie, if he that is named a Brother, be a fornicatour,
or a couetous perfon, or ^{c)}a feruer of Idols, or a railer, or

^a Chriftian men should be forrowful to fee greuious offences borne
withal, and ought zeloufly to feeke the offenders punishment by
excommunication.

^b Either this Epiftle in the words before, or fome other.

^c A notorious wilful corruption in the *bible 1562*: tranflating in
the verfe before, *Idolaters*; and here, *worshipper of images*: the
Apoftles word being one, εἰδωλολάτρης, *Idolater*.

a drunkard, or an extorſioner: with ſuch an one ſnot fo much as to take meat. ¹² For what is it to me to iudge of theſe that are without? Doe not you iudge of them that are within? ¹³ for them that are without, God wil iudge. Take away ſthe euil one from among your felues.

ANNOTATIONS

3 I abſent.) S. Paul here vſeth his Apoſtolike power, of binding this inceſtuous perſon, excommunicating him by his letters and *Mandatum*, though abſent.

4 You being gathered.) Though he commanded the acte ſhould be done in the face of the Church, as ſuch ſentences and cenſures be at this day executed alſo, yet the iudgement and authoritie of giuing ſentence was in himſelf, and not in the whole multitude, as the Proteſtants and the popular Sectaries affirme. For the power of binding & looſing was not giuen to the whole Church, but as in the perſons of the Prelates, & to them for the benefit of the whole. Whervpon *S. Chryſoſtome vpon theſe words, Dic Eccleſia, Tel the Church, Mat. 18. Complaine to the Church, that is, faith he, to the Prelates and Prefidents therof.*

The authoritie of Eccleſiaſtical cenſures is in the Clergie only, & is executed in the name of Chriſt.

4 With the vertue.) Al ſuch great power ouer finners, is holden and exerciſed in the name & vertue of CHRIST IESVS and whoſeuer ſetteth light by it, deſpiſeth our Lord's name and power.

5 To Satan.) To affure vs that al excommunicate perſons be in the power & poſſeſſion of the Diuel, & quite out of Chriſt's protection as ſoone as they be ſeparated by the Churches ſentence, from her body and the Sacraments and fellowſhip of Chriſtian Catholike men; it pleaſed God to giue power to the Apoſtles and Prelates in the primitiue Church, to cauſe the Diuel ſtraight vpon their ſentēce of excōmunication, to inuade the body of the excommunicate, & to torment him corporally. So Chriſt excommunicated Iudas, and the Diuel entred into him, and he went forth of the happie fellowſhip of the Apoſtles. *Io. 13, 27.* So this Apoſtle excommunicated Alexander and Hymenæus, and Satan ſtraight tooke them: *1. Tim. 1.* Yea it is thought that S. Peter excommunicated Ananias & Sapphira, and for ſigne of his power and terrour of the ſentence ſtrook them both ſtarke dead. *De mirabil. S. Scripturæ li. 3. c. 16. apud D. Aug.* Which miraculous power though it be not ioyned not to that ſentence, yet as farre as concerneth the puniſhment ſpiritual, which it ſpecially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cyp. ep. 16. nu. 3. Chryſ. in 1. Tim. 1. ho. 5. Ambroſ. ref. in 1. Tim. 1. Hiero. ep. ad Heliod. c. 7. Aug. de cor. & gra. c. 11.*) the terribleſt and greateſt puniſhment in the world; yea farre paſſing al earthly paine and torment of this life, and being

The terrible ſentence of excommunication.

Act. 5.

locis citatis. a very resemblance of damnation, and so often called by the Fathers, namely S. Augustine. *And by this spiritual sword* (saith S. Cyprian) *al must die in their soules, that obey not the Priests of Christ in the new law, as they that were disobedient to the Judges of the old law, were flaine with the corporal sword.* Would God the world knew what a marvelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lawes, and specially vpon the disobedient, as Heretikes namely.

Exo. 12. 8 Let vs feast.) The Paschal lamb, which was the most excellent figure of Christ euery way, was first sacrificed and afterward eaten with azymes or vnleavened bread. So Christ our Paschal, being then newly sacrificed on the Croffe, is recommended to them as to be eaten with all puritie and sinceritie, in the Holy Sacrament. Which mysterie the holy Church in these words commendeth to the faithful euery yeare at the feast of Easter.

11 Not to take meat.) It is not meant that we should separate our selues corporally from all sinners, or that we might refuse to liue in one Church or fellowship of Sacraments with them, which was the error & occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that we should auoid them when the Church hath excommunicated them for such: though in mind, and condemnation of their faults, euery one ought to be alwaies farre from them. As for the Heathen & Pagans, which be not vnder the Churches discipline, and at that time in external worldly affaires dealt with Christians and liued among them whether they would or no, the Apostle did not forbid Christians their companie.

13 The euil one.) He concludeth that though they can not, nor himselfe neither, cut off the Heathen that be publique offenders, yet the ill person by him excommunicated being one of their owne body, they may cut off, as is afore said, and auoid his companie. Vpon which commandment of the Apostle, we see that we are bound by Gods word to auoid all companie and conuersation with the excommunicate, except in cases of necessitie, and the spiritual profit of the person excommunicated.

Puritie in receiving the B. Sacrament.

We are bound to auoid, not all sinners, but the excommunicate only, & them, except in certaine cases.