

## 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.*

**T**here 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 <sup>a</sup>)haue not mourned rather,  
that he might be taken away from among you, that hath  
done this deed. 3 <sup>♣</sup>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, <sup>♣</sup>you  
being gathered together and my fpirit, <sup>♣</sup>with the vertue  
of our Lord IESVS; 5 to deliuer fuch an one <sup>♣</sup>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 <sup>♣</sup>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 <sup>b</sup>)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 <sup>c</sup>)a feruer of Idols, or a railer, or

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

<sup>b</sup> Either this Epiftle in the words before, or fome other.

<sup>c</sup> 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. <sup>12</sup> For what is it to me to iudge of thẽ that are without? Doe not you iudge of them that are within? <sup>13</sup> 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, deſpifeth 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 ſentẽce of excõmunication, 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 appartaineth 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,

*Act. 5.*

The terrible ſentence of excommunication.

and being a very resemblance of damnation, and so often called by the Fathers, namely S. Auguftine. *And by this fpiritual fword* (Saith S. Cyprian) *al mult die in their foules, that obey not the Priests of Chrif in the new law, as they that were difobedient to the Iudges of the old law, were flaine with the corporal fword.* Would God the world knew what a maruelous punifhment Chrif hath appointed the Priests to execute vpon the offenders of his lawes, and fpecially vpon the difobedient, as Heretikes namely.

8 Let vs feaft.) The Pafchal lamb, which was the moft exprefse figure of Chrif euey way, was firft facrificed and afterward eaten with azymes or vnleavened bread. So Chrif our Pafchal, being then newly facrificed on the Croffe, is recommended to them as to be eaten with al puritie and finceritie, in the Holy Sacrament. Which myfterie the holy Church in thefe words cōmendeth to the faithful euey yeare at the feaft of Eafter.

11 Not to take meat.) It is not meant that we fhould feperate our felues corporally frō al finners, or that we might refufe to liue in one Church or fellowship of Sacraments with them, which was the errour & occafion of the Donatiftes great fchifme: nor that euey man is ftraight after he hath committed any deadly finne, excommunicated, as fome Lutherās hold: but that we fhould auoid thē when the Church hath excōmunicated them for fuch: though in mind, and condemnation of their faults, euey one ought to be alwaies farre from them. As for the Heathen & Pagans, which be not vnder the Churches difcipline, and at that time in external worldly affaires dealt with Chrifians and liued among them whether they would or no, the Apofle did not forbid Chrifians their companie.

13 The euil one.) He concludeth that though they can not, nor himfelf neither, cut off the Heathen that be publike offenders, yet the il perfon by him excommunicated being one of their owne body, they may cut off, as is aforefaid, and auoid his companie. Vpon which commandement of the Apofle, we fee that we are bound by God's word to auoid al companie and conuerfation with the excommunicate, except in cafes of neceffitie, and the fpiritual profit of the perfon excommunicated.

Puritie in receiuing the B. Sacrament.

We are bound to auoid, not al finners, but the excommunicate only, & them, except in certaine cafes.