

## **5:11 *Not Associating with Immoral Believers***

### **5:12 *Judging Fellow Believers***

#### **Discipline Applicable Inside the Church.**

Chrysostom: Did Paul not care about those who were outside the church? Of course he did! But it was not until after they had received the gospel and he had made them subject to the teaching of Christ that he laid down requirements for them. As long as they despised Christ, it was pointless to speak to them about his commandments. Homilies on the Epistles of Paul to the Corinthians 16.2.<sup>8</sup>

### **5:13 *God Judges Unbelievers***

#### **Expel the Impenitent.**

Origen: Do all you can to expel the wicked person, for once he is gone, Christ will dwell in you. Commentary on 1 Corinthians 2.26.57–59.<sup>9</sup>

#### **The Law Speaks with Severity.**

Chrysostom: Paul uses an expression taken from the Old Testament, <sup>10</sup> partly because he is hinting that the Corinthians will be great gainers in being freed from a kind of plague and partly to show that this kind of thing is no novelty but goes right back to the beginning. Even Moses the lawgiver thought that people like this should be cut off, but he did it with greater severity than is shown here. Moses would have had the man stoned, but Paul thinks only of trying to lead him to repentance. Homilies on the Epistles of Paul to the Corinthians 16.3.<sup>11</sup>

## **6:1 *Bringing Lawsuits Before the Unrighteous***

#### **Submitting to Unbelievers.**

Chrysostom: Paul says that Christians should not submit their disputes to outside arbitration. For how can it be anything other than absurd for a man who disagrees with his friend to choose their mutual enemy as their reconciler? How can you avoid feeling shame when a pagan sits in judgment on a Christian? And if it is not right to go to law before pagans about private matters, how can we submit other things of greater importance to them for a decision? Note too how Paul speaks. He calls the pagans not “unbelievers” but “unrighteous,” and the Christians he calls “saints,” using the appropriate description in

order to deter them from getting involved with the secular courts. Homilies on the Epistles of Paul to the Corinthians 16.4.2

## ***6:2 Judging the World***

### **View Trivial Matters in the Perspective of the Last Day.**

Chrysostom: It is a disgrace for Christians to be judged by outsiders over trivial matters, when we shall judge them in far more important things. Homilies on the Epistles of Paul to the Corinthians 16.5.6

### **Who Will Judge?**

Severian of Gabala: The twelve apostles will judge the twelve tribes of Israel, if they have not believed and for that reason rejected Christ. The other saints, that is to say, the Gentiles, will judge those who have not abandoned idols and believed in the true God. Pauline Commentary from the Greek Church.7

## ***6:3 Judging Angels***

### **Whether Demons Will Be Judged.**

Chrysostom: Some people say that Paul was thinking of corrupt priests when he said this, but that cannot be right. He is really talking about the demons. Homilies on the Epistles of Paul to the Corinthians 16.5.9

### **False Teachers to Be Judged.**

Severian of Gabala: Paul is not talking here about real angels but about the priests and teachers of the people who will be judged by the saints because of their false teaching about Christ. Pauline Commentary from the Greek Church.10

## ***6:4 Judging Trivial Cases***

### **Even the Lowliest Believer.**

Severian of Gabala: The lowest person in the church is preferable in judgment to an unbeliever. Pauline Commentary from the Greek Church.13

### **Those Least Esteemed.**

Augustine: Therefore the apostle wished wise, holy, and faithful persons who were well established in the various places to be judges of such matters, and not persons who, in preaching, traveled about here and there.... If wise judges were lacking, he wished even the lowly and contemptible to be appointed so that the affairs of Christians might not be brought to the public eye. *The Work of Monks* 29.<sup>14</sup>

### ***6:5 Judging Among Believers***

#### **Shame That There Are So Few Wise.**

Origen: Paul attacks the Corinthians because, although they are right in the middle of Greece, they have no truly wise people in their midst, even though many had gone to preach wisdom to them. *Commentary on 1 Corinthians* 2.27.20–22.<sup>15</sup>

### ***6:6 Going to Law Before Unbelievers***

#### **Settling Disputes Among Christians.**

Origen: We have rulers of the church to whom we should take our disputes, so that we will not be summoned before the law courts of unbelievers. *Commentary on 1 Corinthians* 2.27.27–28.<sup>17</sup>

#### **The Need for Understanding and Discernment.**

Chrysostom: When brothers go to law against each other, there is no need for a mediator to show understanding and discernment. Brotherly feeling and relationship contribute greatly toward the settlement of such quarrels. To take such a quarrel before unbelievers merely makes everything that much worse and prevents a happy resolution of the problem. *Homilies on the Epistles of Paul to the Corinthians* 16.6.<sup>19</sup>

## ***6:7 Suffering Wrong***

### **Preventing Evil Consequences.**

Basil: In this manner we shall save our adversary also, even against his will, from evil consequences, and we ourselves will not violate the commandment of God, being as his ministers neither contentious nor avaricious, steadily intent upon the manifestation of truth and never overstepping the appointed limits of zeal. The Long Rules 9.22

### **Handling Conflict with Restraint.**

Chrysostom: The just man handles everything with restraint, demonstrating the remarkable degree of his own good sense and teaching not only those present at the time but also everyone in the future never to settle our differences with our relatives by feuding. Homily 33.8.23

## ***6:8 Wronging Each Other***

### **Multiplying Guilt.**

Chrysostom: Here there may be as many as four crimes involved. The first is not knowing how to bear being wronged. The second is to do wrong. The third is to reserve settlement of the matter to the unrighteous. And the fourth is that this kind of thing is being done to a fellow believer. Homilies on the Epistles of Paul to the Corinthians 16.7.26

## ***6:9 The Unrighteous Will Not Inherit the Kingdom***

### **Adultery Corrupts Whole Families.**

Ignatius of Antioch: Do not be deceived, my brothers. Corrupters of houses will not inherit the kingdom of God. Epistle to the Ephesians 16.1

### **Sex Belongs Within Marriage.**

Origen: Let no one say: "I was young. Before I got married, I slept with prostitutes." Why did you not get married instead? Commentary on 1 Corinthians 2.27.48–49.2

## ***6:10 Immorality Has No Part in the Kingdom***

### **No Home for Immorality in the Kingdom.**

Origen: The kingdom of God must be purified of all sin and immorality, so that God may reign in it.  
Commentary on 1 Corinthians 2.27.67–69.4

### **Convicting All.**

Chrysostom: Paul does not confine his accusations to a short list of types of sin but condemns all equally. He is not so much getting at particular sins as making a general admonition that will secretly convict anyone who may have such things on his conscience. Homilies on the Epistles of Paul to the Corinthians 16.8.6

## ***6:11 Washed, Sanctified, Justified***

### **Countless Blessings.**

Chrysostom: Paul says this to make the Corinthians feel ashamed of themselves. He asks them to think about the great evils from which God had delivered them. But God did not limit his salvation to mere deliverance. He greatly extended the benefit by making them clean, by going on to make them holy and finally by making them righteous in his sight. Even bare deliverance from our sins would have been a great gift, but God has gone on from that to fill us with countless blessings. Homilies on the Epistles of Paul to the Corinthians 16.9.10

### **Changed for the Better.**

Augustine: Paul says that they have been changed for the better, not so as to lose concupiscence altogether, a condition never realized in this life, but so as to not obey the desire to sin. Against Julian 16.49.11