or (see ch. iv. 19 note) **covetousness** (ib.),  
**let it not be even named** (i. e. let not the  
thing be even talked of. Compare Ps. xv. 4)  
**among you, as becometh saints** (meaning,  
that if it were talked of, such conversation  
would be *unbecoming* the holy ones of God);

**4.] and obscenity** (not in word only),  
**and foolish talking** (Trench well maintains,  
that in Christian ethics, this means more  
than mere ‘*random talk:*’ it is that talk  
of fools, which is folly and sin together),  
**or** (disjunctive, marking off *jesting*, as  
*covetousness* before) **jesting** (much interest  
attaches to this word. It had at first a  
*good* signification: “the habit of one easy  
and genial,” but got a bad sense, the being  
time-serving, easily turned,—or given to  
levity and inconsistency in talk; then  
finally settled down to the sense of jesting,  
ordinarily in a profligate sense)**, which are  
not becoming; but rather thanksgiving**(how are we to fill up this clause? Probably, “but rather thanksgiving is becoming:” or, “but rather let thanksgiving  
be named among you.” The former seems  
the more probable. The connexion is apparently, ‘your true cheerfulness and play  
of fancy will be found, not in buffoonery,  
but in the joy of a heart overflowing  
with a sense of God’s mercies’).

**5.]** A*ppeal to their own knowledge that  
such practices exclude from the kingdom  
of God:* see below.—**For this ye know**  
(indicative, not imperative, “*For this  
know*”)**, being aware that every fornicator  
or** (or now, not “*and*,” for individualization of each) **unclean man, or covetous  
man, which is** (i.e. which word means.  
This reading necessarily confines the reference to *that one word*) **an idolater**(compare Col. iii. 5, and Job xxxi. 24—28 ;  
Ps. lii. 7; Matt. vi. 24. Meyer remarks  
well, that it was very natural for St. Paul,  
whose forsaking of all things [2 Cor. vi.  
10; xi. 27] so strongly contrasted with  
selfish greediness, to mark with the deepest  
reprobation the sin of *covetousness*)**, hath  
not inheritance** (the *present* implying more  
the fixedness of the exclusion, grounded on  
the eternal verities of that Kingdom,—than  
mere future certainty: sce 1 Cor. xv. 25)  
**in the kingdom of Christ and God** (not  
*‘and of God,’* as A.V. *No distinction* is  
to be made, **Christ and God** being, in the  
Greek, in the closest union. The words  
bear no legitimate rendering, except on the  
substratum of our Lord’s Divinity. But.  
on the other hand, we cannot safely say  
here, that the same *person* is intended by  
*Christ and God*).

**6.] Let no one deceive you with empty** (not containing the  
kernel of truth, of which words are but the  
shell—words with no underlying facts)  
**sayings** (the persons pointed at are heathen, or pretended Christian, palliators of  
the fore-mentioned vices. The caution  
was especially needed, at a time when  
moral purity was so generally regarded as  
a thing indifferent. Harless quotes from  
Bullinger,—“There were at Ephesus corrupt men, as there are in abundance among  
us now, who receive these salutary precepts of God with loud laughter, calling  
sins of uncleanness mere human weakness:  
acts of extortion, prudence: idle jesting,  
pleasantry,—and inferring that God will  
not be very severe on lapses of this kind”):  
**for** (let them say what they will, it is a fact,  
that) **on account of these things** (the  
above-mentioned crimes, see Col. iii. 6)  
**cometh** (present, as “*hath*,” ver. 5) **the  
wrath of God** (not merely, nor chiefly, His