AFRESH AND CARRIED FURTHER: AND  
MADE THE OCCASION OF SOLEMN EXHORTATION,  
SINCE THEY WERE THE TEMPLE  
OF GOD, NOT TO MAR THAT TEMPLE,  
THE HABITATION OF HIS SPIRIT, BY UNHOLINESS  
OR BY EXALTATION OF HUMAN  
WISDOM: WHICH LAST AGAIN WAS IRRELEVANT  
AS WELL AS SINFUL; FOR ALL  
THEIR TEACHERS WERE BUT THEIR SERVANTS  
IN BUILDING THEM UP TO BE  
GOD’S TEMPLE,—YEA ALL THINGS WERE  
FOR THIS END, TO SUBSERVE THEM, AS  
BEING CHRIST’S, BY THE ORDINANCE,  
AND TO THE GLORY OF GOD THE FATHER,

**16.]** The foregoing figures, with the  
occasion to which they referred, are now  
dropped, and the **building of God** recalled,  
to do further service. This *building* is now,  
as in Mal. iii. 1, and as indeed by implication  
in the foregoing verses, the *temple* of  
God (the stress on the word *temple*, not  
on“ God”), the *habitation of His Spirit*.

**Are ye ignorant that** ...an expression  
of surprise arising out of their  
conduet.—Meyer rightly remarks, that  
“the expression is *the temple* of God, not *a*temple of God: for St. Paul does not conceive  
of the various churches as *various  
temples* of God, which would be inconsistent  
with a Jew’s conception of God’s  
temple, but of each Christian church as, in  
a mystical sense, *the temple of Jehovah*.  
So there would be, not many temples, but  
many churches, each of which is, ideally,  
the same temple of God.” And, we may  
add, if the figure is to be strictly justified  
in its widest acceptation, that all the  
churches are built together into one vast  
temple: compare Eph. ii. 22.

**17.]**  
**destroyeth, or, marreth**, whether as regards its *unity and beauty*, or its *purity  
and sanctity*: here, the meaning is left  
indefinite, but the latter particulars are  
certainly hinted at,—by the word holy,  
below.

**shall God destroy**, or, **mar**,  
either by *temporal death*, as in ch, xi. 30;  
or by *spiritual death*, which is more probable  
seeing that the *figurative* temple  
is spoken of, not the material temple :—  
and as *temporal death* was the punishment  
for defiling the material temple (Exod.  
xxviii. 43. Levit. xvi. 2), so *spiritual death*for marring or defiling of God’s spiritual  
temple.

**holy** is the constant epithet of  
the *temple* in the Old Test., see Ps. xi. 45  
lxxix. 1. Hab. ii. 20, and passim.

**the which**, i.e. *holy*; not, ‘*which temple*  
*ye are*, which would be tautological after  
ver. 16, and would hardly be expressed by  
the word in the original. Meyer well remarks  
that this clause is the minor proposition  
of a syllogism :—‘ Whoever mars  
the temple of God, him will God destroy,  
because His temple is *holy*: but ye also,  
as His ideal temple, are holy :—therefore,  
whoever mars you, shall be destroyed by God.

**18—20.]** *A warning to those who would  
be leaders among them, against self-conceit.*

**18.] deceive himself**, not  
meaning, with reference to what the Apostle  
has just laid down, but generally, viz.  
by thinking himself wise, when he must  
become a fool in order to he wise.—**If any  
man seemeth to he (i.e. thinks that he  
is) wise among you in this world** (the  
whole assumption of wisdom made by the  
man, as made in *this present world*, must  
be false), **let him become a fool** (by receiving  
the gospel in its simplicity, and  
so becoming foolish in the world’s sight),  
**that he may become (truly) wise.**

**19.]** *Reason why this must be* :—shewn  
from Scripture. **with God**, i.e in the