**myself of—not the words of them which  
are puffed up** (*those* I care not for), **but  
the power**: whether they are really mighty  
in the Spirit, or not. This general reference  
of *power* must be kept, and not narrowed  
to the *power of working miracles*:  
or *energy in the work of the gospel*: he  
leaves it general and indefinite.

**20.**] *Justification of this his intention,  
by the very nature of that kingdom of  
which he was the ambassador*.

**the  
kingdom of God,** (*the kingdom of Heaven,*  
Matt. iii. 2; iv. 17 and passim; of God,  
Mark i. 15, al.) announced by the prophets,  
preached by the Lord and the Apostles,  
being now prepared on earth and received  
by those who believe on Christ, and to be  
consummated when He returns with His  
saints: see Phil. iii, 20, 21; Eph. v. 5.

**is not** (i.e. does not consist in, has  
not its conditions and element of existence)  
**in** (mere) **word**, **but in power**—is a kingdom of *power*.

**21.]** He offers them,  
with a view to their amendment, the alternative:  
‘shall his coming be in a judicial  
or in a friendly spirit?’ as depending on  
themselves. It is literally, **must I come**?

**with a rod;** but not *only* ‘with,’  
as accompanied with: the preposition in  
the original gives the idea of the element:  
*in which*, much as “ *with glory* :” not only  
*with* a rod, *but in such purpose as to use  
it.* He speaks *as a father*.

**the  
Spirit of meekness**] generally explained, a  
*gentle spirit,* meaning by the word *spirit*,  
his own spirit: but Meyer has remarked,  
that in every place in the New Test. where  
spirit is joined with an abstract genitive,  
it imports *the Holy Spirit*, and the abstract,  
genitive refers to the specific working of  
the Spirit in the case in hand. So *the  
Spirit of truth* (John xv. 26; xvi. 13; 1  
John iv. 6), *of adoption* (Rom. viii. 15),  
*of faith* (2 Cor. iv. 13), o*f wisdom* (Eph. i.  
17), *of holiness* (Rom. i. 4). There may  
seem to be exceptions to this; as, e.g.  
*a spirit of weakness*, Luke xiii. 11; *of*  
*bondage*, Rom. viii. 15; *of slumber*, Rom.  
xi. 8; *of fear*, 2 Tim. i. 7; *of error*,  
1 John iv. 6. We may indeed say, that  
in none of these cases is the *spirit* subjective  
or the phrase a mere circumlocution;  
but the *spirit* is objective, a possessing,  
indwelling spirit, whether of God  
or otherwise.

**V. 1—18.]** CONCERNING A GROSS CASE  
OF INCEST WHICH HAD ARISEN, AND WAS  
HARBOURED, AMONG THEM (verses 1—8):  
AND QUALIFICATION OF A FORMER COMMAND  
WHICH HE HAD GIVEN THEM RESPECTING  
ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter  
is bound on to the foregoing by the question  
of ch. iv. 21: and it furnishes an  
instance of those things which required his  
apostolic discipline.

**1**.] **hath** (as wife  
most probably, not merely *as concubine*:  
the word in Such cases universally in the  
New Test. signifying *to possess in marriage*:  
and the words, *he that did this deed*, ver.  
2, *and him that hath so done this deed*,  
ver. 3, seem to point to a consummation  
of marriage, not to mere concubinage) **his  
father’s wife** (i. e. his step-mother, see  
Lev. xviii. 8: the Apostle uses the designation,  
*his father's wife*, to point out the  
disgrace more plainly. It may seem astonishing  
that the authorities in the Corinthian  
church should have allowed such a case  
to escape them, or if known, should have  
tolerated it. Perhaps the universal laxity  
of morals at Corinth may have weakened  
the severity even of the Christian elders:  
perhaps as has often been suggested, the