not be *excluded* here, though it is not the  
principal thought :—rather the redemption  
of the body from sin, and making it into  
a member of Himself by the Spirit.

**14.]** So far from the case of the Lord and  
the body answering to the other, God  
**raised up the Lord** (Rom. viii. 11), **and  
will raise us up too by His Power**.

**15.]** Resumption of the fact that the  
body is for the Lord, and the Lord for  
the body. The two are so intimately  
connected, that the Lord *is a mystical*  
Body, of *which our bodies*, parts of ourselves in our perfect organization, *are  
members*. This Christian axiom is introduced as before by **Know ye not that**...  
(literally) **Having then** (i.e. granted that  
my body is a member, and my members  
are members of Christ) **alienated** (or  
**taken away**. This word is not merely superfluous,  
‘*Shall I take ... and make them*  
...,” as A. V.) **Christ’s members** (i.e. my  
own members), **shall I make them an  
harlot’s members** ?—The expression is put  
as coarsely and startlingly as possible, with  
the emphasis on the word **harlot’s**.

16.] Explanation and justification of the  
expression, **members of an harlot.** As if  
he had said, “Do you think the expression  
‘*make them members of an harlot*’ too  
strong?”

**one body**, viz. ‘ *with her.*’  
The full construction would be “*that he  
which is joined to an harlot, and the  
harlot, are one body*: but he is here  
bringing out the criminality of the fornicator  
and leaves the other out of view.  
—The citation is spoken of *marriage* ;  
but here as above (see on ver. 13) he is  
treating merely of the physical union, which  
is the same in both cases.

**saith he**,  
viz. GOD, who is the speaker in the Scriptures  
so in citing the same words, our  
Lord gives them to “ *Him that made them  
from the beginning,*” Matt. xix. 5. They  
were spoken by the mouth of Adam, but  
prophetically, under God’s inspiration. The  
words they two are not in the Hebrew,  
but in the Septuagint and the Samaritan  
Pentateuch, and are found in the Rabbinical  
citations of the passage. See note on  
Matt. xix. 5.

**17.]** Union to God,  
His service, His ways, is often expressed by this word (joined or attached  
in the Septuagint, but here *that  
inner union with Christ in spirit is*meant, and of which is the normal state of every  
believer, and of which it may be said  
that he *is one spirit* with Christ. See  
John xvii. 21, and the parable of John  
xv. 1—7. Meyer rightly remarks, that  
the mystical marriage between Christ and  
His Church must not be pressed here, as  
the relations of the compared are not correspondent. Still however, the inner verity  
of that mystical relation is the *ground* of  
both passages.

**18—20.]** *Direct prohibition of fornication, and its grounds*.

**18.] Flee** might  
be followed by *therefore*, but is more  
forcible in this disconnected form.

**Every sin...]** The assertion, which has  
surprised many of the Commentators, is  
nevertheless *strictly true*. Drunkenness and  
gluttony, e. g. are sins done *in* and *by* the  
body, and are sins *by abuse* of the body.  
but they are still **outside the body**,—introduced  
*from without*, sinful *not* in their  
*act*, but in their *effect*, which effect it is