each man’s duty to foresee and avoid.  
But fornication is the *alienating that body  
which is the Lord’s, and making it a  
harlot’s body*—it is sin against a *man’s  
own body*, in its very nature,—against *the  
verity and nature* of his body; not an  
*effect on* the body from participation of  
things without, but a *contradiction of the  
truth* of the body, wrought *within itself*.  
When *man* and *wife* are one in the Lord,  
—united by *His ordinance*,—no such  
alienation of the body takes place, and consequently no sin,

**19.]** Justification  
of the assertion next preceding,—and this  
by an amplification of the principles above  
laid down.

**your body** (i.e. the body  
of each man among you, but put singular,  
to keep, as in ch. iii. 16, the unity of the  
idea of God’s temple, or perhaps because *the  
body* in its attributes is in question here) **is  
the temple of** (possessed by, as His residence  
**the Holy Spirit which is in you**  
(reminiscence of the reality of His indwelling), **which ye have from God** (reminiscence  
*whose* Spirit He is, and so preparation for the following inference), and **are  
not your own** (so that ye have no right to  
alienate your body, not being *yours*).

**20.]** *Proof, that ye are not your own.*  
The *possession* of your body as His temple,  
by the Holy Ghost, is a *presumptive proof*that ye are not; but there is also a proof  
in *matter of fact*: **For ye were bought**  
(not, as A. V., *are bought*, which destroys  
the historic reference) **with a price** (viz.  
the *blood of Christ*, see 1 Pet. i. 18, 19;  
Matt. xx. 28; Gal. iii. 18. This *buying* is  
here mentioned mainly with reference to  
the *right of possession*, which Christ has  
thereby acquired in us. In other places it  
is alleged as a freeing from other services :  
e.g. that of sin [Rom. vi. 17, 18], of the  
law and its curse [Gal. iii] of Satan [Col.  
i. 13]):

**glorify therefore God** (i.e.  
not *praise* God, but glorify Him by your  
acts) **in your body** (not, *by means of* your  
body, but *in your body*, as the temple of  
God; see John xiii. 32). The words “*and  
in your spirit, which are God’s*,” added  
in the A. V., are wanting in almost all our  
earliest authorities.

**CHAP. VII. 1—40.**] REPLY TO THEIR  
ENQUIRIES RESPECTING MARRIAGE; BY  
WHICH OCCASION IS GIVEN FOR VARIOUS  
COLLATERAL INSTRUCTIONS AND COMMANDS  
In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of  
the Corinthians appear to have been made  
in *disparagement of marriage*, and to have  
brought into doubt whether it were not  
better to avoid it where *uncontracted*,  
and *break it off where contracted*, or this  
last at all events *where one of the parties  
was an unbeliever*. These questions he  
answers, vv. 1—16: and puts on their true  
grounds, vv. 17—24. They appear also to  
have asked respecting *virgins*, what was  
their duty, and that of their parents, as to  
their contracting marriage. This he discusses  
its various aspects of duty and  
Christian expediency, vv. 25—38, Then  
he concludes with an answer and advice,  
respecting the liberty of a woman to marry  
after the death of her husband.— The  
whole is written under the strong impression  
(see on this,-notes, Acts ii. 20; Rom.  
xiii. 11, and 2 Cor.v.: and Introd. to 1 Thess.  
§ iv. 5—10) of the near approach of the end  
of this state of things (vv. 29-31), and as  
advising them under circumstances in which  
persecution, and family division for the  
Gospel’s sake, might at any time break up  
the relations of life. The precepts therefore and recommendations contained in the  
chapter are to be weighed, as those in ch.  
viii. al., *with reference to change of circumstances;*and the meaning of God’s  
Spirit in them with respect to the subsequent  
ages of the Church, to be sought