thus only *men* would he addressed, is easily  
answered (besides as above, under 4) by  
observing that in other places also, where  
*fornication* is in question, the male only  
is exhorted, e.g. 1 Cor. vi. 15—18: the  
female being included by implication,  
and bound to interpret on her side  
that which is said of the other.

**6.**] I cannot help regarding it as most  
unnatural, to interpret this verse of a new  
subject introduced, viz. the not *wronging*  
one another *in the business of life*. How  
some of the best modern Commentators can  
have entertained this view, I am at a loss  
to imagine. For (1) the sense is carried on  
from vv. 4, 5, without any thing to mark a  
change of topic: and (2) when the Apostle  
sums up the whole in ver. 7, he mentions  
merely impurity, without the slightest  
allusion to the other. To say that more  
than one kind of sin must be mentioned  
because he speaks of “ *all these things*” is  
mere trifling: this expression merely  
generalizes from the sin mentioned to a  
wider range. I understand the verse, with  
Chrysostom, and most of the ancients and  
moderns, to refer to the *sins of uncleanness*,

and continue vv. 4, 5:—**that he  
should not** (viz. **any of you**, repeated from  
“*every one of you*” above) **go beyond** (or  
**set at nought**, which perhaps is more  
strictly accurate; but the word means  
both, and the other is perhaps best in  
English) **and overreach his brother in the**  
(i.e. this) **matter** (viz. of acquiring his  
own vessel—that there should be among  
you no strifes on account of the *lusts of  
carnal desire*. The matter, viz. which is  
now in hand: not,—nor can the words by  
any possibility mean, “*any matter*,” as  
A.V.: nor “*the business of life*,” as some

have interpreted it: see above. “It is  
probable that the obscurity of the passage  
arises partly from the decency in which the  
Apostle clothes it.” Jowett): **because God  
is the avenger** (*‘righter*,’ in such cases of  
setting at nought and overreaching) **of all  
these things** (viz. cases of *going beyond  
and overreaching*, and by inference, lustful  
sins like them), **as also** (see on ver. 5) **we  
before told you and (constantly) testified**.

**7.**] This verse (see above) is in my  
view decisive for the above rendering of  
ver.6. There is no mention here of *avarice*:

nor is it possible to understand the  
word **uncleanness**, when ver. 3 has gone  
before, of any thing but carnal impurity.

**for**] **for the purpose of,—on condition of:—in**,

‘in the element of.’

**sanctification** is the

whole sphere of our Christian life.

**8.**] Hence, the sin of (rejecting) setting

at nought such limitations  
and rules is a fearful one—no less than  
that of setting at nought God the giver  
of the Holy Spirit. In the words **despiseth**

**not man** there is an obvious allusion  
to *going beyond and overreaching* above.  
There is no need to supply any thing after  
**despiseth: he that despiseth** simply describes

him who commits the act of despising,  
**the despiser**—*what* he despises, is not to be  
supplied in the construction, but is clear  
from the context—viz. *his brother*.

**who also gave**] i.e. who also is the AUTHOR  
of our sanctification.

By the word  
**also** new force is given to the matter to be  
mentioned. It introduces a climax, whereby  
the sin is intensified.

**gave**—not  
*giveth*—once for all, as being one great  
definite act of God by his Son.

**his Spirit, which is holy**] I have retained  
here the form of the original rather than