14—19. I. CORINTHIANS.   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 not that ye are the temple the temple of God, and that the   
 of God, and that the Spirit Spirit of God dwelleth in you? 171f   
 of God dwelleth in you? any man destroyeth the temple of   
 li If any man defile the God, him shall God destroy; for the   
 temple of God, him shall temple of God is holy, the which   
 God destroy; for the temple 18¢ Let no man deceive e Prov.   
 of Godis holy, whichtemple If any man seemeth to be   
 ye are. Tet no man wise ye. you in this world, let   
 deceive himself. If any him become a fool, that he may be-   
 man among you seemeth to   
 be wise in this world, let   
 him become a fool, that   
 he may be wise. 19 For the come wise. 19 For ‘the wisdom of te.32.¢   
 wisdom of this world this world is foolishness with God.   
 is foolishness with God. For it is written, §He that taketh ¢sonv.1s.   
 For it is written, He taketh   
   
 AFRESH AND CARRIED FURTHER: AND indefinite, but the latter particulars are   
 MADE THE OCCASION OF SOLEMN EX- certainly hinted at,—by the word holy,   
 HORTATION, SINCE THEY WERE THE TEM- below. shall God destroy, or, mar,   
 PLE OF GoD, NOT TO MAK THAT TEMPLE, either by temporal death, as in ch, xi. 80;   
 THE HABITATION OF His SPIRIT, BY UN- or by spiritual death, which is more pro-   
 HOLINESS, OR BY EXALTATION OF HUMAN bable, seeing that the figurative temple   
 WISDOM: WHICH LAST AGAIN WAS IRRZ- is spoken of, not the material temple :—   
 LEVANT, AS WELL AS SINFUL; FOR ALL and as temporal death was the punishment   
 THEIR TEACHERS WERE BUT THEIR SER- for defiling the material temple (Exod.   
 VANTS IN BUILDING THEM UP TO BE xxviii. 43. Levit. xvi. so spiritual death   
 Gop’s TEMPLE,—YEA ALL THINGS WERE for marring or defiling of God’s spiritual   
 FOR THIS END, TO SUBSERVE THEM, AS temple. holy is the constant epithet of   
 BEING CHRIsT’s, BY THE ORDINANCE, the temple in the Old Test., see Ps. xi.   
 AND TO THE GLORY OF Gop THE FaTHER, Ixxix. 1. Hab. ii. 20, and passim.   
 16.] The foregoing figures, with the the which, i.e. holy; not, ‘which temple   
 occasion to which they referred, are now ye are, which would be tautological after   
 dropped, and the building of God recalled, ver. 16, and would hardly be expressed by   
 to do further service. This building is the word in the original. Meyer well re-   
 as in Mal. iii. and as indeed by implica- marks, that this clause is the minor pro-   
 tion in the foregoing verses, the temple of position of a syllogism :—‘ Whoever mars   
 God (the stress on the word temple, not the temple of God, him will God destroy,   
 ou “ God”), the habitation of His Spirit. because His temple is holy: but ye also,   
 Are ye ignorant that ...an ex- as His ideal temple, are holy :—therefore,   
 pression of surprise arising out of their ener mars you, shall be destroyed by   
 conduet.—Meyer rightly remarks, that 18—20.} A warning to those who would   
 “the expression is the of God, not @ be leaders among them, against self-con-   
 temple of God: for St. Paul does not con- ceit. 18.] deceive himself, not   
 ceive of the various churches as various meaning, with reference to what the Apos-   
 temples of God, which would be incon- tle has just laid down, but generally, viz.   
 sistent with a Jew’s conception of God’s by thinking himself wise, when he must   
 temple, but of each Christian church as, in beeome a fool in order to he wise.—If any   
 a mystical sense, the temple of Jehovah. man seemeth to he (i.e. thinks that he   
 So there would be, not many temples, but is) wise among you in this world (the   
 many churches, each of which is, ideally, whole assumption of wisdom made by the   
 the same temple of God.” And, we may man, as made in this present world, must   
 add, if the figure is to be strictly be false), let him hecome a fool (by re-   
 in its widest acceptation, that all the ceiving the gospel in its simplicity, and   
 churches are built together into one vast. so becoming foolish in the world’s sight),   
 temple: compare Eph. ii. 22. SS 17.] that he may hecome (truly) wise.   
 destroyeth, or, marreth, whether as re- 19.] Reason why this must be :—shewn   
 gards its unity and beauty, or its purity from Scripture. with God, i. ¢. the   
 and sanctity: here, the meaning is lett