160 I. CORINTHIANS. IV. 20, 21.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 words of them which are puffed up, speech of them which are   
 but the power. 2 For the king- puffed up, but the power.   
 i. Be dom of God is not in word, but in 20 For the kingdom of God   
 micors28 power. % What will ye? ™shall I js not in word, but in   
 come unto you with a rod, or in power. 7! What will ye?   
 love, and the Spirit of meekness ? shall I come unto you with   
 V. 11t is actually reported that a rod, or in love, and in   
 there is fornication among you, and the spirit of meekness ?   
 such fornication as is not even V. 1 It is reported com-   
 monly that there is forni-   
 cation among you, and   
 such fornication as is not   
 «\*among the Gentiles, so that one so muck as named among   
 . [of you] hath his °father’s wife. the Gentiles, that one   
 ¢2 Cor. 12. should have his father’s   
   
   
 myself of—not the words of them which John iv. 6), ef adoption (Rom. viii.   
 are puffed up (those I care not for), but of faith (2 Cor. iv. of wisdom (Eph. i.   
 the power: whether they are really mighty 17), of holiness (Rom. i. 4). There may   
 in the Spirit, not. This general refer- seem to be exceptions to this; as, e.g.   
 ence of power must be kept, and not nar- a@ spirit of weakness, Luke xiii. 11; of   
 rowed to the power of working miracles: bondage, Rom. viii. 15; of slumber, Rom.   
 or energy in the work of the gospel: he xi. 8; of fear, 2 Tim. i. 73 of error,   
 leaves it and indefinite. 1 John iv. 6. We may indeed say, that   
 20.] Justification of this his intention, in none of these cases is the spirit   
 by the very nature of that kingdom of tive, or the phrase a mere circumlocu-   
 which he was the ambassador. the tion; but the spirit is objective, a pos-   
 kingdom of God, (the kingdom of Heaven, sessing, indwelling spirit, of God   
 Matt. iii. 2; iv. 17 and passim; of God, or otherwise.   
 Mark i. 15, announced by the prophets, V. 1—18.] ConcERNING A GROSS CASE   
 preached by the Lord and the Apostles, OF INCEST WHICH HAD ARISEN, AND WAS   
 being now prepared on earth and received HARBOURED, AMONG THEM (verses 1—8):   
 by those who believe on Christ, and to be AND QUALIFICATION OF A FORMER COM-   
 consummated when He returns with His MAND WHICH HE HAD GIVEN THEM RE-   
 saints: see Phil. iii, 20, 21; Eph. v. 5. SPECTING ASSOCIATION WITH GROSS SIN-   
 is not (i.e. does not consist has NERS (9—13). The subject of this chapter   
 not its conditions element of existence) is bound on to the foregoing by the ques-   
 in (mere) word, but in power—is a king- tion of ch. iv. 21: and it furnishes an   
 dom of power. 21.) He offers them, instance of those things which required his   
 with a view to their amendment, the alter- apostolic discipline. 1] hath (as wife   
 native: ‘shall his coming be in a most probably, not merely as concubine:   
 er in a friendly spirit?’ as depending on the word in Such cases universally in the   
 themselves. 1¢ is literally, 1 come? New Test. signifying to   
 with a rod; but not only ‘with,’ and the words, ke that did this deed, ver.   
 as accompanied with: the preposition in 2, and him that hath so done this deed,   
 the original gives the idea of the element: ver. 3, seem to point to a consummation   
 in whick, much as “ with glory :” not only of marriage, not to mere concubinage) his   
 with a rod, but in such purpose as to use father’s wife (i. e. his step-mother, see   
 it. He speaks as a father. the Lev. xviii. 8: the Apostle uses the desig-   
 Spirit of meekness] generally explained, a nation, his father's wife, point out the   
 gentle spirit, meaning by the word spirit, disgrace more plainly. It may seem asto-   
 his own spirit: but Meyer has remarked, nishing that the authorities the Corinth-   
 that in every place in the New Test. where ian church should have allowed such a case   
 spirit 1s joined with an abstract genitive, to escape them, or if known, should have   
 it imports the Holy Spirit, the abstract, tolerated it. Perhaps the universal laxity   
 genitive refers to the specific working of of morals at Corinth may have weakened   
 the Spirit in the case in hand. So the the severity even of the Christian elders:   
 Spirit of truth (John xv. 26; xvi. 13; 1 pethaps as has often been suggested, the