Vv. 1—4. I. CORINTHIANS. 161   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 wife. 7 And ye are puffed 24And ye are puffed up, and did @ehiv.is   
 up, and have not rather not rather © mourn, that he that did e2¢0r-vit7,   
 mourned, that he that hath this deed might be removed from   
 done this deed might be among you.   
 taken away from among absent in body, 3 but present in spirit, tcouiis.   
 you. \* For I verily, as have judged already, as though I   
 absent in body, but pre-| were present, concerning him that   
 sent in spirit, have judged hath so done this deed, \*in the   
 already, as though I were name of our Lord Jesus, ye being   
 present, concerning him gathered together, and my spirit,   
 that hath so done this decd, | with the power of our Lord Jesus #3   
 4 in the name of our Lord   
 Jesus Christ, when ye are   
 gathered together, and my   
 spirit, with the power of}   
 our Lord Jesus Christ, John   
 2 Cor. fi.   
 & xiii, 10.   
 offender, if a convert, might defend known to us. Or we may understand it,   
 his conduet by the Rabbinical maxim that ‘under such circumstances, ‘being such   
 in the case of a proselyte, the forbidden as he is, a of Christ’s body” But   
 degrees were annulled, a new birth having this, being before patent, would hardly be   
 been undergone by him. This latter how- thus emphatically denoted. Perhaps after   
 ever is rendered improbable by the fact all, it refers to the peculiar heinous-   
 that the Apostle says nothing of the ness of the kind of offence: compare such   
 woman, which he would have done, had she fornication,” in ver. 1. 4,} ‘This sen-   
 been a Christian :—and that Jewish maxim tence stands thus: In the name of our   
 was taxed with the condition, that a prose- Lord Jesus belongs to the clause to deliver   
 lyte might marry any of his or her former such an one, &c., that which intervenes   
 relatives, only provided they came over to being parenthetical (when ye have been   
 the Jewish religion. The father was living, assembled together and my spirit with the   
 and is described in 2 Cor. vii. as “he power of our Lord Jesus). my spirit,   
 that suffered wrong ;”’ and from the Apostle i.e. ‘I myself, in spirit, endowed by our   
 saying there that he did not write on his Lord Jesus with apostolic power:’ and   
 account, he was probably a Christian. then the words with the power of our   
 2. ye are puffed up] Not, which would be Lord Jesus Christ belong to my spirit, and   
 absurd,—at the occurrence of this crime, are not to be taken as indicating a mere ~   
 nor as Chrysostom and some others fancy, element in the assembly. What does the   
 because the offender was a party teacher: sentence here prescribed import? Not   
 but, as before, with notion of their own mere excommunication, though it is doubt-   
 wisdom and spiritual perfection: the being less included. It was a delegation to the   
 puffed up is only a fault which co-existed Corinthian church of a special power,   
 with this disgrace, not one founded upon reserved to the Aposties themselves, of in-   
 it. and did not rather mourn (viz. Jlicting corporeal death‘or disease as a   
 when the crime became first known to punishment for sin. Of this we have no-   
 you), that (your mourning would be because table examples in the case of Ananias and   
 of the existence of the evil, i.e. with a Sapphira, and Elymas, and another hinted   
 view to its removal) he who did this deed at 1 Tim. i. 20. The congregation itself   
 might be removed from among you (viz. could expel from among themselves,—but   
 by your casting him ont from your so- it could not give over to Satan for the   
 ciety). 8—5.] justifies the expres- destruction of his flesh, without the   
 sion just used, by declaring the judgment authorized concurrence of the Apostle’s   
 which the Apostle, although absent, had spirit, the power of the Lord Jesus   
 already passed on the offender. Christ. What the destruction of his flesh   
 I verily, I for my part.. was to be, does not appear: certainly   
 hath so done...] The so may point to more than the mere destruction of his   
 some peculiarly offensive method in which pride and lust by repentance, as some sup-   
 he had brought about the marriage, which pose: rather, as Chrysostom suggests,   
 was known to the Corinthians, but un- “that Satan might afllict him with a   
 M