168 I. CORINTHIANS. VIL 15—20.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 pftom.vi.5,8 P God both raised the Lord, and will   
 hath both raised up the   
 w vii 4 also raise up us ‘by his power. Lord, and will also raise   
 5s. 15 Know ye not that ‘your bodies up us by his own power,   
 are members of Christ ? shall I then 15 Know ye not that your   
 take away the members of Christ, bodies are the members of   
 and make them members of an har- Christ? Shall I then take   
 16 What? know |@” members of Christ, and   
 ye not that he which is joined to an| make them the members of   
 lot? God one forbid. for \*the two, God forbid.   
 Ephv.3t-” saith he, shall be one flesh. 17 But 16 What? know ye not that   
 8 Gun. if. that is joined unto the Lord; he which is joined to an   
 Matt. 5. 184 Flee fornication. harlot is one body? for   
 Every sin whatsoever that a man two, saith he, shall be one   
 doeth is outside the body; but he flesh. 7 But he that is   
 ‘is one spirit. joined unto the Lord is one   
 spirit. \8 Flee   
 Every sin that aman doeth   
 is without the body; but   
   
 not be ewreluded here, though it is not the is the same in both cases. saith he,   
 principal thought :—rather the redemption viz. Gop, who is the speaker in the Serip-   
 of the body from sin, and n tures; so in citing the same words, our   
 a member of Himself by the Spirit. Lord gives them to “ Him that made them   
 14.] So far from the case of the Lord and JSrom the beginning,” Matt. xix. 5. They   
 the body answering to the other, God were spoken by the mouth of Adam, but   
 raised up the Lord (Rom. viii. 11), and prophetically, under God’s inspiration. The   
 will raise us up too by His Power. words they two are not in the Hebrew,   
 15.] Resumption of the fact that the but in the Septuagint and the Samaritan   
 body is for the Lord, and the Lord for Pentateuch, and are fonnd in the Rabbi-   
 the body. The two are so intimately nical citations of passage. Sce note on   
 commected, that the Lord is a mystical Matt. xix. 5. 17.] Union to God,   
 Body, of which our bodies, parts of our- e, and His ways, is often ex-   
 selves in our perfect organization, are pressed by this word (joined or at-   
 members. This Christian axiom is intro- tached) in the Septuagint, but here that   
 duced as before by Know ye not that... inner union with Christ in spirit is   
 (literally) then (i.e. granted that ineant, whieh is the normal state of every   
 my body is a member, and my mem- believer, and of which it may be said   
 bers are members of Christ) alienated (or that he is one spirit with Christ. See   
 taken away. This word is not merely super- John xvii. 21, and the parable of John   
 tluons, ‘ Shall I take ... and make them xv. 1—7. Meyer rightly remarks, that   
 ..” as A. V.) Christ’s members (i.e. my the mystical marriage between Christ and   
 own members), shall I make them an His Church must not be pressed here, as   
 harlot’s members ?—The expression is put the relations of the compared are not cor-   
 as coarsely and startlingly as possible, respondent. Still the inner verity   
 the emphasis on the word harlot’s. of that mystical relation is the ground of   
 16.] Explanation and justification the both passages.   
 expression, members of an harlot. As if 18—20.| Direct prohibition of fornica-   
 he had said, “ Do you think the expression tion, and its 18.] Flee might   
 ‘make them members of an harlot’ too be followed by therefore, but is more   
 strong ?” one body, viz. ‘ her.’ forcible in this disconnected form.   
 The tull construction would be “that he Every sin...] The assertion, which has   
 which is joined to an harlot, and the surprised many of the Commentators, is   
 harlot, are one body: but he is here nevertheless strietlytrue. Drnukenness and   
 bringing out the criminality of the forni- gluttony, e. g. are sins ix and by the   
 eator, and leaves the other out of view. body, and are sins by abuse of the body.   
 —The citation is spoken of marriage ; but they are still outside the body,—ii   
 but here as above (see on ver. 13) he is troduced from without, sinful not in their   
 treating merely of the union, which act, but in their effect, which effect it is