by *careful comparison and inference,* not  
rashly assumed and misapplicd.—I may  
also premise, that in hardly any portion of  
the Epistles has the hand of correctors and  
interpolators of the text been busier, than  
here. The absence of all ascetic tendency  
from the Apostle’s advice, on the point  
where asceticism was busiest and most mischievous  
was too strong a testimony against  
it, to be left in its original clearness.

**1, 2.]** *Concession of the expediency  
(where possible) of celibacy, but assertion  
of the practical necessity of marriage, as  
a remedy against fornication.*

**good]** *not morally good*: for in ver.28  
expressly *not sin*, but *inexpediency*,  
is the reason for not marrying: nor good  
in the sense of *more excellent,* as Jerome,  
saying, “if it is good not to touch a woman, it is therefore evil to touch one:”  
but **expedient**, generally: ‘more for a  
a man’s best interests under present circumstances:’ as we say in English, ‘it is the  
best way,’ in the colloquial sense : so also  
throughout the chapter: see the word  
qualified, ver. 26, by the addition of “on  
account of the present necessity.” This  
assertion is obviously here made in the  
widest sense, without *present* regard to  
the difference between the lawful and  
unlawful use of the woman. The idea  
that the assertion applies to abstinence  
from intercourse in the *already married*  
(see again below), is altogether a mistake.

**2.]**The former course is expedient  
—would avoid much ‘trouble in the flesh:  
but as a general rule *it may not be*, seeing  
that for a *more weighty reason* the contrary  
course is to be recommended.—**But**  
**on account of [the] fornications** (the many  
instances of fornication current), **let each  
man have his own wife, and let each  
woman have her own husband.** The  
saying is *not concessive, but imperative* ;  
not, “*may* have,” but “ *must* have.” So the  
other expressions, “*let them marry*,” ver.  
9, “*let her remain,*” ver. 11, &c. With  
regard to the idea of some, that the Apostle  
here gives a very low estimate of  
marriage, as solely a remedy against fornication\  
the true answer is, that St. Paul  
does not either here, or in this chapter at  
all, give any *estimate* of marriage in the  
abstract. His estimate, *when he does*, is  
to be found Eph. v. 25—32.

**3, 4.]** *The duty of cohabitation incumbent  
on the married.* This point was in all probability  
raised in the letter of the Corinthians  
‘The Apostle’s command is a legitimate  
following out of the reason, because  
*of fornications*, above.

**3. her due]**  
This is the reading of all our most ancient.  
MSS. :—the physical duty of a husband.

**4.]** The ground of this being *another’s while they remain their own*, is to  
be found in the *oneness of body*, in which  
the marriage state places them.

**5.] in order that ye may have undisturbed  
leisure for prayer.** The original  
(see in my Greek Test.) shews that the  
prayer meant is not ordinary, but extraordinary,—*seasons of urgent*