*supplication*.— The addition, in the received  
text, of the words “*fasting and*,” shews  
how such passages as this have been tampered  
with by the ascetics. The words  
are wanting in all our principal oldest  
authorities.

**may be together,** not  
“*come together*,” as it has been amended,  
because *to be together* in this sense is the  
*normal state* of the married. The sense  
is,—the aim of the temporary separation  
is *not that you may keep apart*, but for a  
certain end, and then *that you may be  
united again*.

**in order that Satan  
tempt you not]** Purpose of the re-union  
stated, by that which might happen did  
it not take place: viz. that a temptation  
might arise, to fulfil the natural desires  
in an unlawful manner.

**6.] But  
this I say by way of allowance** (for you)**,  
not by way of command.**

this refers,  
as the context (ver. 7) shews, to the whole  
recommendation giyen in ver. 5. This  
recommendation all depended on the possibility  
of their being tempted by incontinence  
he gives it not then *as a command*in all cases, but *as an allowance* for those  
to whom he was writing, whom he knew,  
and assumes, to *be thus tempted*. The  
meaning ‘*by permission,* A. V., is ambiguous  
appearing as if it meant by *permission  
of the Lord* (*to say it)*.

**7. as I myself]** viz. in a state of continence:  
see below on ver. 8. What follows  
is said in the most general way, as a  
milder expression of ‘all have not the gift  
of continence.’

**after this manner**...  
**after that]** both are said *generally*, not  
one i*n the way in which I have it* of continence  
another *in the way of marrying*(i. e. though he have not *this*, and be  
therefore *better married*, yet has *some*  
*other*).

**8, 9.]** *Advice to the unmarried, that  
tt is best so to remain, but better to marry  
than be inflamed with lust.*

**8.**] **the  
unmarried**, of both sexes: not as usually  
interpreted, *widowers*, or *unmarried males  
alone*: this is shewn by the contrasted  
term, “the married,” which embraces (see  
vv. 10, 11) both sexes.

**and to the  
widows** may be added as singling out  
widows *especially* ;—or more probably, because “*the unmarried*” would naturally  
be taken as those who *never were married*,  
and thus widows would not be understood  
to be included, **It is good for them**,  
i.e. ‘it is their best way :’ see on ver. 1.

**even as I]** i.e. unmarried. This  
brings the Apostle’s own circumstances  
more clearly before us than ver. 7, which  
might be misunderstood : and there can be  
little doubt from this, that he *never was  
married*. There is a passage of Clement  
of Alexandria which says that St. Paul in  
a certain epistle addressed “ his yokefellow,  
whom he did not carry about with him on  
grounds expedient for his ministry.” But  
the words “*true yokefellow,*” Phil. iv.  
3, certainly have no reference to a wife:  
see note there.

**9.] it is better to  
marry than to burn**, i.e. “than to be  
wasted by the hidden flame of lust in the  
conscience.” Augustine.

**10, 11.]** *Prohibition of separation after*