*marriage; or, in case of separation, of  
another marriage*. These married persons, as the *unmarried and widows above,  
are all Christians*. The case of *mixed  
marriages* he treats ver. 12 ff. They are  
**those already married.**

**10. not I,  
but the Lord**] *Ordinarily*, the Apostle (I)  
writes, commands, gives his advice, *under*  
*conscious inspiration of the Holy Spirit of  
God.* See ver. 40. He claims expressly,  
ch. xiv. 37, that the things “*which I write  
unto you*” should be recognized as “*the  
Lord's commandment*.” But here he is  
about to give them a command resting,  
not merely on *inspired apostolic authority*,  
great and undoubted as that was, but  
on that of THE LORD HIMSELF. So that  
all supposed distinction between the Apostle’s own writing *of himself and of the  
Lord*, is quite irrelevant. He *never* wrote  
*of himself*, being a vessel of the Holy  
Ghost, who ever spoke by him to the  
church. The distinction between that  
which is imperative, and that which is  
optional, that which is more and that which  
is less weighty in his writings, is to be made  
by the cautious and believing Christian,  
from a wise appreciation of the s*ubject-  
matter,* and of the *circumstances under  
which* it was written. ALL *is the outpouring of the Spirit, but not all for all  
time, nor all on the primary truths* of the  
faith.—**Not I, but the Lord**, viz. in the reff.  
especially Matt. See also in Mark, where  
the *woman’s* part is brought out. That it  
occupies the *principal place* here,is perhaps  
because the *Christian women* at Corinth  
may have been the most ready to make the  
separation : or perhaps, because the woman,  
from her place in the matrimonial union,  
may be more properly said to be separated  
from the man, than the man to be separated  
from the woman.

**be separated,** whether by *formal divorce or otherwise* ;  
the “*let her be reconciled*” below, is like  
this, an *absolute passive* ; undefined whether  
by her own or her husband’s doing.

**11.**] The former part of the verse,  
as far as “*husband*,” is parenthetical. It  
supposes a case of *actual* separation, contrary  
of course to Christ’s command: if  
such have really taken place, the additional  
sin of a new marriage (Matt. v. 32)  
must not be committed, but the breach  
healed as soon as possible.

**and that  
the husband leave not his wife]** The  
Apostle does not add the qualification  
“except for the cause of fornication,”  
found in Matt. v. 32 (xix. 9), but not in  
Mark x. 11 or Luke xvi. 18. But we  
cannot hence infer that he was not aware  
of it. The *rule*, not the exception, here  
was in his mind: and after what had been  
before said on the subject of fornication,  
the latter would be understood as a matter  
of course.

**12—16.]** *Directions for such Christians  
as were already married to Heathens.  
Such a circumstance must not be in itself  
a ground of separation,—and why : but if  
the unbelieving party wish to break off the  
union, let it be so.*

**12.] to the rest,**perhaps in respect of their letter of enquiry  
—the *only ones not yet dealt with*.  
At all events, the meaning is plain, being  
those who are involved in mixed marriages  
with unbelievers.

**I, not the Lord**,  
i.e. I Paul, in my apostolic office, under  
the authority of the Holy Spirit (see above  
on ver. 10), **not the Lord,** i. e. not Christ  
*by any direct command* spoken by Him:  
it was a question with which HE *did not  
deal*, in His recorded discourses. The  
contentment of the wife *also*, presupposes  
*his own* wish to continue united.

**13.]** Meyer remarks, that the Apostle uses