called each, so (in that state, without  
change) **let him walk.**

**so ordain  
I**...] “he says this to make them  
readier to obey, by *all* being included  
under the command.” Theophylact.

**18—24.]** *Examples of the precept just  
given.*

18—20.] *First example*:  
CIRCUMCISION.

**18.] Was any one  
called [being] circumcised**, i.e. at the  
time of his conversion.

**become uncircumcised]** By a surgical operation ; see  
1 Macc. i. 15. The practice usually was  
adopted by those who wished to appear  
like the Gentiles, and to cast off their  
ancient faith and habits. Among the  
Christians a strong anti-Judaistic feeling  
might lead to it.

**19.**] See Gal. v. 6,  
where our **keeping of the commandments  
of God** is expressed by “*faith working by  
love,”* and Gal. vi. 15, where it is given by  
“*a new creature*” (or “ creation”). See  
an interesting note in Stanley’s “ Epistles to  
the Corinthians,” on the relation of these  
three descriptions. After God supply, as  
in our text, [**in every thing**]: see a similar  
construction in ch. iii. 7.

**20.]** *Formal  
repetition of the general precept*, as again  
ver. 24. **calling** does not mean *calling*  
*in life*, but strictly **calling** (‘vocation’) by  
**God**. The **calling** of a circumcised person  
would be a *calling in circumcision*, and by  
this he was to abide.

**21—24.]** Second example: SLAVERY.  
**Wast thou called** (converted) **being a  
slave? care not for it: nay even if thou  
canst be made free, use it** (i. e. remain  
in slavery) rather. ‘This rendering, which  
is that of all the ancient commentators, is  
absolutely required by the words in the  
original: see in my Greek Test. It is also  
required by the *context*: for the *burden of*the whole passage is, ‘ Let each man remain  
*in the state in which he was called*’ The  
other interpretation,—mentioned by Chrysostom  
and given by Erasmus and Luther,  
Beza, Calvin, Grotinus, and almost all the  
moderns, understands it to mean *liberty:—  
“but if thou art able to become free, take*  
*advantage of it rather*” The objections to  
this, besides that it is grammatically inadmissable  
as a rendering of the original,  
are:—(1) Its utter inconsistency with the  
general context. The Apostle would thus  
be giving two examples of the precept,—  
“*let each abide in the same calling wherein  
he was called*,” one of which would convey  
a recommendation of the contrary course.  
This is well followed out in Chrysostom.  
(2) Its entire contradiction to ver. 22: see  
below. (3) It would be quite inconsistent  
with the teaching of the Apostle,—that in  
Christ (Gal. iii. 28) *freeman and slave are  
all one,*—and with his remarks on the  
urgency and shortness of the time in this  
chapter (ver. 29 ff.),—to turn out of his  
way to give a precept merely of worldly  
wisdom, that a slave should become free if  
he could. (4) The import of the verb rendered “***use it,”*** in such a connexion, which  
suits better the remaining in, enduring,  
labouring under, giving one’s self up to, an  
already-existing state, than the adopting  
or taking advantage of a new one.

**22.]** *Ground of the above precept*. **For**