Epistle, is better than the more general  
ones of *true or believing.*

**26.]** The  
question of the marriage of *virgins* is one  
involving the expediency of contracting  
marriage *in general:* this he deals with  
now, on grounds connected with the then  
pressing necessity.

**then** follows on  
‘*I give my judgment*,’ and introduces  
the “*judgment*.”

**this** indicates what  
is coming, viz. “*so to be*.” **good**, see  
note on 1: **the best way**.

**the  
present (or instant) necessity**: viz. that  
prophesied by the Lord, Matt. xxiv. 8, 21,  
&c.: which shall precede His coming: see  
especially verr. 19 there: not, the *cares of  
marriage*, as Theophylact, and others, nor  
*persecutions*, as Photius, which are only a  
*part* of the apprehended troubles. These  
the Apostle regards as *instant*, *already*  
begun : for this is the meaning, not imminent  
*shortly to come*. See note on 2 Thess.  
ii, 2, where this distinction is very important.

**a man]** here purposely  
general, *every one,* including those treated  
of, young females.

so to be] how?  
“*Even as I*,” in ver. 8? perhaps better,  
*as he is:* on account of the following context, ver. 27. This, in the case of the *unmarried*, would amount to the other: and  
the case of virgins is now that especially  
under consideration.

27.] The expression, **so to be**, *re-stated* and *illustrated*:  
neither the married nor the unmarried are  
to *seek for a change*. ‘The general recommendation here is referable alike to all  
cases of marriage, and does not touch on  
the prohibition of ver. 10,—*only dissuading  
from a spirit of change in consideration of  
the* instant necessity. It seems better to  
take the verse thus, than to regard it as inserted  
to guard against misunderstanding  
of the preceding *judgment* of the Apostle.

**Art thou loosed**? does not imply  
*previous marriage*, but describes all those  
who are not bound by the marriage tie,  
whether previously married or not.

28.] *Not sin, but outward trouble,* will be  
incurred by contracting marriage, whether  
in the case of the unmarried man or of  
the virgin; and it is *to spare them this,*  
that he gives his advice. The literal rendering is,—**But if also thou shalt have  
married, thou didst not sin** (viz. when  
thou marriedst); **and if a virgin shall  
have married, she sinned not; but such  
persons,** viz. they who have married, **shall**  
**have tribulation in the flesh: but I** (emphatic, *my* motive is) **am sparing you** (endeavoring  
to spare you this trouble in  
the flesh by advising you to keep single).

**29—31.]** *He enforces the foregoing  
advice by solemnly reminding them of the  
shortness of the time, and the consequent  
duty of sitting loose to all worldly ties and  
employments*.

**29. this I say...]**‘What I just now said, of marrying being  
no *sin*, might dispose you to look on the  
whole matter as indifferent: my motive,  
the sparing you outward affliction, may be  
underrated in the importance of its bearing:  
but I will add this solemn consideration?  
**the time henceforth is shortened, i.e., the  
time that remains is short: the interval**  
between now and the coming of the Lord  
has arrived at an extremely contracted  
period. These words have been variously  
misunderstood. (1) **The time** has been  
by Calvin, Mstius, and others, interpreted