‘the space of man’s life on earth: which,  
however true it may be, and however legitimate  
this *application* of the Apostle’s  
words, certainly was not in his mind, nor  
is it consistent with *his* usage of the word:  
see Rom. xiii. 11; Eph. v. 16,—or with  
that of the great prophecy of our Lord  
which is the key to this chapter, Luke xxi,  
8; Mark xiii. 33. (2) The word which we  
render **shortened** has been understood as  
meaning *calamitous*. But it never has this  
signification. (3) The word **henceforth**  
has been by some (e. g. in A. V., so also  
Tertullian, Jerome, the Vulgate, Luther,  
Calvin, and others) *joined to what follows:  
‘it remains that both they, &c.* But  
usage is against this, and the continuity of  
the passage would be very harshly broken ;  
whereas by the other rendering all proceeds  
naturally. See more in my Greek Test.

**in order that...]** *The end for  
which* the time has been (by God) thus  
gathered up into a short compass: **in order  
that both they**, &c.: i.e. in order that  
Christians, those who wait for and shall  
inherit the coming kingdom, may keep  
themselves loose in heart from worldly  
relationships and employments: that the  
married may not fetter his interests to his  
wedlock, nor the mourner to his misfortunes  
nor the joyous to his prosperity, nor  
the man of commerce to his gain, nor the  
user of the world to his use of the world.  
We may notice that according to this only  
right view of the sense, the clauses following are not *precepts of the Apostle*, but  
the *objects*, as regards *us*, of the *divine*  
*counsel in shortening the time*.

**31. using it to the full**] The word in the  
original appears here to imply that intense  
and greedy use which turns the legitimate  
use into a fault. This meaning is better  
than *‘abuse’* (A. V.), which is allowable,  
and is adopted by many. The end of the  
verse *gives a reason for* the assertion that  
*the time is short*; the clauses which have  
intervened being subordinate to those words:  
see above.

**for the fashion** (meaning  
not *mode*, or habit, but present external  
form. So in Phil. ii. 8, ‘*being found in*  
fashion *as a man*”) **of this world is passing  
away** (is in the act of being changed, as a  
passing scene in a play.—This shews that  
the time is short :—the form of this world  
is already beginning to pass away. Stanley  
compares a remarkable parallel, 2 Esdr.  
xvi. 40-44, probably copied from this  
passage).

**32—34.]** *Application of  
what has been just said to the question of  
marriage.*

**32.]** **But** (i.e. since this is  
so—since the time is so short, and *that*, in  
order that we Christians may sit loose to  
the world) **I wish you to be without  
worldly cares** (undistracted). Then he  
explains how this touches on the subject.

**34**.] The literal rendering is—  
**Divided also is the** (married) **woman and  
the virgin**, *divided in interest* [i.e. in  
cares and pursuits] from one another: not  
merely, *different from one another* as  
would seem at first sight from the words of  
the text. On the question arising from  
different readings, see my Greek ‘Test —  
The judgment of marriage here pronounced