“in setting before her a temptation to sin  
with her lover, or at least, bringing on her  
the imputation of it, by withholding his  
consent to her marriage), **if she be of full  
age** (for *before* that the imputation and the  
danger consequent on preventing the marriage  
would not be such as to bring in the  
unseemliness. Or the reference may be to  
the supposed disgrace of having a grown-up  
unmarried daughter in his house. See  
Stanley’s note, and compare Eccles xii.9.  
—**and thus it must be** (i.e. and there is  
help for it, they are bent on it beyond the  
power of dissuasion. **Thus**, viz., that they

**what he will** (as his  
determination on this thought of his)  
**let him do**, **he sinneth not** (for there  
is no *sin* in marriage): **let them** (his  
daughter and her lover) **marry**.

**37.] But he who stands firm in his heart**i.e. his *purpose*,—having no such misgiving that he is behaving unseemly), **not  
involved in any necessity** (no urgent circumstances  
as in the other case; no determination to marry on the part of his  
daughter, nor attachment formed), **but has  
liberty of action respecting his personal  
wish** (to keep his daughter unmarried),  
**and has determined this in his own** (his  
*own*, as it is a matter of private determination  
only) heart (determined *this*: it is  
not stated *what*, but is understood by the  
reader to mean, *the keeping his daughter  
unmarried*) **to keep** (in her present state)  
**his own virgin daughter, shall do well.**

**39, 40.]** *Concerning second marriages  
of women*.

**39. is bound]** viz. *to her  
husband,* or perhaps absolutely, **is bound,**  
in her marriage state.

**only in the  
Lord**, i. e. within the limits of *Christian*  
connexion—in the element in which all  
Christians live and walk ;—‘ *let her marry  
a Christian*?

**40. she is more blessed]**  
Not merely happier, in our merely social  
secular sense: but, including this, happier,  
partly by freedom from the attendant  
trials of the “*present necessity*,”—but  
principally for the reason mentioned verse 34. “To higher blessedness in heaven,  
which became attached to celibacy afterwards in the views of its defenders, there is  
no allusion here” Meyer.

**and I think]**