170 I. CORINTHIANS. VII.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 a ver. 20. whereof ye wrote unto me: It is the things whereof ye wrote   
 good for a man not to touch a unto me: It is good for a   
 woman. ? But because of fornica- man not to touch a woman.   
 tions, let each man have his own 2 Nevertheless, to for-   
 wife, and Jet each woman have her nication, let every man   
 .own husband. %>Let the husband have his own wife, and let   
 render unto the wife her due: and every woman have her own   
 in like manner the wife also unto husband. % Let the hus-   
 the husband. 4 The wife hath not band render unto the wife   
 power over her own body, but the due benevolence : and like-   
 husband: and in like manner the wise also the wife unto the   
 husband also hath not power over husband. ‘4 wife hath   
 not power of her own body,   
 but the husband : and like-   
 wise also the husband hath   
 not power of his own body,   
 eJoriti. his own body, but the wife. 5 ° De- but the wife. 5 Defraud   
 sis" fraud ye not one the other, except ye not one the other, ex-   
 te" it be by agreement for a time, that cept it be with consent for   
 a time, that ye may give   
 ye may be free for prayer, and may yourselves to fasting and   
   
 by careful comparison and inference, not but as a general rule i¢ may not be, seeing   
 rashly assumed and misapplicd.—I may that for a more weighty reason the con-   
 also premise, that in hardly any portion of trary course is to be recommended.—But   
 the Epistles has the hand of correctors and on account of [the] fornications (the   
 interpolators of the text been busicr, than instances of fornication current), let each   
 here. The absenee of all ascetic man have his own wife, and let each   
 from the Apostle’s advice, on the point woman have her own husband. The   
 where asceticism was busiest and most mis- saying is not concessive, but imperative ;   
 chievous, was too strong testimony against not, “may have,” but “ must have.” So the   
 it, to left in its original other expressions, “let them marry,” ver.   
 1, 2.) Concession of the expediency 9, “let her remain,” ver. 11, &e. With   
 (where possible) of celibacy, but assertion regard to the idea of some, that the Apos-   
 of the practical necessity of marriage, as tle here gives a very low estimate of   
 a remedy against fornication. ‘jage, solely a remedy against for-   
 good] not morally good: for in ver. nication, the true answer is, that St.   
 28 expressly not sin, but inexpediency, does not either here, or in this chapter at   
 is the reason for not marrying: nor good all, give any estimate of marriage in the   
 in the sense of more excellent, as Jerome, abstract. His estimate, when he does, is   
 saying, “if it is good not to touch a wo- to be found Eph. v. 25—382.   
 man, it is therefore evil to tonch one:” 3, 4.] The duty of cohabitation incumbent   
 but expedient, generally: ‘more for a on the married. This point was in all pro-   
 aman’s best interests present cireum- bability raised in the letter the Corinth-   
 stances:’ as we say in English, ‘it is the jans. ‘The Apostle’s command is a legiti-   
 best way,’ in the colloquial sense : also mate following out of the reason, because   
 throughout the chapter: see the word of fornications, above. 3. her due]   
 qualified, ver. by the addition of “on a the reading of all our most ancient.   
 account of the present necessity This MSS. :—the physical duty of a husband.   
 assertion is obviously here made in the 4.] The ground of this being an-   
 widest sense, without present regard to other’s while they remain their own, is to   
 the difference between the lawful and be found in the oneness of body, in which   
 unlawful use of the woman. The idea the marriage state places them.   
 that the assertion applies to abstinence 5.] in order that ye may have undis-   
 from intercourse in the already married turbed leisure for prayer. The original   
 (see again below), is altogether a mistake. (see in my Greek Test.) shews that the   
 The former course is expedient prayer meant is not ordinary, but ex-   
 —would avoid much ‘trouble in the flesh: traordinary,—seasons of urgent suppli-