2—10. I. CORINTHIANS. 171   
   
   
 AUTHORIZED VERSION. \_ AUTHORIZED VERSION REVISED.   
 prayer ; and come together tbe together again, in order that: ts oto   
 again, that Satan tempt 4Satan tempt you not owing to your a1 1.   
 you not for your incon- incontinency. 6 But this I say by   
 tinency. 6 But I speak |way of allowance, \*not by way of ¢y%:   
 this by permission, and not   
 of commandment. 7 For I ii,   
 would that all men were jcommandment. 7 Yet $I would that cAciai.20.   
 even as Imyself. But every all men were Seven as I myself. eo-ixs.   
 man hath his proper gift Nevertheless each hath his proper »att,xix.2.   
 of God, one after this man- gift from God, one after this man-   
 ner, and another after that. ner, and another after that. 8 Now   
 STI say therefore to the to the unmarried and to the widows,   
 unnarried and widows, It   
 is good for them if they Tsay, ‘It is good for them if they 1 ver.1,2.   
 abide even as I, % But if abide even as I, 9 yet if \* they have \*\*Tim-¥.™   
 they cannot contain, let not continency, let them marry: for   
 them marry: for it is it is better to marry than to burn.   
 better to marry than to   
 burn. % And unto the 10 But unto the married I command,   
   
   
 cation.— The addition, in the received one in the way in which I have it of con-   
 text, of the words “fasting and,” shews tinence, another in the way of marrying   
 how such passages as this have been tam- (i. e. though he have not ¢his, and be   
 pered with by the ascetics. The words therefore better married, yet has some   
 are wanting in all our principal oldest other).   
 authorities. may be together, not 8, 9.] Advice to the unmarried, that   
 “come together,” as it has been amended, tt is so to remain, but better to marry   
 because to be together in this sense is the than be inflamed with lust. 8.) the   
 normal state of the married. The sense unmarried, of both sexes: not as usually   
 is,—the aim of the temporary separation interpreted, widowers, or unmarried males   
 is not that you may keep apart, but fora alone: this is shewn by the contrasted   
 certain end, and then thac you may be term, “the married,” which embraces (see   
 united again. in order that Satan vv. 10, 11) both sexes. and to the   
 tempt you not] Purpose of the re-union widows may be added as singling out   
 stated, by that which might happen did widows especially ;—or more probably, be-   
 it not take place: viz. that a temptation cause “the unmarried” would naturally   
 might arise, to fulfil natural desires be taken as those who never were married,   
 in an unlawful manner. 6.] But and thus widows would not be understood   
 this I say by way of allowance (for you), to be included, It is good for them,   
 not by way of command. this refers, i.e. ‘it is their way :’ see on ver. 1.   
 as the context (ver. 7) shews, to the whole even as I] i.e. unmarried. This   
 recommendation giyen in ver. 5. This brings the Apostle’s own circumstances   
 recommendation all depended on the pos- more clearly before us than ver. 7, which   
 sibility of their being tempted by incon- might be misunderstood : and there can be   
 tinence: he gives it not then as @ little doubt from this, that he never was   
 in all cases, as an allowance for those married, There is a passage of Clement   
 to whom he was writing, whom he knew, of Alexandria which says that St. Paul in   
 and assumes, to be thus tempted. The a certain epistle “ his yokefellow,   
 meaning ‘by permission, A. V., is am- whom he did not carry about with him on   
 biguous, appearing as if it meant by per- grounds expedient for his ministry.” But   
 mission of the Lord (to say it). the words “true yokefellow,” Phil. iv.   
 wast myself] viz. in a state of con- 8, certainly have no reference to a wife:   
 tinence: see below on ver. 8. What fol- see note there. 9.) it is better to   
 lows is said in the most general way, as a marry than to burn, i.e. “than to be   
 milder expression of ‘all have not the gift wasted by the hidden flame of lust in the   
 of continence.’ after this manner... conscience.” Augustine.   
 after that] both are said generally, not 10, 11.] Prohibition of separation after