I. CORINTHIANS. \_ VIL.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 1See ver. ‘yet not I, but the Lord, ™ that the married I command, yet   
 6, 40, wife be not separated from her not I, but the Lord, Let   
 a0" ase husband: 1 but if she be actually not the wife depart from   
 daweavia8: sonarated, let her remain unmarried, her husband: "\ but and if   
 or let her be reconciled to her hus- she depart, let her remain   
 band: and that the husband leave unmarried, or be reconciled   
 2 But to the rest say to her husband: and let   
 not "not wife. Lord: If any brother) not the Brother hath away   
 never. his wife. 1 But to the   
 rest speak I, not the Lord:   
 hath a wife that believeth not, and | éhat believeth not, and she   
 she too is content to dwell with him, be pleased to dwell with   
 him, let him not put her   
 let him not leave her. 13 And any away. 33 And the woman   
   
 whether by formal divorce or otherwise ;   
 marriage; or, in case of separation, of the “let her be reconciled” below, is like   
 another marriage. These married per- this, an absolute passive ; undefined whe-   
 sons, as the unmarried and widows above, ther by her own or her husband’s doing.   
 are alt Christians. The case of mixed 11.] The former part of the verse,   
 marriages he treats ver. 12 tf. They are as far as “husband,” is parenthetical. It   
 those already married. 10. not I, supposes a case of actual separation, con-   
 but the Lord] Ordinarily, the Apostle (I) trary of course to Christ’s command: if   
 writes, commands, gives his advice, under such have really taken place, the addi-   
 conscious inspiration of the Holy Spirit of tional sin of a new marriage (Matt. v. 32)   
 God. See ver. 40. He claims expressly, must not be committed, but the breach   
 ch. xiv. 37, that the things “which I write healed as soon as possible. and that   
 unto you” should be recognized as “the the husband leave not his wife] The   
 Lord's commandment.” But here he is Apostle does not add the qualification   
 about to give them a command resting, “except for the cause of fornication,”   
 not merely on inspired apostolic authority, found in Matt. v. 32 (xix. 9), but not in   
 great and undoubted as that was, but Mark x. 11 or Luke xvi. 18. But we   
 on that of tHE Lorp HIMSELF. So that cannot hence infer that he was not aware   
 all supposed distinction between the Apos- of it. The rule, not the exception, here   
 tle’s own writing of himself and of the was in his mind: and after what had been   
 Lord, is quite irrelevant. He never wrote before said on the subject of fornication,   
 of himself, being a vessel of the Holy the latter would be understood as a matter   
 Ghost, who ever spoke by him to the \_ of course, must not be in itself   
 church. The distinction between that a ground of Directions for such Christians   
 which is imperative, and that which is the unbelieving party wish to to Heathens.   
 optional, that which is and that which union, let it be so. 12.] to the rest,   
 is less in his is to made perhaps in respect of their letter of en-   
 hy the cautious and believing Christian, quiry,—the only ones not yet dealt with.   
 from a wise appreciation of the subject- At all events, the meaning is plain,   
 matter, and of the cireumstances under those who are involved in mixed marriages   
 which it was written. ALL is the out- with unbelievers. I, not the Lord,   
 pouring of the Spirit, but not all for all ive. I Paul, in my apostolic office, under   
 time, nor all on the primary truths of the the authority of the Holy Spirit (see above   
 faith.—Not I, but the Lord, viz. the reff. on ver. 10), not the Lord, i. not Christ   
 especially Matt. See also in Mark, where by any direct command spoken by Him:   
 the woman’s part is brought out. That it it was a question with which He did not   
 occupies the principal place perhaps deal, in His recorded discourses. The   
 because the Christian women at Corinth contentment of the wife also, presupposes   
 may have been the most ready to make the his own wish to continue united.   
 separation : or because the woman, 13.] Meyer remarks, that the Apostle uses   
 from her place in the matrimonial union,   
 may be more properly said to be separated   
 from the man, than the man to be sepa-   
 rated from the woman. be separated,