11—15. I. CORINTHIANS. 173   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 which hath an husband| woman which hath an husband that   
 that believeth not, and if believeth not, and he too is content   
 he be pleased not dwell with dwell with her, let her not leave   
   
 14 For the unbelieving hus-' her husband. 1 For the unbelieving   
 band is sanctified by the ; is sanctified in the wife,   
 wife, is sanctified by the husband the unbelieving wife is sanc-   
 husband: else were your tified in the [believing] brother:   
   
 children unclean ; but now ‘else are your children unclean ; osatii15.   
 are they holy. 15 But if but now are they holy. . But if   
   
 the general term leave here, of both par- ther] in, i.c. his her sanctity is situated   
 ties, the husband and wife, not “put in, rests the other. else; literally,   
 away” (as Matt. v. 31, &e.), which would since in that case (i. e. understood, the   
 apply only to the husband. In the A. V. this other alternative,—the non-hallowing).   
 identity of is unfortunately neglected. are] not would be, nor were, as A. V., but   
 The same word, leave, or part from, would present : because the supposed case is as-   
 well have expressed both cases.—By the sumed, and the ind. pres. used of what has   
 Greek as well as Roman customs, the wife place on its assumption. holy] as   
 had the power of effecting a di above: holy to the Lord. On this fact,   
 At Athens,—when the divorce origina Christian children being holy, the argu-   
 with the wife, she was said to leave the ment is built. This being so,—they being   
 house of her husband: when with the hus- hallowed, because the children of Chris-   
 band, to be sent away. At Rome, the only tians,—it follows that that wnion out of   
 exception to the wife’s liberty effecting a which they sprung, must as such have the   
 divorcee appears to have been in the case of same hallowed character; i. e. that the   
 a freedwoman who had married her patro- insanctity of the one parent is in it over-   
 nus. Olshausen thinks that St. Paul puts borne by the sanctity of the other. Tho   
 both alternatives, because he regards the fact of the children of Christians, God’s   
 Christian party as the superior one in the spiritual people, being holy, is tacitly as-   
 marriage. But, as Meyer remarks, this would sumed as a matter of course, from the pre-   
 be inconsistent with the fundamental law of. cedent of God’s ancient covenant people—   
 marriage, Ge 16, and with the Apos- With regard to the bearing of this verse   
 tle’s own view of it, xi. 3, xv. Eph. on the subject of Infant Baptism,—it seems   
 v.22; 1 Tim, ii. 11, 12. 14.) Ground to me to have zone, further than this:   
 of the above precept. is sanctified ] that it establishes the so far, be-   
 The meaning will best be apprehended by tween Christian and Jewish children, as to   
 remembering (1) that holiness, under the shew, that if the initiatory rite of the old   
 Gospel, answers to dedication to God under covenant was administered to the one,—   
 the law; (2) that the sanctified under the that of the new covenant, in so far as it   
 Gospel are the body of Christian men, de- was regarded as corresponding to cireum-   
 dicated to God, and thus become His in a cision, would probably as a matter of course   
 peculiar manner: (3) that this being so, be adininistered to the other. Those who   
 things belonging to, relatives inseparably deny any such inference, forget, it seems   
 connected with, the people of God, are said to me, that it is not personal holiness   
 to be hallowed by their holiness : not holy which is here predicated of the children,   
 in themselves, but sanctified, i. included any more than of the unbelieving husband   
 in the holiness of the faithful relative. or wife, but holiness of dedication, by   
 Chrysostom well shews the distinction strict dependence on one dedicated. Not-   
 between this case and that in ch. vi. 15, withstanding this Aoliness, the Christian   
 that being an impious connexion,—in and child is individually in sin and a child   
 under the condition of the very state, in of wrath; and individually needs the wash-   
 which the other party is mmpure : whereas ing of regeneration and the renewing of   
 this is a connexion according to a pure the Holy Ghost, just as much as the Jewish   
 and holy ordinance, by virtue of which, child needed the tyy puritying of cir-   
 although the physical unity in both caxes eumcision, and the sacrificial   
 is the same, the purity overbears the tin- of the law. So that in this holiness of the   
 purity. in the wife... in the bro- Christian child, is nothing inconsistent