174 I. CORINTHIANS. VIL.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 the unbelieving separateth himself, the unbelieving depart, let   
 let him be separated. A brother or him depart. A brother or   
 a sister is not put under bondage a sister is not under bond-   
 P Rom. 3.18. in such cases; but ? God hath called age in such cases: but God   
 16 For how knowest hath called us to peace.   
 ch. xiv. thou, IM O wife, whether thou shalt 16 For what knowest thou,   
 save thy husband? or how knowest O wife, whether thou shalt   
 thou, O man, whether thou shalt save thy husband? or how   
 17 Only as the Lord knowest thou, O man, whe-   
 distributed to each, as God hath ther thou shalt save thy   
 save thy wife ? wife? 17 But as God hath   
 distributed to every man,   
 as the Lord hath called   
   
   
 with the idea, nor with the practice, of terpretation is as regards the   
 Infant Baptism. 15.] But if the wish for ver. is evidently not parenthetical,—   
 for separation proceed from the side of and (2) (see my Greek Test.) it is hardly   
 the UNBELIEVER (emphatic), leé him (or grammatically admissible. The factis, that   
 her) be separated. is not put under the verse is nof a ground for remaining   
 bondage] i. e. the same necessity does not anited, in hope, &c.,—but a ground for con-   
 exist when a believer is joined to an unbe- summating a separation, and not marring   
 liever, as when believers are jomed. In the Christian’s for so uncertain a pros-   
 this latter ease, to abide in the union is pect as that of converting the unbelieving   
 imperative; in the other, if unbeliever party. The question thus preserves its   
 wishes to dissolve the union, it may be strict sense, How knowest thou (about   
 dissolved. in peace] Not the same the question) whether ....? and the   
 as “to peace” (A. V.), but signifying the verse coheres with the words immediately   
 moral element 2x which we are called to preceding, “\* God hath called us in peace.”   
 be: see ver. 22 below.—The meaning is, The meaning then of the verse will be   
 “let the unbeliever depart, rather than by as follows: (Let the unbeliever depart :   
 attempting to retain the union, endanger hazard not for an uncertainty the peace in   
 that peace of household and peace of spirit, which you ought to be living Christians :)   
 which is part of the calling of Christian.’ for what assurance hast thou, 0 wife,   
 — Observe, (1) that there is no contradic- whether thou shalt be the means of thy   
 tion, in this of breaking off such a husband’s conversion? Or what assur-   
 inarriage, to the command of our Lord in ance hast thou, 0 husband, whether thou   
 Matt. v. 32,—because the Apostle ex- shalt be the means of thy wife’s conver-   
 pressly asserts, ver. 12, that our Lord’s sion? “This interpretation is the only   
 words do not apply to such marriages as one compatible with the obvious sense of   
 are here contemplated. They were spoken yer. 15, and of the expression how knowest:   
 to those within the covenant, and as such thou whether thon shalt save; and is   
 apply mmediately to the wedlock of Chris- also in exact harmony with the general   
 tians (ver. 10), but not to mixed mar- tenor of the Apostle’s argument, which is   
 riages. (2) That the question of re-mar- not to urge a union, but to tolerate a sepa-   
 rying after such a separation, is here /eft ration.” Stanley; the rest of whose note is   
 open: on this, see note on Matt. v. 32. deeply interesting as to the historical in-   
 (3) That not a word here said can be so fluence of the verse as misunder-   
 strained as to imply any licence to stood. 17.) Only takes an exception,   
 marriages with unbelievers. Only those by way of caution, to the foregoing motive   
 already contracted are dealt with: the for not remaining together (ver. 16). The   
 Leing unequally yoked with unbelieners Christian partner might carry that motive   
 is expressly 2 Cor. vi. 14, by too far, and be tempted by it to break the   
 implication below, ver. 39. 16.) This connexion ov his own part; a course al-   
 verse is generally understood as a ground ready prohibited (verses 12—14). There-   
 for rema ining united, as ver. 13, in hope fore the Apostle adds, Only (only be careful   
 that conv ersion of the unbelieving party not to make this a ground for yourselves   
 may follow. hus ver. 15 is regarded causing the separation) as to each the   
 altogether parenthetical. But (1) this in- Lerd distributed [his lot], as Ged has