16—22. I. CORINTHIANS. 175   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED.   
 called each, so let him walk. And   
 every one, so let him walk. %so ordain I in all the churches. ashyiv17.,.   
 And so ordain I in all 18 Was any man called being cir-   
 churches. 8 Is any man cumcised? let him not become un-   
 called being circumcised?   
 let him not Is any called   
 in uncircumcision? let him cireumcised. Hath any been called   
 not be circumcised, 1° Cir- in uncircumcision? "let him not?   
 cumcision is nothing, and be circumcised. 19 s Cireumcision is s   
 uncircumeision is nothing, nothing, and uncireumeision is no- vi. 15.   
 but the keeping of the com- thing, but 'the keeping of the com. tJobn 24."   
 mandments of God. \*° Let mandments of God [is every thing].   
 every man abide in the 20 Let each abide in the same calling   
 same calling wherein he wherein he   
 was called. 2' Art thou thou called being a slave? care not   
 ealled being @ servant? for it: nay even if thou canst Wast   
 care not for it: but if thou made free, use it rather.   
 mayest be made free, use it   
 rather. 72 For he that is   
 22 For the   
   
   
 called each, so (in that state, without is that of all the ancient commentators, is   
 change) let him walk. so ordain absolutely required by the words in the   
 I... .] “he says this to make them original: see in my Greek Test. It is also   
 readier to obey, Gy all being included required by the context: for the burden of   
 under the command.” Theophylact. the whole passage is, ‘ Let each man remain   
 18—24.] Examples of the precept just in the state in which he was called’ The   
 given, 18—20.] First example: other interpretation,—mentioned by Chry-   
 CirncUMCISION. 18.] Was any one sostom, and given by Erasmus and Luther,   
 called [being] circumcised, i.e. at the Beza, Calvin, Grotinus, and almost all the   
 time of his conversion. become un- moderns, understands it to liber/y :-—   
 circumcised] By a surgical operation ; sve “but if thou art able to become free, take   
 1 Mace. i. 15. The practice usually was advantage of it rather” The objecti   
 adopted by those who wished to appear this, besides that it is grammatit   
 like the Gentiles, and to cast off their ible as a rendering of the or'   
 ancient faith and habits. Among the (1) Its utter inconsistency with   
 Christians a strong anti-Judaistic fecling I context. The Apostle would thus   
 might lead to it. 19.] See Gal. v. 6, be giving two examples of the precept,—   
 where our keeping of the commandments “let each abide in the same calling wherein   
 of God is expressed by “faith working by he was called,” one of which would convey   
 love,” and Gal. vi. where it is given by a reconmendation of the contrary course.   
 “a new creature” (or “ creation”). Sve This is well followed ont in Chrysostom.   
 an interesting note Stanley’s “ Epistles to (2) Its entire contradiction to ver. 2:   
 the Corinthians,” on the relation of these below. (8) It would be quite incon   
 three descriptions. After God supply, as with the teaching of the Apostle,—that in   
 in our text, every thing]: see a similar Christ (Gal. iii. freeman and slave are   
 construction in ch. iii. 20.) Formal all one,—and with his remarks on the   
 repetition of the general precept, as again urgency and shortness of the time in this   
 ver. 24. calling does not mean calling chapter (ver. 29 ff.),—to turn out of his   
 in life, strictly calling (‘vocation’) by way to give a precept merely of worldly   
 God. The calling of a circumcised person wisdom, that a slave should become free if.   
 would be a calling in circumcision, and by he could. (4) The import of the verb ren-   
 this he was to abide. dered “use it,” in such a connexion, which   
 21—24.] Second example: SLAVERY. suits better the remaining in, enduring,   
 Wast thou called (converted) being a labouring under, giving one’s self to, an   
 slave? care not for it: nay even if thou already-existing state, than the adopting   
 canst be made free, use it (i. e. or taking advantage of a new one.   
 in slavery) rather. ‘This rendering, which 22.] Ground of the above precept.