176 I. CORINTHIANS. VI.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 slave who was called in the Lord, called in the Lord, being   
 is "the Lord’s freed man: in like a servant, is the Lord’s   
 "manner he that was called being |freeman : likewise also he   
 free, is \* the slave of Christ. \*3¥ Ye that is called, being free,   
 were bonght with a price; be not is Christ’s servant. 3 Ye   
 \_ slaves of men. \*\* Brethren, \* [in that are bought with a price;   
 state] wherein each was called, be not ye the servants of   
 therem let him abide with God. men. \*4 Brethren, let every   
 °5 Now concerning virgins \*I have man, wherein he is called,   
 no commandment of the Lord: but therein abide with God.   
 I give my judgment, as »having 28 Now concerning virgins   
 received mercy from the Lord \*to Ihave no commandment of   
 be faithful. the Lord: yet I give my   
 b1Tim.i.16, judgment, as one that hath   
 ech. iv. obtained mercy of the Lord   
 1 Tim. 1.12. 26 I consider then that} |to be faithful. 26 I sup-   
 | therefore that this is   
   
 the slave who was called in the Lord (not change the one or increase the other.’   
 as A.V., ‘ He who is called the Lord being Chrysostom and others think the precept   
 in the Lord: as the element directed against eye-service, and general   
 phich what is about to be stated takes regard to men’s opinion. But it is better   
 place) is the Lord's freed man. The Lord’s to restrict it it may legitimately   
 freed man is not here in the Roman be applied generally) to the case in hand.   
 sense ‘the Lord’s manumitted slave:’ for Others understand it as addressed to the   
 the former master was sin or the devil, Sree, and meaning that they are not to sell   
 on ch. vi. 20;—but only, @ freed man be- themselves into slavery: but this is evi-   
 longing to Christ, viz. by Christ from dently wrong: as may be seen by the   
 the service of another. This the reader change to the second person plural as   
 wonld understand as a matter of course: in addressing all his readers : besides that a   
 like manner he that was called, being free new example would have been marked as in   
 (not the freeman being called), the slave vv. 18,21. See Stanley’s note. 24.)   
 of Christ. Christ’s service is free- The rule is again repeated, but with the   
 dom, and the Christian’s freedom is the addition with God, reminding them of the   
 service of Christ. But here the Apostle relations of Christ’s man and Christ’s   
 takes, in each case, one member of this slave, and of the price just mentioned :   
 donble antithesis from the outer world, one of that relation to in which they stood   
 from the spiritual. The (actual) slave is by means of their Christian calling.   
 (spiritually) free: the (actually) free is a 25—88.] Advice (with some digressions   
 (spiritual) slave. So that the two are so connected with the subject) concerning the   
 mingled, in the Lord, that the slave need MARRIAGE OF VIRGINS. 25.) virgins   
 not trouble hiinself about his slavery, nor is not to be understood unmarried persons   
 seek for this world’s seeing he has of both sexes, a meaning which, though   
 a more glorious freedom in Christ, and apparently found in Rev. xiv. 4 (see note   
 seeing also that his brethren who seem to there), is perfectly unnecessary here, and   
 be free in this world are in fact Christ’s appears to have been introduced from a   
 servants, as he is a servant. It will be mistaken view of vv, 26—2S8. The em-   
 plain that the reason given in this verse phasis is on commandment—command of   
 is quite inconsistent with the prevalent the Lord have I none, i.e., no expressed   
 modern rendering of ver. 21. 23.) precept; so that, as before, there is no   
 Following out of the idea, the slave of marked comparison between “the Lord,”   
 Christ, by reminding them of the PRICE and “I.” to be faithful, ie., as a   
 PAID whereby Christ PURCHASED them for steward and dispenser of the hidden things   
 His (eh. vi. 20): and precept thereupon, of God, and, among them, of such direc-   
 BECOME NOT SLAVES OF MEN: i.e. ‘do tions as yon cannot make for yourselves,   
 not allow your relations to human society, mire one so entrusted to impart to:   
 whether of freedom or slavery, to y you. This sense, which has occurred in   
 into bondage so as to cause you anxiety to the estimate given of himself in this very