23—29. I. CORINTHIANS. 177   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 good for the present dis-\this is good by reason of the @pre- Sco Matt   
 tress, I say, it is good sent necessity, \* that it is good for a ever.1,8.   
 Sor a man so to be, \*7 Art man so to be. \*7 Art thou bound   
 thou bound unto a wife? unto a wife? seck not to be loosed.   
 seek not to be loosed. Art Art thou loosed from a wife? seek   
 thou loosed from a wife? not a wife.   
 seek not a wife. 7° But} marry, thou hast But and if thou   
 and if thou marry, thou if a virgin marry, she hath not   
 hast not sinned ; and if a sinned. Yet such shall have afilic-   
 virgin marry, she hath not tion in the flesh: and I desire to   
 sinned. Nevertheless such   
 shall have trouble in the   
 Jlesh: but I spare you.   
 2) But this I say, brethren, spare you . 29 But ‘this I SAY, {Tom xi   
 the time is short: it re- brethren, the time henceforth is 2Pe   
 maineth, that both they shortened ; in order that both they   
 that have wives be as   
 though they had none;   
   
 Epistle, is better than the more general take the'verse thus, than to regard it asin- ~   
 ones of true or believing. 26.] The serted to guard against misunderstanding   
 question of the marriage of virgins is one of the preeeding judgment of the Apostle.   
 involving the expediency of contracting Art thou loosed? does not imply   
 marriage in general: this he deals with previous marriage, but describes all those   
 now, on grounds connected with the then who are not bound by the marriage tie,   
 pressing necess then follows on whether previously married or not.   
 ‘I give my judgment,’ and introduces 28.) Not sin, but outward trouble, will be   
 the “judgment.” this indicates what incurred by contracting marriage, whether   
 is coming, viz. to be.” good, sce in the case of the nnmarried man or of   
 uote on 1: the best way. the the virgin; and it is to spare them this,   
 present (or instant) necessity: viz. that that he gives his advice. The literal ren-   
 prophesied by the Lord, Matt. xxiv. 8, 21, dering is,—But if also thou shalt have   
 &e.: which shall precede His coming: sce married, thou didst not sin (viz. when   
 especially yer. 19 there: not, the cares of thou marriedst); and if a virgin shall   
 marriage, as Theophylact, and others, nor have married, she sinned not; but such   
 persecutions, as Photius, which are only a persons, viz. they who have married, shall   
 part of the apprehended troubles. These have tribulation in the flesh: but I (em-   
 the Apostle regards as instant, already phatie, my motive is) am sparing yon (en-   
 begun : for this is the meaning, not immz- deavouring to spare you this trouble in   
 nent, shortly to come. See note on 2 Thess. the flesh by advising you to keep single).   
 ii, 2, where this distinction is very im- 29—31.] He enforces the foregoing   
 portant. a man] here purposely advice by solemnly reminding them of the   
 general, every one, including those treated shortness of the time, and the consequent   
 of, young females. so to be] how? duty of sitting loose to all ties and   
 “Even as I,” in ver. 8? perhaps better, employments. 29. this I say...]   
 as he is: on account of the following con- ‘What I just now said, of marrying being   
 text, ver. 27. This, in the case of the uz- no sin, might dispose you to look on the   
 married, would amount to the other: and whole matter as indifferent: my motive,   
 the case of virgins is now that especially the sparing you outward affliction, be   
 under consideration. 27.) The ex- underrated in the importance of bearing:   
 pression, 50 to re-stafed and illustrated: but I will add this solemn consideration?   
 neither the married nor the unmarried are the time henceforth is shortened, i.e., the   
 to seek for a change. ‘The general recom- time that remains is short: the interval   
 mendation II. is referable alike to add between now and the coming of the Lord   
 eases of marriage, and docs not touch on has arrived at an extremely contracted   
 the prohibition of ver. dissuading period. These words have been variously   
 Srom a spirit of change in consideration of misunderstood. (1) The time has been   
 the instant necessity. It scems better to by Calvin, Mstius, and others, interpreted   
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