178 I. CORINTHIANS. VII.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 that have wives be as if they had 30 and they that weep, as   
 none; %0 and they that weep, as though they wept not ; and   
 weeping not; and they that rejoice, they that rejoice, as though   
 as rejoicing not; and they that buy, they rejoiced not; and   
 as not possessing; \*! and they that they that buy, as though   
 use this world, as not using it to they possessed not; 3\ and   
 ie the full: for ¢the fashion of this they that use this world,   
 be world is passing away. ®% But I as not abusing it: for the   
 would have you to be free from | of this world pass-   
 eares. "He that is unmarried eareth eth away. \*\* But I would   
 for the things of the Lord, how he have you without care-   
 shall please the Lord: \* but he fulness. He that is un-   
 hi Tim. v. that is married careth for the things married careth for the   
 of the world, how he shall please things that belong to the   
 Lord, how he may please   
 the Lord: \*9 but he that   
 is married careth for the   
 things how he are of the   
 his wife. 34 There is difference also his wife. 34 There is dif-   
   
   
 ‘the space of man’s life on earth: which, counsel in shortening the time, 31.   
 however true it may be, and however legi- using it to the full] The word in the   
 timate this application of the Apostle’s original appears here to imply that intense   
 words, certainly was not in his mind, nor and greedy use which turns the legitimate   
 is it with is usage of the word: use into a fault. This meaning is better   
 see Rom. xiii. Eph. v. 16,—or with than ‘abuse’ (A. V.), which is allowable,   
 that of the great prophecy of our Lord and is adopted by many. The end of the   
 which is the key to this chapter, Luke xxi, verse gives @ reason for the assertion that   
 8; Mark xiii. 33. (2) The word which we the time is short; the clauses which have   
 render shortened has been understood as intervened being subordinate to those   
 meaning calamitous. But it never hus this see above. for the fashion (meaning   
 signification. (3) The word henceforth not mode, or habit, but present external   
 has been by some (e. g. in A. V., so also form. So in Phil. ii. 8, ‘being found in   
 Tertullian, Jerome, the Vulgate, Luther, fashion as @ man”) of this is passing   
 Calvin, and others) joined to what follows: away (is in the act of being changed, as a   
 ‘it remains that both they, &e. But passing scene in a play.—This shews that   
 usage is aguinst this, and the continuity of the time is short :—the form of this world   
 the passage would be very harshly broken ; is already beginning to pass Stanley   
 whereas by the other rendering all proceeds compares a remarkable parallel, 2 Esdr.   
 naturally. See more in my Greek Test. xvi. 40-44, probably copied from this   
 in order that...] The end for passage). 32—34.] Application of   
 which the time has been (by God) thus what has been just said to the question of   
 gathered up into a short compass: in order marriage. 82.] But (i.e. this is   
 that both they, &c.: i.e. in order that so—since the time is so short, ¢haé, in   
 Christians, those who wait for and shall order that we Christians may sit loose to   
 inherit the coming kingdom, may keep the world) I wish you to be without   
 themselves loose in heart from worldly worldly cares (undistracted). Then he   
 relationships and employments: that the explains how this touches on the subject.   
 married may not fetter his to his 34.] The literal rendering is—   
 wedlock, nor the mourner to his misfor- Divided also is the (married) woman and   
 tunes, nor the joyous to his prosperity, nor the virgin, divided in interest [i.e. in   
 the man of commerce to his gain, nor the cares and pursuits] from one another: not   
 user of the world to his use of the world. merely, different from one another, 23   
 We may notice that according to this only wonld seem at first from the words of.   
 right view of the sense, the clauses follow- the text. On the question arising from   
 ing are not precepts of the Apostle, but Cflerent readings, see my Greek ‘Test —   
 the objects, as regards us, of the divine The judgment of marriage here pronounced