30—36. I. CORINTHIANS. 179   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 ference also between a wife between a wife and a virgin. The   
 and a@ virgin. The un- unmarried woman ‘careth for the itarex.1,   
 married woman careth for things of the Lord, that she may be   
 the things of the Lord, holy both in body and spirit: but   
 that she may be holy both she that is married careth for the   
 in body and in spirit: but things of the world, how she shall   
 she that is married careth please her husband.   
 for the things of the world, speak for your own profit; not that   
 how she may please her I may cast a snare upon And you, but I   
 husband. .35 And this I with a view to what is seemly, and   
 speak for your own profit ; that ye may attend upon the Lord   
 not that I may cast a snare without distraction.   
 upon you, but for that man thinketh that he is behaving   
 which is comely, and that himself unseemly toward his virgin   
 ye may attend upon the   
 Lord without distraction. 86 But if any   
 36 But if any man think   
 that he behaveth himself   
 wucomely toward his vir-   
   
   
 by the Apostle must be taken, as the rest of may be as neat now, as the Apostle then   
 the chapter, with its accompanying con- believed it to be, to act at least in the   
 ditions. He is speaking of a pressing and spirit of his and be, as far as God’s   
 quickly shortening period, which he regards manifest will that we should enter into the   
 as yet remaining before that day and hour relutions and affairs life allows, without   
 of which neither he, nor any man knew. distraction. The duty of ver. 35 is incum-   
 He wishes his Corinthians, during that bent on all Christians, at periods.   
 short time, to be as far as possible totally 35.] Caution against mistaking what has   
 undistracted. He mentions as an objection been said for an imperative order, whereas   
 to marriage, that which is an undoubted it was only a suggestion for their best   
 fact of human experience :—which is ne- interest. this] viz. verses 32—34.   
 cessarily bound up with that relation; and for your own (emphatic) profit, i.   
 without which the duties of the relation not for my own purposes—not to exercise   
 could not be fulfilled. Since he wrote, my apostolic authority : not that I may   
 the unfolding of God’s Providence has cast a snare (lit. ‘a noose ;’ metaphor   
 taught us more of the interval before the is from throwing the noose in hunting or in   
 coming of the Lord than it was given even war) over you (i.e. and encumber   
 to an inspired Apostle to see. And as it you with difficult precepts), but with a   
 would be perfectly reasonable and proper view to seemliness (compare Rom. xiii.   
 to urge on an apparently dying mun the and waiting upon the Lord without dis-   
 duty of abstaining from contracting new traction. Stanley draws out the parallel to   
 worldly obligations,—but both unreason- the story in Luke x.39—42: Mary sitting   
 able and improper, should the same person by the feet of Jesus, while Martha was   
 recover his health, to insist on this absti- cumbered with much serving, and careful   
 nence any longer; so now, when God has about many things: the very words used   
 manifested His will that nations should in the original there being almost the same   
 rise up and live and decay, and long centu- as here. 36—388.] For seemliness’   
 ries elapse before the day of the coming of sake: and consequently, if there be danger,   
 Christ, it would be manifestly unreasonuble by a father withholding his consent to his   
 to urge,—except in sofar asevery man’s time daughter’s marriage, of unseemly treat-   
 is getting shorter and shorter, and similar ment of her, let an exception be made in   
 arguments are applicable,—the considera- that case: but otherwise, if there be no   
 tions here enforced. Meanwhile they stand such danger, it is better to give her in   
 here on the sacred page as a lesson to us marriage.—But (introduces an inconsis-   
 how to regard, though in circumstances tency with what is seemly) if any one (any   
 somewhat changed, our wordly relations: father) thinks that he is behaving un-   
 and to teach ns, as the coming of the Lord seemly towards his yirgin daughter (viz   
 N 2