

5/6/12

1Corinthians 7

Paul having dealt with the many issues of carnality of the Corinthians in the first six chapter, now turns to deal the issues they had written to Paul about.

* Chapter 7-16 deal with the personal questions to Paul.

1. About marriage and single life. 1Cor. 7:1-9
2. About marriage and divorce. 1Cor. 7:10-16
3. About service. 1Cor. 7:17-24
4. About virgins and widows. 1Cor. 7:25-40
5. About meats and idols. 1Cor. 8:1-13
6. About denying self for service. 9:1-27
7. About meats and idols. 1Cor. 10:1-33
8. About God's creative order of man and the communion. 1Cor. 11:1-34
9. About spiritual gifts. 1Cor. 12:1-14:40
10. About the resurrection. 1Cor. 15:1-58
11. About the collection. 1Cor. 16:1-4
12. Paul's closing remarks, his plans, final exhortation and closing greeting. 1Cor. 16:5-24

7:1-9 The questions about marriage.

7:1 The Corinthians had written to Paul and asked him about a man having sex with a woman.

- 1) The single male should not touch a woman sexually.
 - * For the simple reason that he would be committing fornication. 1Cor. 6:16-18
- 2) This is a good time to show you the corruption of NIV, which is not a translation, but an interpretation.
 - a) The NIV interprets the verse as, "It is good for man not to marry."
 - b) The leap is huge, from prohibiting sexual immorality, to teaching to prohibiting marriage?

7:2 The God-ordained provision to avoid sexual immorality.

- 1) Marriage is the Biblical antidote against fornication in the church. Gen. 2:18-24
 - a) The phrase sexual immorality "tas porneias" is in the plural and emphatic, with the article.
 - b) Affirming the multitude of acts of fornication that would result if marriage was prohibited or ceased.
- 2) Each man have his own wife and each woman have her own husband.
 - a) An imperative command, in the present active to both.
 - b) To have "echoto" is another euphemism for sexual intercourse, used for the young man with his stepmother. 1Cor. 5:1

- c) Natural law dictates this union of male and female, not two males or two females.

7:3 The sexual responsibility of a husband and wife.

- 1) Paul commands both the husband and the wife to render to each other their sexual obligation in marriage.
 - a. The word render “apodidomi”, means to deliver or discharge, that due to another.
 - b) The word due “opheilo”, refers to what is owed by the wife, as a contracted debt to her husband.
- 2) The Corinthians were attempting to be more spiritual by not having sex with their mates being married but it only proved the carnal.
 - a) The point and time to decide to not have sex with a man or a woman is before marriage and it does make you more spiritual, rather than carnal.
 - b) The marriage covenant is mutual and removes all restraints between a man and a woman.
 - c) Some of them could of been embracing this dualism philosophy of matter being evil and spirit being good, resulting in either extreme asceticism or license. 1Tim. 4:3

7:4 The principle of domain over one’s own body in marriage.

- 1) Neither the wife nor the husband have any right over their body without the other mates say so.
 - * The word authority “exousiazō” means to have the say or to have full and entire authority over her body, in the negative for both.
- 2) Both the man and the woman are on the same level in the sexual relationship.
- 3) The man’s submission does not violate his headship at all.
 - a) Marriage without sex is unnatural.
 - b) Marriage without sex is unbiblical.
 - c) Marriage without sex is destructive.

7:5 The only reason for abstaining from sex.

- 1) Husbands and wives are not to deny one another sexual union.
 - * The word deprive “apostereo”, means to defraud, keep back, a present active tense, an act of robbery to one’s spouse, second person plural.
- 2) The depriving of each other must be by consent for a time.
 - a) The word consent “sumphonos” means harmonious in agreement, with the right attitude or it should not be done.

- b) The word time “karios” means a measure of time, a larger or smaller portion of time and is used for a season.
- 3) The purpose is for spiritual reasons, fasting and prayer.
 - a) The “giving of yourself” “schoolazo” to the Lord by denying oneself of the most precious, personal and priced privilege of being one sexually.
 - b) We get our word school from it, to hear and learn from God!
- 4) The time of separation is to come to an end to be joined again sexually, lest Satan tempt one or the other to be unfaithful by prolonging the time too much.
 - a) Using good common sense for the time
 - b) Agreeing and communicating to shorten or lengthen the time to not go beyond one’s ability to endure.
 - c) In the Corinthians case by the man being tempted to go to the temple prostitutes.
 - * And you do not withhold sex to inflict injury or vengeance, as David did to Michael.

7:7 The desire of Paul for all to be single serving the Lord.

- 1) But he recognizes that it is not practical.
- 2) Each man has his own gift from God.
- 3) One has the gift of being single, with no need of marriage.
- 4) Another man does not have the gift to be single and will marry in the Lord.

7:8-9 The particular advice of Paul to the single and widows.

- 1) Paul said that it is good for them to remain even as he was, single. vs. 8
 - a) Paul is believed to of been married for he belonged to the “Great Sanhedrin” and they had to be married yet other think he might of belonged the “little Sanhedrin” that did not require marriage!
 - b) This is in view of the present distress of the time, he felt the Lord’s return and persecution. vs. 8, 26, 32-35
- 2) The widows fell into two categories. 1Tim. 5:9-15
 - a) Widows under 60 were to remarry, raise children and love their husbands.
 - b) Widows over 60 were widows indeed and had to meet certain conditions for financial support. In Timothy he tells them to marry.
- 3) The one who can not exercise self control is the one who has not the gift and are to marry. vs. 9a

* Jesus spoke about eunuchs of mean a of God. Matt. 19:10-12

- 4) The reason is that it is better to marry than to burn in sexual lust. vs. 9b
 - a) Paul is not saying that if you are lusting that is a good reason to marry, for you will only continue lusting after being married, you marry for love and God's will.
 - b) To marry is in the aorist, a single definite act, while to burn is in the present, a reoccurring condition!

7:10-16 The questions on marriage and divorce.

7:10-11 The Biblical teaching on divorce for Christians.

- 1) Paul qualifies the teaching as from Jesus. vs. 10a
 - a) He expresses his mind, the switches to the Lord Jesus.
 - b) But it should not be thought of as not inspired, he only makes the distinction between the two. vs. 7-8, 25
- 2) A Christian wife is not to depart from her husband or divorce him. vs. 10b

* Adultery and the refusal of the unbelieving mate to remained married to the believer are the only grounds

for divorce! Matt. 5:32, 19:9, Mk. 10:1, Lk. 16:18, 1Cor. 7:15

- 3) If She depart or divorce, in disobedience and rebellion, she is to remain unmarried or be reconciled to her husband, not having grounds for her divorce. vs. 11a-b

* Adultery is an option not a command!

 - a) Some couples in the Lord in their attempts to resolve issues separate and only give room for their emotional involvement with another that can lead to disobedience and adultery.
 - b) Separation does not allow anyone to date or go out with any other person, for they are still married and in fact is an act of unfaithfulness to their mate!
- 4) A husband is not to divorce his wife, except for those two reasons. vs. 11c

7:12-16 The Biblical teaching on divorce for unequally yoked marriages.

- 1) Paul addresses the unequally yoked marriages and qualifies it as his own words. vs. 12a-b
- 2) The husband who has an unbelieving wife, having come to Christ after marriage, is not to leave her if she is willing to remain married to him. vs. 12c

* Or even if he in disobedience married an unbelieving woman!

- 3) The wife in the same position is to do likewise, not divorce her husband. vs. 13
 * Ezra did require it. Ezra 10-11
- 4) The benefit of the unbelieving mate is that they are sanctified by the believing mate and the children are holy. vs. 14
- a) It does not mean saved, but that they are recipients of the blessings of God by and through the believer by virtue of living in the same home.
- b) It means that the children under the age of accountability are under God's hands.
 * The implication is obvious, the children of non-Christians are not, yet know God is righteousness, His judgment of those children will be absolutely righteous!
- 5) If the non-believer wife or husband is unwilling to remain married to the Christian then the believer is set free from the marriage, for God has called us to peace. vs. 15
 * The word depart "chorizo" is in the middle voice, he take himself off:
- 6) Some have taken this verse to mean that the believer is to remain for the sake of their salvation even if they don't want to continue married, but that would contradict what he just said in the previous verse. vs. 16

- * The verse is saying that no one should feel compelled to remain out of guilt or duty if the non-believer has expressed their will to dissolve the marriage, God alone can save them!

7:17-24 **The call to serve in whatever state we are in.**

- 7:17** The believer is to live for God according to their gift.
- 1) Think before you marry and make sure it is God.
 - 2) Once you are released, think well who you remarry.
 - 3) If you are married, then serve Him and if you are single serve Him.

- 7:18-20** The cultural differences are used as examples.
- 1) If you are a Jew don't try to become a gentile. vs. 18
 - 2) If you are a gentile don't try to become a Jew. vs. 18
 * Circumcision was at times change by Jews who wanted to hide their Jewishness when they were in the gymnasiums, so they would alter their circumcisions surgically and Gentile would be circumcised.

- 3) What counts is the keeping of the commandment of God. vs. 19
- 4) Serve the Lord as you are and who you are! vs. 20

7:21-24 The slave and free man are a second example.

- 1) If you were a slave when saved, don't worry about it, you are called to serve the Lord there. vs. 21
- 2) If you can be freed, then use to for God. vs. 21
- 3) The one who is called while a slave is set free by Christ and the one called being free is the Lord's slave! vs. 22
- 4) All have been bought out of the slave market "agora" by the Lord Jesus by His precious blood. vs. 23; 1Pet. 1:18-19; 1Cor. 5:7
- 5) All can serve God where they are and the condition under which they are called!
* Was called an indicative aorist a active, pointed back to the time of God's call.

7:25-35 **The questions concerning virgins and married in service to Christ.**

7:25 The advice to virgins.

- 1) Paul now deals with virgins and declares his own judgment for the Lord had given no order.

- 2) This does not mean that it was any less inspired as Scripture.
* The feminine article makes it refer to the women, though it is used for men in the Revelation. Rev. 14:4
- 3) He speaks as an apostle, having received mercy and trustworthy.
- 4) The phrase to distinguish what the Lord commanded and not what he advised. vs. 10
* Acts 18:9-10; 20:3-5; 1Cor. 11:23

7:26 The situation at hand is given.

- 1) Paul advised that due to the present distress, the suffering and persecution, immanent and painful experience, that would escalate towards Christianity, to remain in whatever state he or she finds themselves in.
- 2) The word good "kalos" means that which is good intrinsically of it's nature. vs. 1
- 3) The Corinthians had a low view of single life.

7:27 The two options.

- 1) If one is bound to a wife, then don't seek to be loosed from marriage, serve the Lord being faithful. vs. 10-11
- 2) If one is loosed from a wife, then don't seek a wife, use it to serve the Lord in a greater measure! vs. 13-15

7:28 The act of marriage is not a sin.

- 1) Paul make sure they understand that getting married did not mean a person to sinned.
- 2) If a man married, he did not sin.
- 3) If a virgin marry, she did not sin.
* Paul uses the feminine noun with the definite article. vs. 34, 36, 37, 38
- 4) If either marry they would experience trouble in the flesh, the difficulty of dying to self for another and the coming sufferings.

7:29-31 The reemphasis on the present distress for their service.

- 1) The apostle declares that the times is short, certainly persecution and the Lord's coming has to be in view also.
* The word time "kairo" means a season or epoch, which would restrict them from doing the Lord's work and for the Lord's coming for His church. Eph. 5:15-17
- 2) The perspective was that from that point on those who had wives should be as though they had none. vs. 29
* The time meant that a person was not to get so comfortable and caught up with their family life that their service would be neglected.

- 3) The apostle declared the same things about those who weep or are comforted with sorrow, they were to get over it and move on to the Lord's business. vs. 30a
- 4) Those who encounter joy and rejoicing were not to make it their way of life and forget the service of the Lord. vs. 30b
- 5) Those who have the means to possess things were not to be living for those things, ignoring the service of the Lord. vs. 30c
- 6) Those who are in constant touch with this world, are to do it as minimal as possible or only when necessary.
* The entire idea is that of a steward who will one day have to give an account of his life and his call to serve God according to his state! 2Cor. 6:10

7:32-35 The different responsibilities as a single and a married person.

- 1) Paul's motive was that they not be worried or feel condemned through their ignorance over the legitimate responsibilities. vs. 32a
- 2) The single person is concerned about the things of the Lord, in order to please Him. vs. 32b-c
- 3) The married man is concerned about the things of the world, in order to please his wife. vs. 33

* This means he has to take time to provide the necessary things for life, food, lodging, clothes, etc, as a type of Christ. Eph. 5:21-31; 1Cor. 11:1-2; 8-12

- 4) The difference is likewise on the woman's side, for the unmarried virgin care about the things of the Lord to be holy both in body and in spirit, while the married woman care about the things of the world to please her husband. vs. 34
 - * In all state, service is a given, never to be neglected!
- 5) The purpose of Paul in writing was that they would benefit. vs. 35
 - a) He was not doing it to ensnare them with a nose to chock them of trip them up.
 - b) He wanted them to know what was proper for a Christian in either state, single or married.
 - c) He wanted them to serve the Lord without distraction in their particular state.
- 6) The entire matter of being single or married is as follows:
 - a) The state has nothing to do with ethics or morality.
 - b) The state is a matter of choice.
 - c) The state is a matter of recognizing one's gift.

- d) The state one chooses will determine the type of service rendered.
- e) The state one chooses is not to bring condemnation or the thought that one sinned.

7:36-40 The apostle Paul deals with betroth women and draws a contrast to what he was saying about singleness and married life.

- * There are different interpretations.
- 1) Some believe that Paul is referring to the fathers of the virgins having authority over them to marry.
 - * This is the reference in context!
 - 2) Others believe Paul is referring to those who were living with each other, even sleeping in the same bed without having consummated the marriage.
 - a) Even if such a practice had existed at Corinth, the permission and command to give her in marriage destroys such a theoretical situation. vs. 36
 - b) The precludes that they were not married, but rather made this commitment of remaining an unmarried virgin.
 - 3) If it is referring to the couples already married without having consummated the marriage, then why does Paul tell them to get married, there would be no need to, only that they consummate the marriage.

* We have already covered those who were married and were denying sexual relationships with their mates as spiritual devotion and Paul told them it was wrong. vs. 2-4

7:36 The reconsideration to allow a virgin to marry.

- 1) If it refers to the father, then he sees her getting on in years and her lack of the gift of celibacy, putting her in a place of disgrace and temptation to of falling sexually, let her marry.
- 2) If it refers to the man living with the woman in the same bed, who has not consummated the marriage, let them marry.

7:37 The other option if they see that they have no need and have power over their own will then let them remain single.

- 1) Paul is not saying that the father can force the woman, for each young person could be engaged by the parents, but each had a choice to affirm or deny the marriage, within that one year period in his days.
- 2) The principle can be applied to a single person who has committed himself or herself to a life of celibacy and if the other had not, then the one should release the one to marry another.

7:38 The conclusion of the matter.

- 1) The one who gives her in marriage does well, not having sinned and recognizing the lack of the gift.
- 2) The one who gives her not away does better by being able to serve the Lord without distractions, recognizing the gift of celibacy.

7:39 The principle of marriage.

- 1) The wife is bound to her husband till death.
- 2) The wife is free to remarry another only when her husband dies.
- 3) The woman can marry who she wishes, only in the Lord. 1Tim. 5:9-13

7:40 The advice for single service.

- 1) He advises her to remain single to be blessed or happier, for efficiency in service of the gospel, not that it is better than marriage.
- 2) He qualifies the advice having the Spirit of God!