

5/6/12

**Sex and Marriage**  
**1Cor. 7:1-9**

An Indiana woman who holds the Guinness World Record for most marriages says she'd consider going for husband number 24. "I would get married again," she told the Gannett News Service, "because, you know, it gets lonely."

Marriage will either be praised or spoken about in derogatory manner, depending on the person's personal experience in life.

1. Some have had such a bad experience in marriage, they have vowed to never marry again.
2. Others have recognized their failure or that of their mate and trust they will be better prepared for a second marriage, which is the rare exception due to resentments, bitterness and preconceived ideas carried over to the next marriage.
3. Yet others will confront the normal difficulties and problems of marriage and would have it no other way.

Paul now speak to the Corinthians about marriage, single life and how each person is to honor God in the service, regardless of state or position in life.

So due to the immoral and debauched living that permeated Corinth by the religious practices,

which many involved sexual rites in temple worship, there were many misconceptions, as well as confusion, as to the role of a man and woman in marriage, as a Christian.

So Paul gives to the Corinthians three principles regarding their sexual relations in marriage. 1Cor. 7:1-9

- I. Marriage is God's provision to avoid fornication. vs. 1-2
- II. Marriage is God's provision to attain sexual fulfillment. vs. 3-6
- III. Marriage is God's provision to avoid sexual lust. vs. 7-9

**I. Marriage is God's provisions to avoid fornication. vs. 1-2**

- A. The Corinthians had written to Paul asking him some question and he responded. vs. 1a  
\* "Now concerning the things of which you wrote to me."
  1. The repeated phrase "now concerning", indicates with some of these question posed to Paul when they wrote "grapho" to him. 1Cor. 7:1, 25; 8:1; 12:1; 16:1, 12
  2. They asked him about marriage and sexual relations, divorce, singleness, all in the backdrop of service to God. 1Cor. 7:1-40

3. They asked him about meats and idols. 1Cor. 8:1-11:1
  4. They asked him about worship and communion. 1Cor. 11:2-34
  5. They asked him about spiritual gifts. 1Cor. 12:1-14:40
  6. They asked him about the resurrection, but this is the only instruction prefaced by the phrase “now concerning”. 1Cor. 15:1-58
  7. They asked him about the collection for the Jerusalem saints. 1Cor. 16:1-4
- B.** The Corinthians asked Paul if it was alright for a man to have sex with a woman. vs. 1b  
 \* “*It is good for a man not to touch a woman.*”
1. The apostle was addressing the problem at Corinth regarding sexual immorality.
    - a. Paul is not talking about mere physical touch as holding hands, etc.
      - 1) This is a good time to show you the corruption of NIV, which is not a translation, but an interpretation.
      - 2) The NIV interprets the verse as, “It is good for man not to marry.”
      - 3) The leap is huge, from prohibiting sexual immorality, to teaching to prohibiting marriage?
    - b. Paul has already spoken to them about the sin of incest. 1Cor. 5:1-8

- \* Some believed the sexual appetite was no different than the hunger appetite to be satisfied. 1Cor. 6:13
- c. Paul has also spoken to them about fornication with the prostitutes of Aphrodite. 1Cor. 6:15-20

\* Some of them believed the body was really separate from the spirit and a person could enjoy the physical without affecting the spiritual, as the Gnostics taught.
  2. The apostle tells them that it is was not good for a man to have sex with a woman, who was not his wife.
    - a. Paul is specific in his language, the prohibition is to the man, who is by nature the initiator of sex.
      - 1) The word man “anthropos”, refers to man in general, instead of the specific word for husband “aner”.
      - 2) The word for woman “gyne” an indefinite noun, instead of the specific term for wife “gune”
      - 3) The word touch “haptomai”, means to fasten oneself to, figuratively used as a euphemism for sex.
    - b. Paul uses these words for the simple reason that he would be involved in sexual immorality, being married it would be adultery.

- 1) Making his body a member of Christ a member with a harlot.  
1Cor. 6:15
  - 2) Becoming one body with the temple harlot. becoming one flesh.  
1Cor. 6:16, Gen. 2:24
3. The apostle declared this moral instruction as good.
- a. The word good “kalos” means good, excellent and admirable for a man to be sexually pure.
    - 1) It is used for Paul’s advice to the unmarried and widows. 1Cor. 7:8
    - 2) It is used twice for Paul’s advice to virgins, due to the present distress of coming persecution. 1Cor. 7:26
  - b. The instruction is what pleases God.
    - 1) “The body *is* not for sexual immorality but for the Lord, and the Lord for the body. 1Cor. 6:13c-d
    - 2) “Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.” 1Cor. 6:18b-c
  - c. The instruction would benefit the church, being known for its holiness.
    - 1) Giving evidence of their faith and the power to live it out.

- 2) Giving evidence of redemption for those who have failed.
  - 3) This standard is to always be proclaimed by the believer and the church, regardless of how many of us have failed to maintain the standard, for the standard is the word of God, not our own righteousness or failure!
- C. The Corinthians were told by Paul that the solution to sexual immorality is marriage.  
vs. 2
1. The reason for the advice for sexual purity was due to the many sexual vices at Corinth. vs. 2a-b
    - \* “Nevertheless, because of sexual immorality.”
  - a. The Greek reveals the clear contrast between his council and the practice of Corinth.
    - 1) The words, nevertheless, because of, “dia de”, literally, but on account of fornications.
    - 2) The word “but” marking the sharp contrast of their sexual purity to the impurity of the Corinthians.
  - b. The phrase sexual immorality “tas porneias” is in the plural and emphatic, with the article.

- 1) Affirming the multitude of acts of fornication that would result if marriage was prohibited or ceased.
  - 2) They were to be sexually pure and not involved in the many sexual rites of the religious temple prostitutes of Corinth of Aphrodites, as well as the temple of Apollo, which became the center of homosexuality.
2. The prescription of marriage is one man and one woman. vs. 2c-d
- \* “let each man have his own wife, and let each woman have her own husband.”
- a. The declaration is an imperative command by the word have “echoto”, in the present active.
    - 1) To have “echoto” is another euphemism for sexual intercourse, used for the young man with his stepmother. 1Cor. 5:1
    - 2) This is a command after the design of the creation of God, each possessing each other as their own, as equal persons, but distinct in design and roles. Gen. 2:18, 23-25
    - 3) The imperative is to each one, stated twice, referring back to verse one, “a man, a woman”, as husband and wife.

- b. The imperative command is specific with the article, their own wife and husband, one of the opposite sex.
  - 1) The word wife “gune” a female and the word husband “aner” a male, as ordained by God and the law of nature for the contentment and continuation of the human race.
  - 2) Natural law dictates this union of male and female, not two males or two females.
  - 3) The remedy for physical sexual immorality and perversion is a monogamous marriage, but it is no solution for lust, that takes place in your heart and mind!
  - 4) This standard for marriage went radically against the culture of Corinth and Gentile world!

### **Illustration**

One-fourth of the baby boomer men were virgins at marriage---exactly the figure reported by their fathers and grandfathers. But for women, the change was dramatic---from 57% virgins at marriage in the preceding generations to only 34% among baby boomer women. Most baby boomers were adults when they lost their virginity, while the baby busters, of the 90’s, ages 25 to 30 revealed that 2/3 lost their virginity at 16 years of

age and more that one third lost their purity at 13 or younger. (The Day Amer Told The Truth: 101)

\* This was by an extensive study in 1991, 22 years ago, what do you think it is today in 2012?

### **Application**

People have many legitimate questions when they first come to Christ, due to the immorality and perversion of the world.

**1.** Some say isn't our love for each other enough if we have pledge it, do we really have to get married, can't we just live together?

\* No, you are living in a state of fornication, sexual immorality, sinning against your own body, with the other person and against God!

**2.** Do I have to marry the person I gave away my virginity to?

\* No, unless you love him or her and you marry in Christ, and if you don't marry them, be honest with your future mate!

**3.** Do I have to marry the man who gets me pregnant, or does the man who gets the girl pregnant have to marry the woman?

\* No, but if you love one another, then it will be the best for both of you and certainly the child, but the only hope is "in Christ".

**4.** What is so good about not having to wait to have sex till marriage?

\* You come to your honeymoon bed with a clean and peaceful conscience, having pleased God and your husband or wife!

**a.** Having no regrets.

**b.** Having nothing to explain.

**c.** Having nothing to hide.

1) "I charge you, O daughters of Jerusalem, By the gazelles or by the does of the field, Do not stir up nor awaken love Until it **pleases**." Song Sol. 2:7

2) No fornicator will enter the Kingdom of God. 1Cor. 6:9a-c

***Marriage is God's provision to avoid fornication!***

## **II. Marriage is God's provision to attain sexual fulfillment. vs. 3-6**

**A.** The apostle declared the personal sexual responsibilities of husband and a wife. vs. 3

**1.** Paul first addresses the husband about his obligation to be attentive to meet the sexual needs of his wife. vs. 3a

\* "Let the husband render to his wife the affection due her."

**a.** The head of the home must render "apodidomi", deliver or discharge, that due to another.

1) The word is an imperative present active, the husband is commanded to submit to his wife sexually.

2) The word is used for a debt, wages, tribute, taxes, things under oath.

3) In context is for his conjugal duty.

- 4) This was contrary to the one-sided Jewish marriage and the Gentiles.
- b. The phrase due her “opheilo” refers to what is owed by the husband, as a contracted debt to his wife
  - 1) Marriage without sex is unnatural.
  - 2) Marriage without sex is unbiblical.
  - 3) Marriage without sex is insane and destructive.
    - \* But, marriage intimacy is not to be a cold mechanical thing we endure, but a loving surrender and enjoyment of love for each other.
- c. The husband’s obligation to meet the intimate needs of his wife is for life.
  - 1) This obligation was understood when he asked her to marry him.
  - 2) This participation was pledged at the alter.
  - 3) This celebration was enjoyed at the honeymoon.
  - 4) This cohabitation will bring forth children.
  - 5) This obligation never ceases.
    - \* Natural and sexual medical conditions are exceptions!
- 2. Paul then addressed the wife about her obligation to be attentive to meet the sexual needs of her husband. vs. 3b
  - \* “and likewise also the wife to her husband.”

- a. The imperative command to the wife is the same thing, as to her husband, to render “apodidomi”, to deliver or discharge, what is due to another.
  - 1) The wife is commanded to submit to her husband sexually.
  - 2) The context is her conjugal duty.
- b. This is due him “opheilo”, again refers to what is owed by the wife, as a contracted debt to her husband.
  - 1) Marriage without sex is unnatural.
  - 2) Marriage without sex is unbiblical.
  - 3) Marriage without sex is destructive.
    - \* Marriage intimacy, again, is not to be something we endure, but a loving surrender and enjoyment!
- c. The obligation of the wife to meet the intimate needs of her husband is for life.
  - 1) This obligation was understood by her when she agreed to marry him.
  - 2) This participation was pledged at the alter.
  - 3) This celebration was enjoyed at the honeymoon.
  - 4) This cohabitation will bring forth children.
  - 5) This obligation never ceases.

- B.** The apostle declared the principle regarding sex in marriage. vs. 4
- 1.** A wife is not to deny her husband sex. vs. 4a-b
    - \* “The wife does not have authority over her own body, but the husband *does*.”
    - a.** The word authority “*exousiazo*” means to have the say or to have full and entire authority over her body, in the negative means she does not.
    - b.** A wife has no right to deny her husband sexual relations, due to her marriage responsibility.
      - \* This is the indicative present active.
    - c.** A woman gives up her right to say no when she says “I do” at the altar.
      - \* This of course does not allow nor command a husband to physically force his wife against her will!
  - 2.** A husband is not to deny his wife sex. vs. c-d
    - \* “And likewise the husband does not have authority over his own body, but the wife *does*.”
    - a.** The husband can not deny his wife sexual relationship, but must submit to her, as the head of the home, he alone is responsible for the sexual contentment of his wife. vs. 3a
      - 1)** The same verb is used for the husband indicated by the word

- likewise “*homoios*”, in the same way and manner, as his wife, a radical departure from the culture.
- 2)** The man’s submission does not violate his headship at all, nor make him less of a man.
- b.** Notice that both the man and the woman have mutual authority and equality regarding sexual relationship.
- 1)** The authority “*exousiazo*” to say no to his wife is not his, but his wife, to enjoy and delight freely.
  - 2)** The tense again is the indicative present active!
- C.** The apostle declared the problem regarding marriage at Corinth. vs. 5-6
- 1.** The Corinthians were attempting to vow a life of celibacy after marriage. vs. 5a
    - \* “Do not deprive one another.”
    - a.** Their fault and failure was to deny one another of their sexual rights.
      - 1)** 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 same word Paul used for those robbing their brothers by taking them to pagan courts. 1Cor. 6:8





- 1) In fulfillment of their consent of a reasonable time, returning to the norm of sexual life.
  - 2) In anticipation of being one again.
- b. The proper understanding is to not go beyond one's ability to abstain. vs. 5c
- 1) In awareness that Satan can be there to tempt either one, due to lack of self control.
  - 2) The lack of self control could be the result of too long of time, resulting in arguing and fighting, just the opposite goal of prayer and fasting.
  - 3) So there must be communication to shorten the time if need be, to avoid difficulties or unfaithfulness in the Corinthians case by the man being tempted to go to the temple prostitutes.
  - 4) The intent to use sex as a tool to injure one's mate is to allow Satan in the Holy of Holies.
- c. The proper understanding of the sexual separation. vs. 6
- \* "But I say this as a concession, not as a commandment."
- 1) The time of abstaining from each other was by concession "suggname", by permission.

- 2) The time of abstaining is not as a commandment imposed by one for whatever set time they desire.
- 3) The separation is in full agreement, both in word and attitude!  
\* This is the only time it appears in the New Testament.

### **Illustration**

Again from the study of the 90's, The Day America told the Truth, Ninety-two percent of sexually active people report having had ten or more loves, with a lifetime average of seventeen. Singles average a four-per twenty-one sex partners, four in the last year. Almost one-third of all married American have had or are having an adulterous affair and the affairs are not one-night stands either, on the average they last, one years. About one married woman in four cheats versus one man in three and only a small minority plan on ending the adulterous affair. ( Pages 73, 94, 96)

### **Application**

1. Many marriages today have no sexual contentment for several reasons.
  - a. Due to their past promiscuity, making it difficult not to compare, criticize and in fact have an adulterous affair.
  - b. Due to their selfishness by being interested only in their own sexual satisfaction, alone.

- c. Due to their flirting with permissiveness of the world, thinking they know how far to go.
  - d. Due to their lack of cultivating a romantic and caring relationship with their mates.
    - \* “I beseech you therefore, brethren, by the mercies of God...” Rom. 12:1-2
2. The marriage covenant is mutual and removes all restraints between a man and a woman.
- a. The woman is free to enjoy her husband.
    - 1) In his physical appearance. Song Sol. 5:10-16
    - 2) In her declaration to him of her delight in his love making with her. Song. Sol. 1:2, 4, 4:10, 7:12
    - 3) In her expressed need to renew her love by being alone with him in some get away and enticing his curiosity. Song Sol. 7:9-13
    - 4) In her declaration that she is his forever. Song. Sol. 2:16, 6:3, 7:10
  - b. The man is to express his love and delight in his wife.
    - 1) In the romancing of his wife. Song Sol. 2:2
    - 2) In expressing his delight of her physical appearance. Song Sol. 4:1-5, 9-15
    - 3) In his ongoing sexual cultivation of their romance through the years. song. Song Sol. 7:1-9, Prov. 5:15-20
3. The intimacy of sex in marriage is in total trust and assurance of privacy.

- a. Knowing that your mate is not going to make fun of you because he is honoring you as your husband and wife and not degrading you by using your body and moving on to the next person.
- b. The fact that what takes place is for no one except for each other.
- c. The fact that there will be no comparing with friends or anyone else, as single boyfriends or girlfriends do.
- d. The fact that the relationship strengthens your marriage and commitment of love for each other throughout life.
  - \* Two men or two women is a perversion of God’s order!

***Marriage is God’s provision to attain sexual fulfillment!***

### **III. Marriage is God’s provision to avoid sexual lust. vs. 7-9**

- A. Paul declared unless one has the gift of celibacy, lust can be a problem. vs. 7
  - \* “For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.”
- 1. Paul expressed his own desire for all men to be as he, single. vs. 7a

- a. The word desire “thelo”, his own mind and preference, not from God.
  - b. The word men “anthropos” is the general term for all mankind, not male.
2. Paul expressed that each person has his or her gift from God. vs. 7b-c
- a. The gift “charisma” is a supernatural spiritual gift from God.
  - b. One “in this manner”, single having no need or desire of a sexual mate, has the gift of celibacy.
  - c. Another “in that”, single having the need and desires for sex, not have the gift and will most likely marry.
3. Paul is not teaching that a single life is better or honored by God more than one of marriage, but simply his desire.
- a. He declared it in the context of the present distress, meaning sufferings and persecution. vs. 26, 29
  - b. He declared it in view of being able to serve the Lord more complete, not having to care for a family. vs. 32-34
  - c. He declared the difference so that each can serve with knowledge efficiently in whatever state, be it single, widowed or divorced. vs. 35
  - d. He declared marriage to be the highest priority as God’s norm and will for man and places it side by side

to Christ and the church, as parallel relationship. Eph. 5:21-31

- B.** Paul declared his advice to the unmarried and to widows to remained single. vs. 8
- \* “But I say to the unmarried and to the widows: It is good for them if they remain even as I am.”
1. Paul goes from the general advice of “all” to the specific, the class of unmarried and widows. vs. 8a
- a. The unmarried has the article.
    - 1) The single males.
    - 2) The singles women.
  - b. The widows were a special class in the church, not just a person whose mate had died.
    - 1) There were widow under 60 years old that were expected to marry.
    - 2) There were widows over 60 that were cared by the church, if they met certain requirements.
2. Paul gave advice after his own example of life of being single. vs. 8b
- a. His single statues is indicated by the phrase, “even as I am.” vs. 8b
    - 1) He said it would be good “kalos”, which means, excellent in its nature and characteristics, and therefore well adapted to its ends.

- 2) The same word was used to abstain from sexual immorality and his advice to virgins, due to the present distress of coming persecution. 1Cor. 7:1, 26
- a. He is believed to of been married for he belonged to the “Great Sanhedrin”, that required marriage!
  - 1) Paul says nothing about his wife or how it was that he became single.
  - 2) He could of been left by her once he became a Christian.
  - 3) He could of been a widow, some think, we just do not know!
  - 4) Peter, the Lord’s brothers and other traveled with wives. 1Cor. 9:5
- b. The advice of Paul would have been difficult to except, if he had never been married.
  - 1) But having been married, he spoke with personal authority.
  - 2) Having been enabled, he spoke with spiritual authority.
3. Paul did not prohibit singles or widows from marrying.
  - a. The single person does not sin if they marry. vs. 36
  - b. The young widows were encouraged to remarry, if they were under sixty years of age, in writing to Timothy at Ephesus. 1Tim. 5:9-15

- a. They were to be denied support by the church for they would desire to remarry and cast off their promise to serve the Lord. vs. 11-12
  - b. They would become busybodies, runny from house to house. vs. 13
  - c. They were to marry, bear children and manage the house, giving no opportunity to the adversary to speak reproachfully, as other already had. vs. 14-15
- C. Paul declared a caution to those who have not the gift of celibacy, in view of lust. vs. 9  
 \* “but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion*.”
1. The one who can not exercise self control is the one not having the gift. vs. 9a
    - a. The sharp contrast is between those who can be single and those who can not exercise self-control. vs. 8, 9a
    - b. The inability is by not having the gift. vs. 9b  
 \* Jesus spoke of different types of eunuchs. Matt. 19:10-12
  2. The one who does not have the gift of celibacy are to marry. vs. 9b
    - a. They are not inferior.
    - b They are not second class citizens.
    - c. They are no less loved by God.

- d. They have not sinned.
- 3. The reason given for the advice is that it is better to marry than to burn in sexual lust. vs. 9
  - a. The inability to control one's sexual desires should not be the evident reason, nor the primary reason for getting married.
    - 1) The word better "kritton", means more useful and advantageous to marry, than to literally burn with sexual lust.
    - 2) Living out ones life in accord to the gift of God. vs. 32-36
  - b. The act of getting married is no guarantee that you will not lust ongoing
    - 1) 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.
    - 2) To marry is in the aorist, a single definite act, while to burn is in the present, a reoccurring condition!

### Illustration

Marriage in the 1990's did not mean what it always meant. Across America the majority of men and women believed in their hearts that it's a good idea to live together before marriage, yet

statistics showed that those who did, had a greater chance of divorcing. Almost half of all Americans took the thought one step further: nearly half of Americans said that there was no reason to ever get married. And even when children are involved, only 32% of Americans believed that they should try to stick it out a bad marriage for the sake of the children. Divorce, in fact was what happened to most marriages: 46% of all Americans agreed that most marriages would end in divorce. In fact 59% of American believed that it was a good idea to draw up a prenuptial agreement, just in case. (The Day Am. Told The Truth: 88)

\* Yet in spite of this the evidence reveals that the most well adjusted and happy individuals who enjoy life the most, are those who come from a family of original mother and father who were committed and faithful to marriage.

### Application

1. How many men have attempted to make themselves celibate by their own commitment and devotion, only to fail miserably, either by falling into sexual sin or burning in lust all their lives.
  - a. The monastic order of the Catholic church is of this kind, attempting to retreat to some isolated monastery to deny and kill the sinful desire of the flesh.
  - b. Cultic leaders require sexual prohibition of their followers even with their own wives yet they themselves indulge in sex with the

very wives and women in their cultic followers, such as Jim Jones.

2. The advantages of being single or widowed are great in order to serve the Lord.

a. The single person is a great tool for God.

1) He or she needs very little to live on.

2) He or she is more flexible to situations, especially if they are young.

3) He or she is not cumbered with all the responsibilities of marriage. vs. 34

4) He or she if having the gift of celibacy, are not distracted or ensnared by sexual.

b. The widow or widower is also a great tool for God.

1) They have been married and can make the choice without feeling they have been cheated or being deprived in any way.

2) They might be happier not married, having had a difficult marriage.

3) They have the advantage of marriage experience to advice other in life and hopefully not be as easily ensnared by the enemy.

4) They are in a better financial state to not be a burden to the church and serve while providing for their own living.

3. God made man and woman for marriage as the norm, though in principle marriage has it own distressful times, due to our sinful nature!

a. For this cause shall a man leave his father and mother and cleave to his wife and they two shall be one flesh. Gen. 2:24

1) If you marry you do not sin, yet there will be difficult times and Paul is talking about persecution. 1Cor. 7:28

2) If you don't need to marry, your are freer for the things of the Lord. 1Cor. 7:32

3) If you are in one state or the other, it does not make you superior or more honorable before God. 1Cor. 7: 7, 34

b. For the woman and man are tied together. 1Cor. 11:8-9, 11-22

1) The woman was taken from man. vs. 8

2) The woman was created for man. vs. 9

3) The man nor the woman are independent of each other in the Lord. vs. 11

4) The woman though taken from the man, now is responsible for every man ever born. vs. 12

***Marriage is God's provision to avoid sexual lust!***

### **Conclusion**

Paul gave to the Corinthians three principles regarding their sexual relations in marriage:

**I.** Marriage is God's provision to avoid fornication!

**II.** Marriage is God's provision to attain sexual fulfillment!

**III.** Marriage is God's provision to avoid sexual lust!