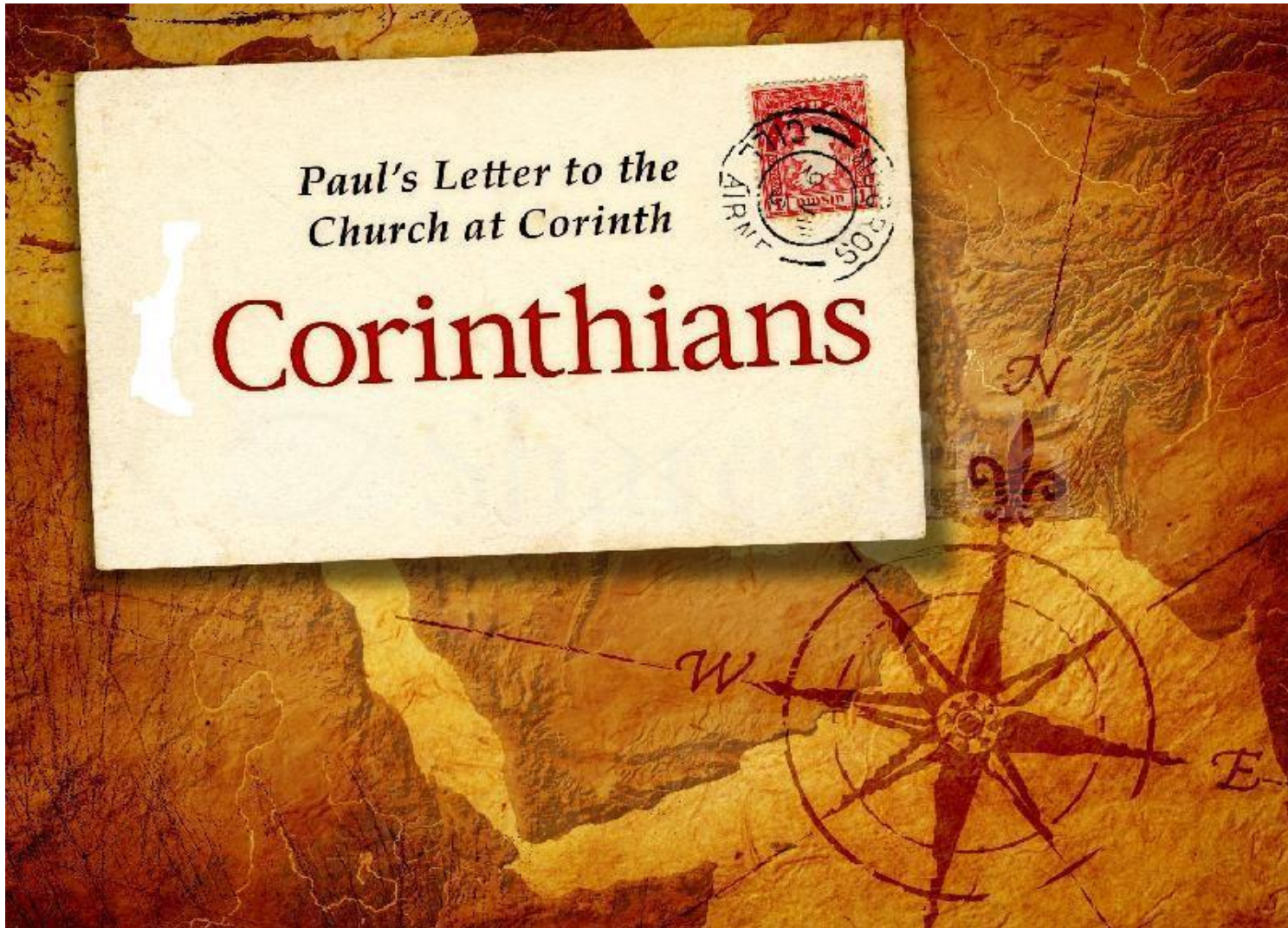


1 Cor. 7:6 -16 Specific Teaching Concerning Marriage



Last Week's Outline*



General Teaching Concerning Marriage 7:1-5

1. Staying Single and Getting Married 7:1-2
 - a. Staying Single: God's Plan – sexual abstinence
 - b. Getting Married: God's Plan – be fruitful & multiply
2. Obeying God Within Marriage 7:3-5
 - a. The Married Must Consider Their Mutual Indebtedness
 - b. The Married Must Consider Their Surrender of Independence
 - c. The Married Should Avoid Separation

* adapted from McCalley



² But because of immoralities, each man is to have his own wife, and each woman is to have her own husband.

each man is to have his own wife

subject: each man

verb: let him have (present, imperative, active)

lit: let him go on having

- pointing to continuous action and continuous obligation

McCalley

direct object: his own wife (unique to him)

(Gen 2:24 --- a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.)

- The concept of monogamy is found in the words his own and her own.

McCalley

² But because of immoralities, each man is to have his own wife, and each woman is to have her own husband.



But because of the temptation to impurity and to avoid immorality,

Amplified Bible

- marriage union is given to guard against immoralities
- marriage is also a picture of Christ and the Church and other truths about our relationship with Christ

immoralities - *porneia* - fornication, lewdness, or any sexual sin

- 1 Cor 5:1a It is actually reported that there is immorality among you
- 1 Cor 6:18 Flee immorality. --- the immoral man sins against his own body.

3 The husband must fulfill his duty to his wife, and likewise also the wife to her husband.



The husband must fulfill his duty to his wife (and likewise).

verb - must fulfill – *apodidōmi* - to give or to do something necessary in fulfillment of an obligation or expectation or to render - see verse - (present, imperative)

- Matt 22:21b --- Then He said to them, “Then render to Caesar the things that are Caesar's; and to God the things that are God's.”
- The word *fulfill* is a Greek word that means *to pay a bill or a debt*. It is in present tense, meaning that the obligation is continuous and thus constantly being fulfilled. McCalley
- Their mutual duty is the direct object of the sentence.

³ The husband must fulfill his duty to his wife, and likewise also the wife to her husband.



The husband must fulfill his duty to his wife (and likewise).

direct object – his/her duty – *opheilē* - that which is owned; obligation, a service which one owes someone

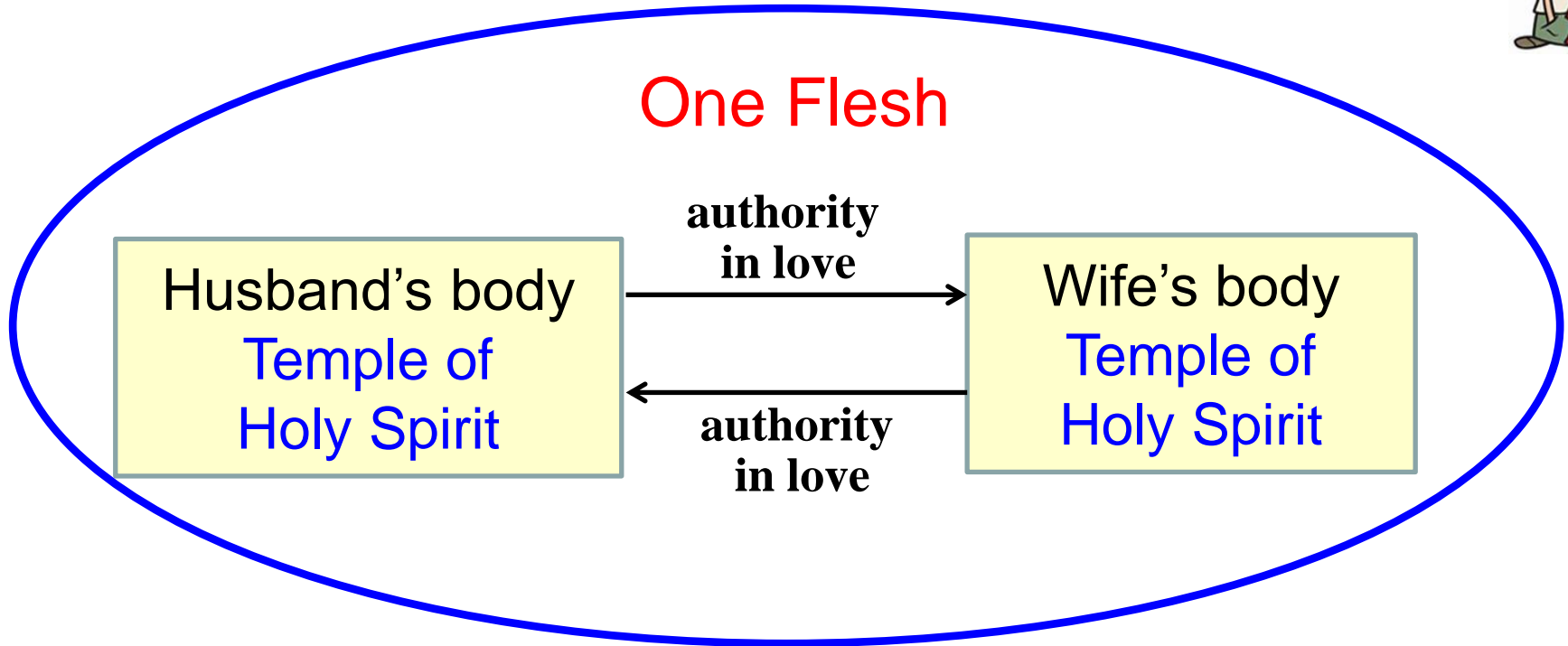
- Rom 13:7 Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.
- Since the husband and wife are one flesh in the Lord this mutual duty is not to be a burden but a blessing.

The husband should give to his wife her conjugal rights (goodwill, kindness, and what is due her as his wife) and likewise the wife to her husband. Amplified

4 The wife does not have authority over her own body, but the husband *does*; and likewise also the husband does not have authority over his own body, but the wife *does*.



One Flesh



19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.



Stop depriving one another (continuous action)

- **stop depriving** - to deprive, or defraud one another
- What are you depriving each other of? – your time, your attention, your help, your intimate interaction, etc.

except by agreement

agreement – with *one harmonious voice*. McCalley

- You both agree this is the best course of action.

for a time

- must be for a limited time
- should not be open ended

⁵ Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.



so that you may devote yourselves to prayer

- may devote yourselves - to have time or opportunity for
- Take time with the Lord to examine and reflect on your own personal condition (with Christ). McCalley

and come together again - but afterwards resume
marital relations Amplified Bible

so that Satan will not tempt you because of your lack of self-control

- The separation would involve sexual abstinence and open up the potential for temptation and resultant sin.

McCalley

Today's Verses part 1



⁶ But this I say by way of concession, not of command.

⁷ Yet I wish that all men were even as I myself am.

However, each man has his own gift from God, one in this manner, and another in that.

⁸ But I say to the unmarried and to widows that it is good for them if they remain even as I.

⁹ But if they do not have self-control, let them marry; for it is better to marry than to burn *with passion*.

¹⁰ But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband

¹¹ (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.

⁶ But this I say by way of concession, not of command

What is “this” referring to?

- “this” refers back to verse 5 - about “an agreement to separate for a time”

I say (Paul) by way of concession

concession - a concession, allowance," is translated permission in Amplified Bible

- Paul did not command this separation but allowed it for a time period to address the problem that was ongoing.
- He did not command abstinence. He viewed regular marital relations as the norm. Constable

7 Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that.

Yet (but) I wish that all men were even as I myself am.

The words *I wish* introduce the desire of Paul that the single life be pursued. McCalley

However, each man has his own gift from God.

gift - *charisma* - a gift involving God's grace; a divine enablement – see Chp 12 for list

But each one has his own spiritual gift from God. Weust

one in this manner, and another in that.

- Being single is a gift from God!
- Being married is a gift from God!

Was Paul Ever Married ?



- Paul does not tell us directly in any one verse.
- But J. Vernon McGee says, “The position of many of expositors is that Paul had been married and that his wife had died.”
- Since Paul was a member of the Sanhedrin, he must have been a married man because that was one of the conditions of membership.
- Also the Mishna said that a Jewish young man should be married at age eighteen. F. W. Farrar
- 1 Cor 9:5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?

⁸ But I say to the unmarried and to widows that it is good for them if they remain even as I. ⁹ But if they do not have self-control, let them marry; for it is better to marry than to burn *with passion*.

But I say to the unmarried and to widows (*1st group*)

unmarried - *agamos* - refer to those who are not currently married; translated “unmarried men” in the Interlinear both “the” and “unmarried” are masculine gender

- McCalley says this is referring to a bachelor.

widows - a woman who has been bereaved of her husband

It is good for them if they remain even as I.

good – advantageous, expedient, profitable – same as v:1

Paul makes his case again for a single life.

⁸ But I say to the unmarried and to widows that it is good for them if they remain even as I. ⁹ But if they do not have self-control, let them marry; for it is better to marry than to burn *with passion*.

But if they do not have self-control, let them marry.

self-control - to be continent, temperate, to have self-control
in 1 Cor 9:25 --- exercises self-control in athletics

same message in ver. 7:2 (having your own husband or
wife to avoid immoralities)

for it is better to marry than to burn *with passion*

For it is better to marry than to be aflame [with passion and
tortured continually with ungratified desire]. Amplified Bible

¹⁰ But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband.

But to the married (2nd Group) - not I, but the Lord

- Of course God's instructions through Paul are just as inspired and authoritative as His teaching through Jesus Christ during His earthly ministry. Constable
- The word *married* is a perfect tense verb, a past completed action with abiding results. This emphasizes the permanence of marriage.

that the wife should not leave her husband

Matthew 19:6 So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.

God's desire is that the wife stay with her husband but in His grace He allows what follows in verse 11.

¹¹ (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.

but if she (the wife) does leave

This verse shows that while the Word of God holds forth the highest standards, it is also realistic about man. The teaching of the Word of God on the subject of marriage is unique. On no other subject does God say, “Don’t do this, but if you do then here are further instructions.” McCalley

option a – she must remain unmarried

option b – (she) be reconciled to her husband

the husband should not divorce his wife

- now the same instruction for the husband

Today's Verses part 2



¹² But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her.

¹³ And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

¹⁴ For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

¹⁵ Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.

¹⁶ For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

¹² But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. ¹³ And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

But to the rest (the mixed marriages – *3rd Group*) I say

Paul here speaks with God's authority - 1 Cor 14:37

case 1 - that if any brother has a wife who is an unbeliever, and she consents* to live with him, he must not divorce her.

case 2 - and a woman who has an unbelieving husband, and he consents* to live with her, she must not send her husband away

* the unbeliever's decision

- It appears that one party has become a Christian while married, and their partner has not done the same. McCalley

¹⁴ For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

For the unbelieving husband is sanctified through his wife

- same for the unbelieving wife

sanctified - from hagios (holy) lit: to set apart for a purpose— you were set apart in the past and continue to be set apart up into the present and on into the future – speaks of permanence (perfect, indicative, passive)

So what is the “unbelieving spouse” set apart to?

- The answer seems to be that he or she sets the other apart to Christian influence. 1 Peter 3:1-6 McCalley

14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

for otherwise your children are unclean, but now they are holy
unclean - impure (unable to have an inheritance in the kingdom of God from Eph 5:5)

holy – *hagios* – lit: set apart for a purpose

What are “the children” set apart to?

- The children are also set apart to a Christian influence in the home.
- The nature of the Christian influence for children should be telling them about salvation through Christ.

¹⁵ Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.

1st - Yet if the unbelieving one leaves, let him leave.

It is important to note that the commands of this passage are directed to the believer, not the unbeliever. McCalley

2nd - The brother or the sister [in the Lord] is not under bondage in such cases.

A brother or sister is not in the position of a slave, namely, bound to the unbelieving husband or unbelieving wife in an indissoluble union in cases such as these. Wuest

3rd - But God has called us to peace.

Tranquility within the home is important, not only for the husband and the wife but also for the children. McCalley

¹⁶ For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

For how do you know, O wife, whether you will save your husband? (same for the husband)

One can hope and pray for the salvation of one's marriage partner, but God's word does not offer a promise that they will be saved.

McCalley

- Eph 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God.
- John 1:12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.
- Rom 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Final Thoughts



Eph 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.

²⁸ So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

²⁹ for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, ³⁰ because we are members of His body.

³³ Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.