

Marriage

1 Corinthians 7

We must remember that truth always harmonizes with truth.

1. There are no inconsistencies between what Paul said regarding marriage and what the Lord has revealed on the subject.
2. Jesus explicitly stated that THE ONE CAUSE for putting away must be for fornication, otherwise the one who puts away commits adultery in a second marriage and causes the one put away to commit adultery.

Matthew 5:32, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication..."

Matthew 19:9, "Whosoever shall put away his wife, except it be for fornication..."

Context

- ▶ CORINTH: Its people had the Greek love of philosophical subtleties. The immorality was notorious even in the pagan world; so that "to Corinthianize" was proverbial for playing the wanton. The worship of Venus, whose temple was on Acrocorinthus, was attended with shameless profligacy, 1,000 female slaves being maintained for the service of strangers. Hence, arose dangers to the purity of the Corinthian church (1 Corinthians 5-7), founded by Paul on his first visit in his second missionary journey (Acts 18:1-17). (Fausset's Bible Dictionary)

Context Of 1 Corinthians 7

"Now concerning the things about which you wrote..." 7:25; 8:1; 12:1; 16:1

1. Paul indicates the beginning of a new topic in his letter to the Corinthians.
 - a. Paul wrote on this specifically to answer the Corinthians' questions about marriage and celibacy.

Context Of 1 Corinthians 7

2. Paul's purpose is to respond to their questions, not to deliver a general discourse on "Marriage, Divorce, and Remarriage."
 - a. **NOTE:** Paul nowhere in this chapter discusses divorce for the cause of fornication or adultery resulting from unlawful marriage.
 - b. Paul was well aware of what Jesus had taught on this subject (cf. 7:10, 12).

Context Of 1 Corinthians 7

The issue is: *Is it right for one to marry, or if already married, to remain married?*

The issue is not the same as that addressed by Jesus, "*Is it lawful for a man to divorce his wife for every cause?*"

The issue is not whether the put away fornicator may remarry.

The issue is not whether unscriptural marriages contracted before conversion may continue.

Context Of 1 Corinthians 7

- ▶ Paul does not address the eligibility requirements of marriage, nor does he delve into a specific treatment of all the factors that make a God-approved marriage or an unscriptural marriage.

Context Of 1 Corinthians 7

The Corinthians had questions regarding the morality of marriage itself.

1. Some evidently doubted that a Christian could marry and engage in sexual relations, and were inclined toward celibacy. (verse 1-7)
 - a. Some who were married were abstaining from sexual relations (cf. verse 5)
2. Others were considering separating from their mates (verses 10-11).
3. Some were confused as to what they should do if they were married to an unbeliever (verses 12-15)
4. May a Christian widow marry? (verses 39-40)

Context Of 1 Corinthians 7

The Corinthians had questions regarding the morality of marriage itself.

Seen in Paul's response:

- verse 2 "Let every man have his own wife..."
- verse 9 "Let them marry..."
- verse 28 "But shouldest thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned."
- verse 36 "he sinneth not; let them marry."
- verse 38 "he that giveth his own virgin (daughter) in marriage doeth well"
- verse 39 "she is free to be married"

Context Of 1 Corinthians 7

The Corinthians had questions regarding the morality of marriage itself.

Several factors leading to their questions.

- ▶ The licentiousness of the city. "Such were some of you." (1 Corinthians 6:9)
- ▶ 1 Corinthians 5-6, the emulation of pagan behavior ... no restraint.
- ▶ 1 Corinthians 7, aversion to it, resulting in advocating celibacy.

The Case For Celibacy And Marriage Verses 1-7

Verse 1 "It is good for a man not to touch a woman."

1. Celibacy is not wrong, (cf. verse 26)
 - a. Celibacy could "spare them" from certain troubles.
2. Nor is it morally superior to marriage.

The Case For Marriage Established

Verse 2 "But because of fornications, let each man have his own wife, and let each woman have her own husband."

REQUIRES one man for one woman "every man," "his OWN wife."

EXCLUDES all immorality - "every man," "his wife," "one flesh" = no fornication, adultery, polygamy, concubines, homosexuals, bestiality.

This is consistent with Genesis 2:24; Matthew 19:3-9.

The Case For Marriage Established

Verse 2 *"But because of fornications, let each man have his own wife, and let each woman have her own husband."*

Marriage Approved.

1 Corinthians 9:5 Apostles, brothers of the Lord, Peter married.

1 Timothy 4:1-3 Those forbidding marriage, fallen away.

Ephesians 5:22-33 Marriage used to illustrate Christ and the church.

Hebrews 13:5 Marriage is honorable.

The Case For Marriage Established

Verse 2 *"But because of fornications, let each man have his own wife, and let each woman have her own husband."*

Mark 6:17ff; Matthew 14:1-4

Herod married Philip's wife.

"Not lawful to have her!" Therefore, 1 Corinthians 7:2 did not justify Herod!

The Sanctity Of Marriage verses 1-7

- ▶ Verses 3-5 *"Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency."*

The Sanctity Of Marriage verses 1-7

- ▶ Verse 3 *"Husbands render unto the wife her due..."*
- ▶ (Greek *ofeilee* "the husband should fulfill his marital duty to his wife and likewise the wife to her husband 1 Corinthians 7:3") (from *Greek-English Lexicon Based on Semantic Domain*)
- ▶ "a euphemism for the marital duty of co-habitation in 1 Corinthians 7:3" (from *Theological Dictionary of the New Testament* NT:3782)
- ▶ "specifically, of conjugal duty (R. V. her due), 1 Corinthians 7:3" (Thayer's Greek Lexicon)

The Sanctity Of Marriage verses 1-7

Verse 4 *"The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife."*

- ▶ (Gk. *exousía*) "to be master of the body, i. e. to have full and entire authority over the body, to hold the body subject to one's will, 1 Corinthians 7:4." (Thayer)
- ▶ "The exhortation, then, is to mutual service in marital questions too." (from *Theological Dictionary of the New Testament*)

The Sanctity Of Marriage verses 1-7

Verse 4 *"The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife."*

NOTE: Each is to give kind consideration to the needs and feelings of the other.

Ephesians 5:28-29 Love wife as self, as Christ loved the church.

1 Corinthians 6:19-20 Our bodies belong to God.

THEREFORE: A Christian has a deeper motivation for fulfilling the needs of his mate than an unbelieving spouse.

The Sanctity Of Marriage verses 1-7

Verse 5 "Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency."

- ▶ (Greek *apostereo*) "To deprive, wrong, or defraud another of what belongs to him (Mark 10:19; 1 Corinthians 6:8; 7:5; [cf. 1 Corinthians 7:5 in respect to conjugal intercourse]". (from The Complete Word Study Dictionary NT:650
- ▶ "to withhold themselves from one another, of those who mutually deny themselves cohabitation. 1 Corinthians 7:5." (Thayer)

The Sanctity Of Marriage verses 1-7

Verse 5 "Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency."

Evidence some were practicing abstinence within their marriages.

The Sanctity Of Marriage verses 1-7

Verse 5 "Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency."

Abstinence within marriage, should be the exception not the rule.

The Sanctity Of Marriage verses 1-7

Verse 5 "Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency."

- ▶ (Greek *symphænéæ*) "by **mutual** consent, by agreement, 1 Corinthians 7:5" (Thayer)
- ▶ "to agree or be in harmony with ... It is used for musical harmony, and also for the fitting together of stones in a building." (from Theological Dictionary of the New Testament)

The Sanctity Of Marriage verses 1-7

Verse 5 "Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency."

- Temporary, fixed end or definite period.

The Sanctity Of Marriage verses 1-7

Verse 5 "Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency."

- *Spiritual objective.*

The Sanctity Of Marriage verses 1-7

Verse 6 "But this I say by way of concession, not of commandment."

- Possibly refers to the period of abstinence.
- Possibly refers to his recommendation of marriage, verse 2.
- Marriage permitted, but not mandatory.

The Sanctity Of Marriage verses 1-7

Verse 7 "Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that."

Paul advising celibacy versus marriage, only because of the present distress (verse 26), not because of the morality of either.

The Sanctity Of Marriage verses 1-7

Hebrews 13:4 "(Let) marriage (be) had in honor among all, and (let) the bed (be) undefiled: for fornicators and adulterers God will judge."

- ▶ (Greek *timios*) "held in honor, esteemed, especially dear: Hebrews 13:4" (Thayer)
- ▶ "precious, valuable, honorable ... is used of marriage in Hebrews 13:4" (from Vine's Expository Dictionary)

To Unmarried And Widows verses 8-9

Verse 8 "But I say to the unmarried and to widows, It is good for them if they abide even as I."

"*ágamos*" – "Unmarried. Used only in 1 Corinthians chapter seven to refer to those who are not currently married, whether they have never been married or were once married and have been widowed or, by extension, divorced (1 Corinthians 7:8, **11**, 32, 34). (The Complete Word Study Dictionary)

To Unmarried And Widows verses 8-9

Verse 8 "But I say to the unmarried and to widows, It is good for them if they abide even as I."

In view of the "present distress" (verse 26), for one to remain as he is.

To Unmarried And Widows verses 8-9

Verse 9 "But if they have not continency, let them marry: for it is better to marry than to burn."

Marriage is better than celibacy without self control.

To Unmarried And Widows verses 8–9

Verse 9 "But if they have not continency, let them marry: for it is better to marry than to burn."

"Burn" – to be enflamed with emotion, whether anger or sexual passions.

Issue is: Marriage versus celibacy.

Issue is NOT: Are divorcees eligible for remarriage? NOTE: verse 11; cf. Matthew 19:9

To The Married verses 10–11

Verse 10 "But unto the married I give charge, (yea) not I, but the Lord, That the wife depart not from her husband."

This is said by way of command. (Matthew 5:31–32; Matthew 19:9; Mark 10:11–12; Luke 16:18)

To The Married verses 10–11

Verse 11 "(but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife."

DOES NOT GRANT PERMISSION TO SIN!

1 John 2:1 "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

To The Married verses 10–11

- | | |
|-------------------------|--------------|
| ▶ 1 Corinthians 7:10–11 | ▶ 1 John 2:1 |
| Do not depart! | Do not sin! |
| IF YOU DO... | IF YOU DO... |

"Remain unmarried ... or be reconciled."

"We have an Advocate with the Father."

Does Paul give permission to sin?

Does John give permission to sin?

The Lord versus Paul (verses 10–11)

- | | |
|---|--|
| ▶ <i>Verse 3 "Is it lawful (for a man) to put away his wife for every cause?"</i> | ▶ <i>Verse 10 "That the wife depart not from her husband..."</i> |
| ▶ Divorce for ANY cause? | ▶ Divorce for ANY cause? |
| ◦ Lord said, "NO!" Verses 5–6 | ◦ Some say : |
| | ◦ "Yes! As long as you don't remarry." |
| ▶ Divorce for ONE cause? | ▶ Divorce for ONE cause? |
| ◦ Yes, Verse 9 | ◦ Yes, Matthew 19:9 |
| ◦ Fornication (only). | ◦ Fornication (only). |

LORD, Matthew 19:9

PAUL, 1 Corinthians 7:10–11

To The Married verses 10–11

The instructions here are simple:

1. DO NOT DIVORCE (Sinful)
2. If you do:
 - a. REMAIN UNMARRIED
 - (1) Someone described here must live the rest of their life without getting married. cf. verse 2
 - b. BE RECONCILED.