**"THE FIRST EPISTLE TO THE CORINTHIANS"**

**CHAPTER 7**

**For the benefit of those who been away or are here for the first time I want to give a brief recap of what has transpired in the teachings of the first 6 chapters of 1st Corinthians and then we’ll pick up at chapter 7.**

**Chapter 1…. INTRODUCTION (1-9)**

 **A. GREETINGS FROM PAUL AND SOSTHENES** This Sosthenes was a Jewish leader who, when his plans to attack Paul ended in an embarrassing rejection by the Roman ruler Gallio, was beaten and rejected by his own people. It is not far fetched to think that this man that was beaten and isolated may have been one that Paul himself would have approached, showing compassion. In so doing maybe this one time enemy of Paul became a friend of the church and a brother. Paul probably would have had a special sympathy for Jewish leaders persecuting the church, for that was Paul’s own history back when he was with the Sanhedrin.

 **The Main problem was at Corinth was…Interpretation of Scripture!!!**

**Every one who felt was led of God to minister in word..had their own version of what scriptures were saying. Human wisdom was leading the way..**

**Some were so swell headed and wanted to be better than the next.**

**They were so heavenly minded they became earthly no good!**

**Chapter 2…**

Paul continues to demonstrate the folly of boasting in human wisdom, Paul

reminds them of how he came to them. Instead of depending upon

excellency of speech or persuasive words of wisdom, he proclaimed Jesus

Christ and Him crucified, confirming his testimony with a demonstration

of the Spirit and power (**1-4**).

**PAUL'S MANNER OF PREACHING (1-5)**

 **A. HE PREACHED "JESUS CHRIST AND HIM CRUCIFIED" (1-3)**

 1. Declaring the testimony of God without excellence of speech or

 wisdom (**1**) **He never relied on his own knowledge or wisdom!!!**

 2. Determined not to know anything among them but Jesus and Him

 crucified (**2**)

 3. Done in weakness (not because he was weak), fear ( not because he was afraid of anything) and much trembling (not scared) (**3**)

 **B. WITH DEMONSTRATION OF THE SPIRIT AND OF POWER (4-5)**

**Chapter 3…Paul continues and addresses carnality…**

**I. THE CARNAL NATURE OF DIVISION (1-4) If we ever want to see divisions in a church it will begin with carnal Christians.**

 **A. CARNAL CHRISTIANS AT CORINTH (1-2)It was the carnality of some of the person in the church of Corinth that….**

 1. Prevented Paul from speaking to them as to spiritual people

 (**1a**)

 2. Their carnality indicated that they were still babes in

 Christ, unable to receive solid food (**1b-2**)

 **B. EVIDENCE OF THEIR CARNALITY (3-4)**

 1. The envy, strife, and divisions among them (**3**)

 2. As expressed in their calling themselves after men (**4**)

**Chapter 4…..** With this chapter Paul brings to a conclusion his treatment of the problem of division as it existed in the church at Corinth. He

describes the proper estimate one should have of those who serve God,

and why we should leave the ultimate evaluation of such men to God

(**1-5**). Having already used himself and Apollos as examples to help

them see the errors of their arrogance (cf. "puffed up"), Paul also

uses the example of the apostles in a passage filled with irony (**6-13**).

His purpose is not to shame them, but to warn them, for he is sending

Timothy to remind them of what is proper, and he himself is coming to

deal with those who are "puffed up", if necessary (**14-21**).

**Chapter 5**…. Having dealt with the problem of division in the first four chapters,

Paul now addresses the problem of immorality in the church at Corinth.

He describes the particular case at hand, one which even pagan Gentiles

would find shameful (**1**). Rebuking them for being "puffed up" instead

of mourning (**2**), Paul then instructs them to "deliver such a one to

Satan", giving them reasons why this action is necessary (**3-8**).

Clarifying what may have been written in an unknown earlier epistle,

Paul concludes by limiting towards whom such action is to be taken, and

describing how it is to be carried out in practice (**9-13**).

In this chap. We are now faced with a very sticky and difficult issue inside the church that if it were to happen in the church today …How would we handle such a situation.

Pastors today have committed immoral acts and have had to step down from the leadership of mega churches. Some members have been disciplined and dismissed from the congregation …excommunicated. (Jehova’s witnesses excommunicate members for even simple reasons. They are defrocked and not allowed to even have communion with their own family members. They are treated as if they had some form of leprosy.

**Chapter 6….** Having seen that the brethren at Corinth were often filled with strife,envy and divisions (**3:3**), and that Paul frequently describes them as

being "puffed up" (**4:6,18**), it is not surprising that they were also

guilty of the fault Paul deals with in this chapter: taking brethren

to court before unbelievers. With an expression of shock and

disbelief, he instructs them through a series of questions designed to

help them see how absurd and wrong such a thing was (**1-11**).

The latter half of the chapter deals with what must have been a major

problem in a city like Corinth: immorality. What might have been

acceptable behavior with their bodies prior to becoming Christians is

no longer acceptable, for even their bodies belong to the Lord, whose

Spirit indwells them, and who will one day raise them from the dead by

His own power. Therefore they should glorify God with their bodies

(**12-20**).

 **Chapter Seven**

**OBJECTIVES IN STUDYING THIS CHAPTER**

1) To be impressed with basic principles governing marriage and the

 single life

2) To see the importance of studying scripture in its proper context

**SUMMARY**

At this point in Paul's letter, he begins to address those things about

which the Corinthians had written to him I am interpreting that Paul may have read in the letter to say something like this**…**

**Is it right for a man to sleep with a woman even though they are not married?**

**Paul’s answer….**

(**7:1**). Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

Also In this chapter he discusses matters relating to marriage and the single life. The first half deals with issues involving those married (**1-24**), and the last half covers those who are single (**25-40**). It is important to notice

that some of what Paul says is in light of the "present distress" being

experienced by the Corinthians; also that much of what he says is

clearly identified as his personal judgment, not necessarily the

commandments of the Lord. In such cases, it is not a matter of right

versus wrong, but good versus better.

**OUTLINE**

**I. INSTRUCTIONS CONCERNING THOSE MARRIED (1-24)**

 **A. IN GENERAL (1-9)….** Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.2Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.3Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.4The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.5**Defraud ye not one the other**, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.( inability or failure to restrain sexual appetite )6But I speak this by permission, and not of commandment.7For I would that all men were even as I myself. **But every man hath his proper gift of God**, one after this manner, and another after that.8I say therefore to the unmarried and widows, it is good for them if they abide even as I.9But if they cannot contain, let them marry: for it is better to marry than to burn.

 1. It is good to marry to avoid sexual immorality (**1-2**)

 2. Proper attitudes to govern the marriage relationship (**3-4**)

 3. Abstinence appropriate for short times devoted to fasting and

 prayer (**5-6**)

 4. Living the single life with self-control a gift from God, so

 unmarried and widows should marry if they cannot exercise

 self-control (**7-9**)

 **B. IN REGARDS TO DIVORCE (10-16)….**

**a. In verses 10 and 11… Paul says what I will now tell you comes from the Lord…Not from me.**

**b. In verses 12-16 Paul speaks in general and says What I will now say comes from me. This is not the Lord but my imput….**

 10And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:11But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.12But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.13And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.14For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.15But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.16For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

 1. As commanded by the Lord (**10-11**)

 a. A wife is not to depart from her husband; if she does, let

 her remain unmarried or else be reconciled (**10-11a**)

 b. A husband is not to divorce his wife (**11b**)

 2. As instructed by Paul (**12-16**)

 a. Christians are not to divorce their unbelieving spouses

 (**12-13**)

 b. Because of the "sanctifying influence" the believer can

 have on the family (**14**)

 c. If the unbeliever departs, the believer is not under

 bondage, let the unbeliever depart (**15**)

 d. These instructions given in view of the possibility of the

 believer being able to save the unbelieving spouse (**16**)

#  C. PRINCIPLES GOVERNING PAUL'S INSTRUCTIONS (17-24)….

17But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.18Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.19Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.20Let every man abide in the same calling wherein he was called.21Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.22For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.23Ye are bought with a price; be not ye the servants of men.24Brethren, let every man, wherein he is called, therein abide with God.

 1. As the Lord has called each one, so let him walk (**17**)

 2. The example of circumcision versus uncircumcision, where

 keeping the commandments of God is what is important (**18-20**)

 3. The example of being a slave versus being free, where one

 might improve their condition if it is possible and profitable

 (**19-24**)

**II. INSTRUCTIONS CONCERNING THOSE SINGLE (25-40)…..** 25Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.26I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.27Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.28But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.29But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;30And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;31And they that use this world, as not abusing it: for the fashion of this world passeth away.32But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:33But he that is married careth for the things that are of the world, how he may please his wife.34There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.35And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.36But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.37Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.38So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.39The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.40But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

 **A. FOR THOSE WHO ARE VIRGINS (25-38)**

 1. Paul gives his personal judgment in light of the "present

 distress": remain as you are (**25-26**)

 2. Of course if you are married, remain so; but those who are

 single would be spared much trouble in the flesh in light of

 what is to come (**27-31**)

 3. Remaining unmarried enables them to serve the Lord without

 distraction, and be totally devoted to Him (**32-35**)

 4. If it is necessary, the single may marry (**36**)

 5. The choice is not between good and bad, but between good and

 better (**37-38**)

 **B. FOR THOSE WHO ARE WIDOWS (39-40)**

 1. They are free to marry, but only "in the Lord" (**39**)

 2. Though Paul's personal judgment is that such a one will be

 happier to remain single, which is also the advice (though not

 demanded) of the Spirit of God (**40**)

**END CHAPTER 7**