

46-1Corinthians07b

0:51 Well, greetings brethren.

0:52 Welcome to another Wednesday night Bible.

0:55 I keep saying Wednesday night.

0:56 It's Thursday night tonight where we study the scriptures line upon line, and, this evening, God willing, what I'd like to do is, finish what we started yesterday, which was, chapter 7 of 1 Corinthians, and I apologize again that, yesterday I wasn't able to be live with you, but I am live tonight.

1:17, let's open with a word of prayer, and then we'll get into chapter, the rest of chapter 7 of this, intriguing letter from Paul to the Corinthian brethren.

1:29 Our loving Father, we come before you to praise you, to thank you.

1:33 How blessed we are to have your Holy Spirit, how blessed we are to have the Lord Jesus Christ as our Savior, you as our Father, to have access to these ancient scriptures, to understand them, to grow in the grace and knowledge of our Lord and our Savior, to participate in these ancient.

1:52, holy days that have been, set aside and earmarked as holy from creation.

2:00 And, and we are among those who are growing and understanding as a result.

2:05 Of observing these holy days which we're coming up to, and this incredible special week.

2:13 Of ingesting unleavened bread and removing leaven from our lives, we thank you so much, Father, and we look forward to this upcoming high Sabbath.

2:23 We praise you, Lord.

2:24 We ask your blessing on our study now in Jesus' name.

2:26 Amen.

2:27 Let me check who is here and let's, just make sure I'm coming through loudly and clearly.

2:33 I'm home, so I should, oh wow, Eileen is the first one in.

2:37 And greetings from Edmonton Eileen and wonderful.

2:40 It was a a pleasure meeting you in person and now seeing you joining our our our studies.

2:46 I'm glad you're getting a lot out of them.

2:48 Dave and Deb, Pastor Murray's here, Gary Pastor Gary is here, greetings Pastor Gary, Brother Jeff, Judy and Chuck.

2:56 Dave and Deb, I mentioned, Denise is here, Pep Square, JD, someone from Burlington, Wonderful, welcome.

3:04 And Christy Roma, wonderful, wonderful.

3:06 Welcome, brethren.

3:08 Glad to have you.

3:09 Let's get into tonight's study.

3:12 I'll just go ahead and share my screen.

3:14, I just, there's just one verse I want to go back to, you know, let the husband render unto the wife, do benevolence, and likewise also the wife unto the husband and not to defraud one another.

3:31 And I should have quoted yesterday, I just thought about it afterwards, Malachi, where the ancient Israelites were defrauding their wives.

3:42 And here in Malachi 2:14, yet you say, how, wherefore?

3:47And he says, because the Lord has been witness.

3:49Imagine this, that the Lord is witness between you and the wife of your youth, when you were young and in love and married, and now decades later, you're not treating her the way you did when you started out.

4:06He says, the Lord is witness between you and the wife of your youth against whom you have dealt treacherously.

4:14And I just think that is so awful, you know, I heard a stat the other day that the most dangerous person.

4:20That a woman will ever be involved with, who presents the most risk to her is her husband.

4:28And that's just unfortunate that she is vulnerable to this man.

4:33And here you can just imagine how devastating it was for these women when their husbands turned against them.

4:39And God says, yet, is she your companion?

4:43She's your companion.

4:45And the wife of your covenant.

4:48And so yesterday when we were reading the scriptures, that just made it clear, there's no way out of this covenant.

4:56And, and, you know, we've, some of us have, have made mistakes perhaps and that's all, that's in the past.

5:03But, but going forward, I think we need to be really clear about this, that God is witness.

5:08And when we enter into a covenant, when we enter into a vow, he expects us to keep it.

5:14And, and we need to remember, as you know what happens with a lot of men as well as it's the woman that's behind him and helping him to be successful, and she's sacrificing so he can go to school and whatever he needs to do, she's supporting him, and then once he's successful, he he discards her.

5:31And we just see that frequently.

5:34But God is saying, I'm holding you to account.

5:36I, I, I, I, I listened to your vows.

5:39And she's your companion, and she's the wife of your covenant.

5:45And did not he make one?

5:47And that's where we saw yesterday when we read the scripture that says, whatever God has joined together, let no man put asunder.

5:54It's God that makes one.

5:57Yet, Had he the residue of the spirit, and why one?

6:03That he might seek a godly seed.

6:06Therefore, take heed to your spirit and let none deal treacherously against the wife of his youth.

6:14So, I should have quoted that yesterday.

6:15It's just, it's part of understanding this marital covenant.

6:19But we got up to verse 17 yesterday.

6:22Let's continue.

6:26With verse 18.

6:28Verse 18, is any man called being circumcised?

6:33 Or you know, were you called as a Jew because Corinth was this mixed up city, like they had everything there.

6:39 Very metropolitan.

6:40 Is any man called being a Jew?

6:43 Let him not become a gentile.

6:46 Is any man called in uncircumcision?

6:48 Were you called as a gentile?

6:50 Let him not try to be a Jew.

6:54 Circumcision is nothing.

6:56 And uncircumcision is nothing.

6:59 But the keeping of the commandments of God, this is what matters, and we see that conclusion in Acts 15 when they're trying to understand how, how do we handle the fact that the Gentiles are coming in and they've received the Holy Spirit and, and this is the conclusion.

7:15 That circumcision is nothing and uncircumcision is nothing.

7:19 What really matters is the keeping of the commandments of God.

7:22 Here in Romans 2 in verse 25, Paul teaches this to the Romans, for circumcision is profitable.

7:30 Being being in the covenant is profitable if you keep the law.

7:35 But if you be a breaker of the law, your circumcision is made uncircumcision.

7:40 So, so these men, what we just read in Malachi, who are dealing with their wives treacherously.

7:47 The fact that they're circumcised, who cares?

7:49 God is saying, I'm a witness to your treachery.

7:53 Verse 26.

7:55 Therefore, if the uncircumcision keeps the righteousness of the law, shall not his uncircumcision be counted for circumcision?

8:06 And shall not uncircumcision, which is by nature.

8:11 If it fulfilled the law, judge you.

8:14 Who by the letter and circumcision does transgress the law.

8:19 So, so there's a real hypocrisy around the optics and the appearance of righteousness in the covenant community, but Paul is saying it really doesn't matter if you don't keep the law.

8:30 And if somebody is uncircumcised but truly converted and keeping the law.

8:35 They're they're actually condemning the one who is circumcised.

8:38 For he is not a Jew, which is one outwardly.

8:43 Neither is that circumcision, which is outward in the flesh.

8:47 But he is a Jew, which is one inwardly, and circumcision is that of the heart, and that goes right back to Deuteronomy 30.

8:57 Circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men but of God.

9:05 And then chapter 3 verse 30, seeing it as one God, Romans 3:30, seeing it as one god, which shall justify the circumcision by faith, and the uncircumcision.

9:17 Through faith.

9:18 Look at his teachings to the Galatians in chapter 6 and verse 15, and there's a couple of verses in Galatians, but just take up this one, verse 15 of chapter 6.

9:28 For in Christ Jesus, neither circumcision avails anything, nor uncircumcision, but a new creature.

9:36 So here we are in this mixed multitude in Corinth, and we have Jews, and we have slaves, we have freemen, we have Gentiles, we have women, we have men, we have this complete mixture.

9:47 And Paul is making it clear to the Jews and the Gentiles, the outward appearance is not what God is after.

9:56 But rather what's going on inside.

9:59 Verse 20 back to 1 Corinthians chapter 7.

10:02 Let every man abide in the same calling wherein he was called.

10:09 Are you called being a servant?

10:10 So that first of all, he's talking about Jew and Gentile.

10:13 But now he extends it.

10:19 Are you cold?

10:21 Being a servant Don't, don't care about that.

10:27 That's, don't worry, don't, so you have free men, you have slaves, some, some, some free men were slaves before, and, and Paul is saying like just don't worry about this.

10:37 Are you called being a servant?

10:39 Don't care about that.

10:41 But if you may be made free, use it rather.

10:45 That's just a good thing if you can be free, but it's not something that you have to strive for.

10:49 And really where he's leading.

10:51 Again, having this big picture vision, this life is temporary, this life is fleeting.

10:58 So if you do everything trying to achieve in this life, what did what did Christ say?

11:03 What is it if a man gains the whole world and loses his own soul?

11:08 And that's what Paul is getting at here.

11:10 So if you may be made free, then use it, use that rather.

11:14 For he that is called in the Lord, being a servant is the Lord's free man.

11:20 So this is, this is Paul's amazing use of, I think poetry and logic, combined poetry and logic, that if you're a slave.

11:31 But you're called by God, you're the Lord's free man, even though you're a slave.

11:37 Likewise, also he that is called being free is Christ's slave.

11:43 This is to me, this is just mind blowing.

11:44 We could just meditate on this.

11:46 So if you're a slave, But we're in the same congregation.

11:51 You're the Lord's freemen.

11:53 And if I'm a free man, but we're in the same congregation, we're in the covenant community, I'm the Lord's slave.

12:00 This is like Paul is remarkable, and this is just just sort of a hint of what he's capable of with rhetoric.

12:09 But he doesn't go here.

12:10 He's just trying to explain to these brethren what, how they should see reality, but just this little verse here just tells me how capable Paul is of waxing eloquent, if he wanted to.

12:23He says, if you're free.

12:27But you're called.

12:28You're a slave to Christ.

12:31You are bought with a price.

12:34And then this is really to both the free man and the slave.

12:38Don't be servants of men, and that really is a big problem in Corinth.

12:43They're men pleasers.

12:45And Paul is saying, you ought to be free yourself from that.

12:48Don't be servants of men.

12:50And, and this is really again, this Paul is a rabbi.

12:54This is root that the logic of this is rooted in the Torah.

12:57If we look at Leviticus 25 and verse 55, for unto me, the children of Israel are servants.

13:06So these slave people that God freed, he says they're now free, but they're my servants.

13:11They're my slaves.

13:13They are my servants whom I brought forth out of the land of Egypt.

13:21I am the Lord your God.

13:23So this notion that Israel is is representing the kingdom of God on earth, and they are direct servants of God, and they therefore should not be subject to any human beings.

13:35And that's the way it's going to be when we read Ezekiel together, we had a vision.

13:39Of what the future is going to look like, and these people will never serve Gentiles.

13:44Gentiles will serve them because they are the servants of the Lord.

13:48And this is now, for the Gentiles who are grafted into this community, all of us are the servants of the Lord and we should not be, what does he say, do not be servants of men.

13:59We are servants of Christ.

14:00Even if you're a slave to your owner, you're a servant of Christ, and Christ instructs you to serve your owner.

14:07Today, we'd say in the modern context, if you're an employee.

14:11You are the servant of your employer, you are truly the servant of Christ, and you're going to serve your employer better than any other employee.

14:20Because you're actually serving Christ.

14:23And that's rooted in the Torah.

14:25In 2 Timothy 2 and verse 4, he says, no man, this is Paul instructing Timothy, no man that goes to war, entangles himself with the affairs of this life.

14:37And this is the instruction to the Corinthians.

14:40Don't get caught up in the affairs of this life.

14:43Have a very clear vision of the future and what you're called to, and then deal with this life as appropriate.

14:49So he says, if you're a soldier, if you're recruited by Christ, you can't be entangled.

14:55In this life.

14:57Why?

14:58So that the soldier, the one who's been drafted, may please him who has chosen him to be a soldier.

15:04You gotta be focused and and on on purpose and on mission.

15:08And a soldier that's all distracted, you can't, you can't serve effectively.

15:13 And so that's what Paul is really saying is, we've been recruited to serve God and therefore we can't have all these entanglements distracting us.

15:21 Back to chapter 7, verse 24.

15:24 Brethren, let every man wherein he is called, therein abide with God.

15:32 Now, As we read this chapter in particular, but really the rest of the The book, the epistle.

15:46 It, we have to just, there, there are universal principles.

15:51 That we can pull from this.

15:54 Let every man wherein he is called, therein abide with God.

15:58 Don't get entangled in this world.

15:59 Don't get distracted.

16:02 But we need to be cautious and careful.

16:06 That how did this chapter begin?

16:11 It began with Paul saying, now, concerning the things which with which you wrote to me, and then he's starting to answer their questions.

16:23 We don't get to see the questions.

16:27 So, the questions are not just one-liners.

16:30 What about this?

16:30 What about that?

16:31 What about this?

16:31 What about that?

16:33 The, the, the questions will have context.

16:36 There'll be explanation as to why they're asking and what the the the details of the situation are.

16:42 And so he's responding to the details of their particular situation and giving them pastoral advice.

16:49 We are very blessed that of these four letters that he wrote them, 2 of them have been preserved.

16:56 But what we don't have are the other two letters, which would be very helpful, and what we don't have are the letters that they wrote to him.

17:05 That would be extremely beneficial if, if we had all 4 of his letters, and maybe all 4 of theirs, maybe they wrote 4 or more, and we could put the whole thing together, then we'd have the actual context, but we don't need what we don't have.

17:21 God provides us what we need, but having said that, we need to acknowledge that we don't have the full picture.

17:28 So a lot of, a lot of times the way we read the Bible is with a complete disregard.

17:35 For the context of the word.

17:39 Whereas if we're really gonna be proper students, we're gonna understand the word in its proper context first, then once we understand it in its proper context to the extent that we're able, we're then gonna see what are the, the universal or global or timeless principles that we can pull from it to apply to our lives today.

17:58 Because here, you know, let every man wherein he is called, they're in abide with God.

18:03 Somebody could read this and say, I don't need any motivation.

18:08 I, I don't have to be career oriented.

18:10 As a young person, I'm not gonna bother with a career.

18:13 You know, I'm just, I am what I am and I do what I do and that's it.

18:18 I, you know, I'm gonna drop out of school, and I'm not gonna be ambitious because I'm just gonna be content with where I am.

18:26 Well, we're in a very different society today.

18:29 And especially if a man chooses to be married, we have to provide.

18:34 And with a world that's changing so rapidly and quickly.

18:38 We do need to have an eye to the future.

18:41 And we do, we should have plans as to how we will remain relevant in an economy that's changing.

18:48 So that if we have a spouse that we need to look after a family that we need to look after, we can remain viable.

18:55 So let's just be careful that we're reading in this context of our response to specific questions that we're asking, but there are principles that we can pull from this.

19:05 And again, although now in this in our society where we, we do need to have a degree of motivation in order to navigate the society.

19:16 That needs to be balanced.

19:18 And yes, you know, for me, if I were to break the Sabbath, and, and, and have no regard for the high holy days, I, I could probably double my business.

19:30 So, but I'm not doing that because I have priorities, and so we should have our priorities, but within the context of our priorities, and we're going to see what specific To the context of marriage, the freedom that Christians have, and we can take that same freedom and apply it to other parts of our lives.

19:49 I remember very early in my Christian walk, there were people that were trying to con one person in particular, people trying to convince me that God had my whole fate predetermined, and I had to follow specific steps according to their prophetic vision.

20:05 And I just couldn't digest this.

20:07 I just, my understanding, even at a very early age and walk with Christ was God gives us the the boundaries.

20:16 You know, the 10 Commandments is a lot of what not to do, but it's just drawing the boundaries.

20:21 And then once we understand the boundaries, we have complete freedom within the boundaries.

20:25 He's he's created us with these powerful minds and a very strong will.

20:31 For us to operate as human beings made in his image, but to operate within the boundaries that he sets.

20:37 So all of that to say, we, we do have freedom within the boundaries that he sets.

20:42 So, here again, this verse that stay in the situation that you're called in, it's specific to the situation that they're writing him in, and we're gonna see that he's saying there's a, there's a present distress that is driving his pastoral opinions.

20:58 And we don't know what that distress was, but it was driving his opinions.

21:03 So we just have to have that, that balanced understanding.

21:06 So here, however you're called, he's saying abide with, they're in abide with God, and you know what?

21:12 We may find ourselves coming full circle to, to, to this, that we as pastors, we may be saying to brethren, just stay as you are.

21:22 If you're single, stay single.

21:23 If you're married, stay, stay married.

21:25 but if you're not yet married, don't, don't marry, and, and, you know, don't, don't try to do anything, just stay where you are.

21:32 That might come yet in the future.

21:35 So now he goes to this next topic, which obviously they have written him about and he's responding to.

21:41 Now concerning virgins.

21:44 I have no commandment of the Lord.

21:46 And again, meaning, When you were, when we were, when they were asking him about husbands and wives, he was giving them commandments from God.

21:57 This is what God says.

21:59 Now they're asking him about virgins, and he's saying, yeah, as a rabbi, with full understanding of the Torah and somebody who has taught directly from Christ himself, excuse me.

22:14 And as a wise master builder who has laid the foundation of the churches.

22:20 When it your questions regarding virgins?

22:23 I, I don't have a commandment from the Lord.

22:26 Yet I'm going to give you my opinion.

22:30 As one that has obtained mercy of the Lord to be faithful.

22:35 Meaning you might have teachers there that have not been found faithful, that are deviating from from the Torah, from the teachings.

22:44 But in my ministry, by God's blessing, Paul is saying,, I've obtained his mercy, despite all the persecution I have faced, they, they tried to stone me.

22:54 They thought they killed me.

22:56 I'm still here, and by God's mercy, I'm a faithful apostle.

23:01 And I do have an opinion on your question.

23:05 It's just my opinion, it's not the Lord's command.

23:08 He says in verse 26.

23:13 I suppose, therefore.

23:15 That this is good, listen to this, for the present distress.

23:20 So this is the context of his pastoral advice.

23:24 There's something going on.

23:26 And there's a present distress.

23:28 Now I did say earlier, the Corinthian brethren were kind of laissez faire and trying to fit into the world, and so they were not necessarily experiencing the distress of the other churches and Paul's in Ephesus and certainly experienced distress there.

23:42 But as they begin to respond to proper pastoral teaching and not the cotton candy preaching that they're getting.

23:51 They're going to start to face hardship with that the scripture that says, all who desire to live godly in Christ shall suffer persecution.

23:58 So he understands the context.

24:01 Of His, his, his advice and and the context within which he's answering their question, and it has to do with the present distress.

24:09 So, in terms of the question I have regarding virgins, he says it's good for the present distress, I say, that it is good for a man so to be.

24:20 And what he's getting at is, it's good for a man to be single.

24:24 And, and the Corinthians sort of had this, many of the Corinthians had this Greek platonic mindset that sex is evil, that the flesh is evil, and they had to be this sort of ascetic Christians that are just disconnected from their bodies and, and the, fleshly reality.

24:44 There was a very dominant part in the culture.

24:48 And there was another part of the culture that because the flesh is evil.

24:52 And, and the spirit is good again, coming from Platonic philosophy and Plato had the academy, the Philosophy academy, and taught many, many of the philosophers.

25:02 So his thinking is at the root of most of the philosophers, the epicureans, the Stoics, just many of the philosophers were educated by Plato in his academy.

25:14 And so there was the other extreme of the Gentiles.

25:18 That their philosophers taught.

25:22 That because the, the flesh is evil and the spirit is good and there's no in between, that whatever you do in the flesh doesn't matter.

25:31 And so we saw in chapter 6 where some of them are visiting prostitutes and of course they have the, the temple Aphrodite, where they have ritual worship and part of that ritual worship is, these, these prostitutes who they pay the prostitute, but the prostitute gives the money to the temple.

25:48 And it's all sacred and and pagan and ritual sex, but they can have these acts.

25:54 And it's, it, it doesn't, their conscience doesn't bother them because that's flesh and their spirit and their spirit is trapped inside their body, but the spirit is untouched by the by the flesh.

26:04 So there's all these crazy ideas within Corinth.

26:08 And, and so they're writing about, you know, is it OK to, to remain single?

26:13 And he's saying that, you know, because of the present distress, I, I think it's good to be single.

26:18 Now, why would he say that?

26:20 Well, look at Jeremiah just to kind of understand the present distress.

26:23 Why would it be good to be single in the present distress?

26:26 Remember this is concerning the covenant community, and Gentiles are just Gentiles that are grafted into the covenant community.

26:33 But the relationship between God and the covenant community, you know, begins in Abraham.

26:40 In Genesis 15, and it runs all the way to revelation and into eternity, that God is in covenant with this community, which is why marriage is so important to understand as a covenant.

26:52 But here in Jeremiah 15 and verse 16, God says to Jeremiah.

26:57 Oh sorry, Jeremiah says to God, your words were found, your scripture, your, your revelation, and I didn't eat them.

27:05 I ingested, I digested your word, and your word was unto me the joy and the rejoicing of my heart, as it is to us.

27:14For I am called by your name.

27:17Oh Lord God of hosts, and we would say the same thing as Christians.

27:23Verse 17, I didn't sit in the assembly of the mockers nor rejoiced.

27:28I sat alone because of your hand.

27:31For you have filled me with indignation.

27:34I, I, because of your word, I see clearly, and I have righteous indignation about what's going on.

27:40And so I didn't, I didn't participate with them.

27:42I, I, I sat alone.

27:45With the with the grief of loneliness.

27:48Verse 21.

27:50God says, I will deliver you out of the hand of the wicked.

27:55And I will redeem you out of the hand of the terrible.

27:59Very comforting words for the righteous man within the covenant community.

28:05But in chapter 16, he continues, verse 1.

28:09So the word of the Lord came also unto me saying, You shall not take your wife.

28:15, in the present distress, it's good for a man to be single.

28:20You shall not take you a wife, neither shall you have sons or daughters in this place.

28:26So they're having their families and their wives, and, but you as a righteous man, don't do this.

28:31In the present distress.

28:33Refrain.

28:34For thus says the Lord, concerning the sons and concerning the daughters that are born in this place.

28:43And concerning their mothers that bear them, and concerning their fathers that beget them in this land.

28:50They shall die of grievous deaths.

28:54They shall not be lamented.

28:56Neither shall they be buried.

28:58These are the covenant people.

29:00But they shall be as dung upon the face of the earth, and they shall be destroyed by the sword and by famine, and their carcasses shall be meat for the fowls of heaven and for the beasts of the earth.

29:15So you can see why Paul, understanding as a rabbi, understanding the covenant relationship between God and his people, and understanding the prophetic text and the sentence that has been pronounced on the covenant people, of which the Gentiles have been grafted into this.

29:32And, and while Jeremiah would be spared, God is telling him, don't get, don't have a, don't marry and don't have a family.

29:43Because of the present distress.

29:45And so Paul is really relaying the same sentiment to Corinth.

29:51And then in verse 5 of Jeremiah 16, he says, for thus says the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them.

30:00This is speaking of the covenant community.

30:03For I, for I've taken away my peace from this people, and we live in a land.
30:09And I'm just, I, I'm really confused about the current delay of God's judgment on the Western world, because I was just seeing, we were just rushing to judgment.
30:21I was just very clear to see God's curse, excuse me, very clear to see God's curse.
30:28Upon the Western nations that at one time were pursuing Christianity and Christ and and Judeo-Christian values and have completely done a 180 and turned their back on anything biblical.
30:41And I could just see the judgment coming down fast.
30:45And somehow now it's been delayed.
30:47It's not been taken away, but it's been delayed.
30:50But we are really under a curse.
30:53For the, the horrific crimes and sins that are taking place in our societies by our leaders, endorsed by our leaders.
31:02And God would say to us, don't enter into the house of mourning.
31:06Neither go to lament nor bemoan them, for I have taken away my peace from this people.
31:12God has done that.
31:13God has taken away the peace.
31:15So men, men can't put peace where God has taken it away.
31:19No matter who they are or who they think they are.
31:22I've taken away my piece from this people.
31:25And some people may be driven by ego to think that they can negotiate peace when God says, I've taken away my peace, says the Lord, even my loving kindnesses and mercy, mercies.
31:37So this is the, the sentiment.
31:40That in the present distress, Paul is answering their letter.
31:44And he says, Again, he's responding to a specific question.
31:52And he says to them, are you bound to a wife?
31:56Seek not to be loosed.
31:59Are you loosed from a wife?
32:01Seek not a wife.
32:03In the present distress.
32:05Let every man abide in the calling wherewith he was called, in the present distress.
32:12Now, having said that, he says to these Corinthian brethren, but.
32:20And if you marry, You have not sinned.
32:25So despite the Greek philosophy.
32:29In the Roman culture That marriage is debased.
32:36And to be truly spiritual, you should have nothing to do with the flesh.
32:41Paul is debunking that, and he's saying that's just not true.
32:44If you marry, there's no sin here.
32:47And if a virgin marries, she has not sinned.
32:52Nevertheless, such shall have trouble in the flesh.
32:56I'm trying to spare you.
32:58And again, think of what we read in Jeremiah 15, and particularly in 16.
33:05In the present distress, there's no sin in marriage, and, and, and again, many believe that Paul degrades marriage.

33:15 And that he, he despises women and that he's somehow against marriage, but obviously they haven't read Ephesians 5, where God inspires Paul to exalt marriage.

33:28 And so Paul understands marriage.

33:29 Here he's, he's responding to a specific question that we don't see what the question is, and the question has specific context, and clearly there's a context with the present distress.

33:39 That's how we have to read this.

33:41 And also in the context of Greek philosophy.

33:46 Platonic philosophy.

33:47 So, you know, it's, there's no sin.

33:49 If if if they get married.

33:52 However, if they do marry, there's gonna be trouble in the flesh.

33:56 You're in a Roman society.

33:59 And I heard Dia and Jen once say, you know, when you get married, you don't just marry the woman, you marry the whole circus, or the woman doesn't just marry the man, she marries the whole circus.

34:09 The whole family comes along.

34:12 And this is the early days for Christianity in a Roman society.

34:17 That is anti-Christian.

34:19 And very powerful, can kill you just like that.

34:24 Or torture you or or shame you.

34:28 Make you a spectacle.

34:30 And so families are going to be very careful to make sure they're adhering to Roman procedures and policies and culture.

34:41 And so maybe there's one woman comes out of that, comes into Christianity.

34:46 You marry her, and now in the present distress and the pressure, just think about what we went through with the pandemic and how the government was able to turn family members against each other, was able to turn brethren against each other.

35:00 This is what happens.

35:02 When you have a hostile government.

35:05 So yeah, there's no sin in getting married, like, just get rid of that platonic philosophy.

35:09 However, if they do marry in the present distress, it's inviting trouble.

35:15 And I'm trying to spare you.

35:18 But this I say brethren.

35:20 The time is short.

35:22 So from from through Paul's lens, what he was seeing and all the prophecies being fulfilled, it's like the time is short.

35:30 That both they that have wives, be as though they had none.

35:35 And they that weep as though they wept not.

35:39 And they that rejoice, as though they rejoice not, and they that buy as they, as though they possess not.

35:48 I heard a interesting story.

35:50 I, I, I don't know if it's true, but it's fascinating.

35:55 And I think it has real value.

35:57 It's about King Solomon.

35:59 And King Solomon summoned this jeweler.
36:04 And he said to the jeweler, I want you to make me a brain.
36:10 But not just any rain.
36:12 I want you to make me a ring that when I'm happy.
36:16 It will make me feel sad.
36:19 And when I'm sad, it will make me feel happy.
36:23 And don't return until you've made this ring.
36:26 So the jeweler leaves, and Solomon doesn't hear from him for a long time.
36:34 Then one day, Solomon's holding this banquet, this massive feast that's going on for days, and he's having the time of his life, and the jeweler shows up.
36:45 And the jeweler hands him the ring, and you can tell that Solomon's in just a wonderful mood.
36:51 And he takes the ring from the jeweler.
36:53 And he reads the inscription that's on the inside.
36:57 And as soon as he reads the inscription, his face just clouds over, and all the joy just fled from his face.
37:06 And inside the ring, the inscription said, This too shall pass.
37:13 And that's what the jewel they came back with.
37:16 Now whatever situation you're in, it's going to pass.
37:20 And so Solomon's having the time of his life, this will pass.
37:24 Solomon's in terrible despair.
37:26 This too shall pass.
37:28 And that's really what's all, that's what Paul is saying here, that this life, the time is short.
37:34 This, this life is fleeting.
37:36 It's it's passing away very quickly.
37:38 So if you're in Morning You act as if you're not.
37:46 And, and if you're enjoy, you're in the, the summer season, act as in you as if you're in the winter season.
37:53 Because this thing is fleeting.
37:55 It's going by very, very quickly.
37:57 That's, that's what he's saying to them.
37:58 That's the context of his answer.
38:02 And they that use this world.
38:04 As not abusing it.
38:06 So within Corinth again, this just is a mixed multitude, and we have some very wealthy individuals who are doing very well.
38:12 And so they can use this world the way a slave can't.
38:16 But don't abuse your your your your blessing.
38:20 For the fashion of this world passes away.
38:25 So take whatever advantages you have and serve the Lord.
38:28 If you're a freeman, you're a slave to Christ.
38:32 If you're a slave, you're the Lord's free man.
38:36 If you're in mourning, it's passing away.
38:38 If you're in joy, it's passing away.

38:41 Get really, really clear on where we're going.

38:45 But I would have you without carefulness.

38:49 I, I, I want you to be without carefulness.

38:51, so, so there's this present distress again, the context of his answer is this present distress.

38:58 And, and for your spiritual health.

39:01 I want you to be able to function without any strings attached to you.

39:07 So I want you to be without carefulness.

39:10 He that is unmarried, cares for the things that belong to the Lord.

39:16 How he may please the Lord.

39:17 He's very, very focused if he's unmarried.

39:19 That's why they're asking him, you know, can, can, can the virgins marry?

39:23 Well, yes, they can marry, but if they marry, he says they're gonna be distracted in the present distress.

39:30 But if he's unmarried, he can stay focused and keep the first thing, the first thing.

39:36 But he that is married, cares for the things that are of the world, how he may please his wife.

39:43 And again, we tend to read these verses and just apply them universally immediately.

39:48 Without the slightest regard.

39:51 For what is the context that that this is written within?

39:57 Maybe the context here.

39:59 I think the context is the extended families.

40:03 And whatever the Roman government policies are, and and the pressure that's going to put on a married couple.

40:10 Because the wife doesn't want to displease her family, but doesn't want to displease her husband, and usually it's the wives that were converting to Christianity, not the husbands.

40:19 and so there's context to this.

40:22 Because In a truly Christian marriage.

40:28 You have a woman That cares for the Lord, and the things of the Lord, and a man that cares for the Lord and the things of the Lord, and they're supporting each other.

40:38 It's the man, it's the woman, and it's Christ, and a threefold cord is not easily broken.

40:45 So, so the Holy Spirit working in both the husband and the wife, supporting each other.

40:51 It, it's a very different context that we have here than what's going on in Corinth in the first century.

40:58 But clearly we understand the sentiment of what Paul is saying.

41:01 He's saying, I don't want you to be distracted.

41:04 And in the present distress.

41:06 Just think about what we read in Jeremiah in the present distress, you could be compromised.

41:13 Nobody wants to see their families suffer.

41:17 Now, again, just quick Ephesians 5, just to remind us that the criticisms of Paul regarding marriage are unfounded.

41:26 Paul had a very, very deep understanding of marriage.

41:28 He's writing to Corinth in a very specific context.

41:31 He's answering a very specific question that has context.

41:35 In Ephesians 5, he's saying to the brethren, he's in Ephesus when he's writing to Corinth.
41:40 He's saying to the brethren in Ephesus that marriage is a great mystery.
41:46 And as he's talking about marriage and the duties of marriage, he's actually speaking concerning Christ and the church.
41:53 This is the beauty of the Christian marriage that that Paul upholds, but he's answering a very specific question.
42:00 In a very specific context, in a very specific time to Corinth and the fundamental principle he told us, the fundamental principle of his answer is right here in the first part of verse 32.
42:12 I don't want you to be distracted.
42:14 That that's what he's driving at.
42:19 Verse 34.
42:21 There is a difference also between a wife and a virgin.
42:25 And I'm gonna come back to this verse.
42:28 When we're in chapter 14.
42:31 Because some people misunderstand some of his instructions in chapter 14 because they don't understand.
42:38 That there's a difference between a goe, a wife, and a Parthenon, a virgin.
42:45 So Paul is making it very clear there's a difference, and we'll come to that, we'll return to this in chapter 14.
42:50 But he says there's a difference between a wife and a virgin.
42:55 The virgin, the unmarried woman, cares for the things of the Lord.
42:59 That she may be holy, both in body and in spirit.
43:05 But she that is married, cares for the things of the world, how she may please her husband.
43:11 And again, This is in a specific context that perhaps many of the women.
43:19 Who have converted to Christianity.
43:22 Their spouses have not.
43:24 And so they're in this betwixt and between situation.
43:29 Where they want to please the Lord.
43:31 But they have to please their husband as well.
43:34 And, and so there's this, this kind of push and pull.
43:37 And they're they're, they're torn.
43:39 And conflicted.
43:41 Because of the situation they're in.
43:49 And I speak this for your own profit.
43:52 Not that I may cast a snare upon you.
43:55 So he's not trying to put them in some sort of a vice grip where they can't move.
44:00 But for that which is appropriate.
44:02 And that you may attend upon the Lord without distractions.
44:06 So he's saying his opinion in the current situation and the present distress, but he doesn't want to have them feel trapped.
44:13 They're free.
44:14 He's just giving his opinion.
44:17 Verse 36.
44:19 However, having given my opinion.

44:22But if any man think.

44:24That he behaves himself inappropriately toward his virgin.

44:29If she passed the flower of her age, or she's come to full age and ready to be married, full sexual age, or maturity.

44:39And needs so require.

44:41Let him do what he will.

44:44He doesn't sin, let them marry.

44:46The the underlying Greek here lends to different interpretations.

44:53Some interpret this as a guardian over his daughter, that her daughter's come to maturity, and it's, it's, it's no sin if he allows her to marry.

45:06Most of them say, no, this is the the man, the groom who is engaged.

45:13And they've come to full age.

45:15They can now be married.

45:18And and there's a real desire to be married.

45:22There's no sin.

45:23He's telling these Greek philosophers, people who are infused with Greek philosophy.

45:29There's no sin in marrying.

45:30It would be like today, if I were to write to a congregation and say,, If you have a daughter who's of age, make sure.

45:45That she doesn't just meet one man and marry the first man she dates.

45:51Make sure that she's dating several men before choosing one, so she can understand the differences in human beings and the way people are before settling, or vice versa, same with the man.

46:05Make sure that you date widely.

46:07Today, if we say something like that, it's, it's like, why would you say this?

46:09This is bizarre.

46:11Well, so it's like Paul.

46:13He's saying to these Corinthian people.

46:15There's no sin in Marriott.

46:18And we're like, why would he say this?

46:20Well, if we're in if our society is infused with Greek philosophy.

46:25That is looking down on marriage.

46:28So he has to say that this, this, this, these concepts that you have are wrong.

46:35Nevertheless, He that stands steadfast in his heart.

46:40Having no necessity.

46:42But has power over his own will, and has so decreed in his heart that he will keep his virgin does well.

46:50Again, very specific context, there's some sort of present let's say here, if we were heading into World War 3.

47:04And we don't know which way things are gonna go, but it's looking really, really ugly.

47:09And there's a couple that's engaged.

47:13And in this particular case, They have a lot of self control.

47:19And there's no inappropriate pornea taking place.

47:23They are faithful to the Lord, they're faithful to each other, but there's a present distress.

47:30 We don't know what's gonna happen next.

47:32 And, and it's better for them to be unattached because who knows with this sort of Roman persecution, and then we saw the, the persecution that we were subjected to just very recently.

47:46 That these people are unhinged and they're insane.

47:48 And if they know that you're attached to someone, then they feel they can compromise you.

47:53 So it's better for you not to have any sort of attachment in the present situation.

47:59 So if you are engaged and you can remain unmarried.

48:03 You can't break your engagement, especially if you're a Jewish understanding.

48:08 In order for you to break your engagement, you have to get a divorce.

48:11 You can't just say, oh, we called it off.

48:14 No, no, you actually are betrothed.

48:16 You're you're actually in Covenant.

48:18 And so you just you you haven't consummated the marriage yet, but you're actually in Covenant.

48:22 And so if you're gonna break that off, you need to get a divorce.

48:26 So now we're in a situation where we're engaged.

48:30 We haven't consummated.

48:31 We're not yet married.

48:33 But something is going on that is creating a great deal of uncertainty and distraction and persecution.

48:39 And if we go forward with the marriage, we may make each other very vulnerable to the authorities.

48:47 But if we don't go forward with the marriage, we may be tempted.

48:50 Oh, we're engaged anyway, a little bit of fornication doesn't matter, and, and Paul is saying that will destroy you.

48:57 But in this case, the man has self control.

49:01 And so in the present distress, Paul is preferring that they stay single.

49:08 So then he that gives her in marriage does well, but he that gives her not in marriage does better in the present distress.

49:18 Keep having to emphasize that.

49:20 That if we just go to Ephesians 5, we can understand Paul's true understanding of marriage.

49:26 He's responding to a specific letter that has a specific context.

49:32 In Corinth and, and in the present distress.

49:36 There's no harm, there's no marriage is good, and there's no sin in marriage.

49:43 But I don't want you guys to be in a compromised situation.

49:46 In the present distress, it's better not to marry as long as you're not gonna be messing about.

49:54 Verse 39.

49:55 The wife is bound by the law as long as her husband lives.

50:02 This is a covenant.

50:04 We actually read this yesterday in another book from Paul to the Romans.

50:10 Here it is again.

50:12 This is the wife of your covenant.
50:16 This is your husband of your covenant.
50:19 So this covenant, you're, you're just, you're bound by the law.
50:23 As long as her husband lives.
50:25 But if her husband dies, she's at liberty.
50:29 To be married to whom she will, meaning as long as her husband is alive, she's not at liberty to marry who she wants.
50:35 But once he's dead, she's at liberty to marry whoever she wants.
50:39 In the Lord.
50:40 So, don't go now because you're free and put yourself in a situation you're marrying somebody who's a pagan and now you're in this terrible situation.
50:50 So, maybe your husband was a pagan, and you came in to the covenant.
50:56 But you're bound to him, as long as he's alive.
50:59 Once he dies, you're free to marry whoever you want in the covenant community.
51:04 Don't go outside of the covenant community.
51:10 But she is happier if she so abide.
51:14 So again, Paul, going back to this in the present distress, stay as you are.
51:19 Don't try to change your situation.
51:21 You understand your situation, in the present distress, you're gonna be better navigating whatever this distress is, because you're in a situation that you already understand.
51:33 But if you change, and now you're going to be distracted and maybe even compromised.
51:40 This is gonna be hard for you.
51:41 You may actually lose everything.
51:44 So for the widow, he's saying it's better if she stays a widow in the present distress, even though she's free to marry who she wants.
51:52 But she is happier if she so abide.
51:55 After my judgment, this is my opinion.
51:58 It's just my opinion.
52:01 But let me just say it's not just any old opinion.
52:04 It's like, you know, Paul has an opinion, and I'm one of these cotton candy preachers and teachers, and I have an opinion too.
52:13 And Paul is saying, well, my opinion is a bit different.
52:16 Cause I think also that I have the spirit of God.
52:20 There's no doubt about my faithfulness as a master builder who's laying the foundation.
52:25 And so the opinion that I'm giving you should be taken with more weight than the cotton candy local teachers you have there in Corinth.
52:35 So that is chapter 7 of 1 Corinthians, and again, very interesting chapter, very interesting.
52:48 teaching from Paul, and what I wanted to emphasize in this chapter, especially.
52:55 But throughout the book.
52:56 From chapter 7 To the end.
53:01 Paul is responding to their questions.
53:04 And we don't have their questions.
53:06 And, and there's more than 2 letters.
53:08 There's 4 letters, and we don't have the other two letters.

53:11 So we're just doing our best to try to understand what's really going on in the correspondence between them.

53:17 And then once we understand that, How can we apply it to our world today?

53:22 So to me fundamentally what we get from chapter 7.

53:26 I As we head into distress, which we are the the prophecy show us, we're heading into distress.

53:34 And as we head into this time of distress.

53:38 We may be in a position where we as pastors are saying to the brethren, as shepherds were saying to the brethren, stay as you are.

53:46 And that that's it's a fable.

53:49 I don't know if it's true, but it's a good principle, the understanding that everything around us today is passing.

53:56 That's what Paul is saying.

53:58 It's all passing away.

54:00 So be be locked into the future, be locked into the vision of what it means to be part of this covenant of what God is doing, and take everything else within that context.

54:11 So rather than that is chapter 7.

54:14 God willing, tomorrow evening, we'll continue with chapter 8.

54:19 Let me just go ahead and check and see.

54:22 If there's anything else, thank you so much, Dave and Deb.

54:27 Very, very good.

54:28 So let's, let's end there and thank you Chajas.

54:32 Oh, Chajas this year.

54:33 Wonderful.

54:34 Thank you, brethren.

54:35 God bless you.

54:35 Let's continue to digest the unleavened bread of sincerity and truth and just remove purge out the old leaven completely from our lives, individually and congregationally.

54:49 God bless you brethren.