

1 CORINTHIANS 7 | *Marriage, Sex, Divorce, and Singleness*

Sex in Marriage

1 Now concerning the matters about which you wrote: “It is well for a man not to touch a woman.” 2 But because of cases of sexual immorality (πορνείας), each man should have his own wife (sing.), and each woman her own husband (sing.). 3 The husband should give to his wife her conjugal rights (ὀφειλή), and likewise the wife to her husband. 4 For the wife does not have authority (ἐξουσιάζω) over her own body, but the husband does. Likewise the husband does not have authority (ἐξουσιάζω) over his own body, but the wife does. 5 Do not deprive/rob/steal (ἀποστερέω) one another except perhaps by agreement (σύμφωνος) for a set time, to devote (σχολάζω) yourselves to prayer, and then come together again, so that Satan may not tempt (πειράζω) you (pl.) because of your lack of self-control (ἀκρασία). 6 This I say by way of concession (συγγνώμη), not of command (ἐπιταγή). 7 I wish that all were as I myself am. But each has a particular gift (χάρισμα) from God, one having one kind and another a different kind.

Singleness

8 To the unmarried and the widows I say that it is well for them to remain (μένω) unmarried as I am. 9 But if they are not practicing self-control (ἐγκρατεύομαι, pres.),¹ they should marry. For it is better to marry than to burn with sexual desire (πυρόω, pres.).

Divorce

10 To the married I give this command (παραγγέλλω)—not I but the Lord [Jesus]—that the wife should not be separated from/leave (χωρίζω, aor. pass.)² her husband 11 (but if she does separate, let her remain unmarried or else be reconciled (καταλλάσσω) to her husband), and that the husband should not divorce (ἀφίημι, pres.) his wife. 12 To the rest I say—I and not the Lord—that if any brother has a wife who is an unbeliever (ἄπιστος), and she consents to live with him, he should not divorce (ἀφίημι) her. 13 And if any woman has a husband who is an unbeliever (ἄπιστος), and he consents to live with her, she should not divorce (ἀφίημι) him. 14 For the unbelieving husband has been made holy (ἀγιάζω, perf. pass.)³ through his wife, and the unbelieving wife has been made holy through her husband. Otherwise, your children are unclean (ἀκάθαρτος), but now they are holy (ἅγιος). 15 But if the unbelieving partner separates (χωρίζω), let it be so. In such a case the brother or sister is not enslaved (δουλόω). For in peace God has called (καλέω, perf. act.) you. 16 Wife, for all you know, you might save (σώζω, fut.) your husband. Husband, for all you know, you might save (σώζω, fut.) your wife.

Stay Where You Are

¹ “[T]o keep one’s emotions, impulses, or desires under control, *control oneself, abstain*” (BDAG, 274).

² “[S]eparate (*oneself*)..., *be separated* of divorce” (BDAG, 1095).

³ “[C]onsecrate, sanctify by contact w. what is holy: unbelievers by a Christian marriage” (BDAG, 10).

17 However that may be, let each of you keep walking (περιπατέω, pres.) in what the Lord [Jesus] assigned (μερίζω, aor.),⁴ in which God has called (καλέω, perf.) you. This is what I order (διατάσσω, pres.)⁵ in all the churches (ἐν ταῖς ἐκκλησίαις πάσαις). 18 Was anyone at the time of his [special] call (καλέω, aor.) already circumcised (περιτέμνω, perf.)? Let him not remove his circumcision (ἐπισπάομαι, pres.).⁶ Was anyone at the time of his call (καλέω, perf.) uncircumcised? Let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but obeying (τήρησις)⁷ the commandments of God. 20 Let each of you remain (μένω, pres.) in the calling (κλήσις)⁸ in which you were called (aor.). 21 Were you a slave when called (aor.)? Do not be concerned (μέλει) about it. Even if you are able to become free (ἐλεύθερος), rather make use of it. 22 For whoever was called (aor.) in the Lord [Jesus] as a slave (δοῦλος) is a freed person (ἀπελεύθερος) of the Lord [Jesus], just as the free person (ὁ ἐλεύθερος) when called (aor.) is a slave (δοῦλος) of Messiah. 23 You were bought (ἀγοράζω, aor.)⁹ at a price (τιμή).¹⁰ So do not become slaves of men (δοῦλοι ἀνθρώπων). 24 Each in whatever you were called (καλέω, aor.), brothers and sisters, there remain (μένω, pres.) before God (παρὰ θεῶ).¹¹

Virgins

25 Now concerning virgins (τῶν παρθένων),¹² I have no command (ἐπιταγή) of the Lord [Jesus], but I give my judgment (γνώμη)¹³ as one who by the Lord's mercy (ἐλεέω) is trustworthy (πιστός). 26 I think (νομίζω, pres.)¹⁴ that, through the having now happened distress (διὰ τὴν ἐνεστῶσαν (perf. act.)¹⁵ ἀνάγκην),¹⁶ it is well for you to remain as you are. 27 Are you bound to a wife? Do not seek separation (λύσις). Are you freed (λύω, perf.

⁴ “[T]o make an allotment... *distribute*... deal out, assign, apportion” (BDAG, 632).

⁵ “[T]o give (detailed) instructions as to what must be done, *order*” (BDAG, 237).

⁶ “[T]o pull the foreskin over the end of the penis, *pull over the foreskin*... to conceal circumcision” (BDAG, 380).

⁷ “[A]ct of persisting in obedience, *keeping, observance*” (BDAG, 1002).

⁸ “[P]osition that one holds, *position, condition*” (BDAG, 549).

⁹ “[T]o secure the rights to someone by paying a price, *buy, acquire as property*, fig. ext. of 1, of believers, for whom Christ has paid the price w. his blood...” (BDAG, 14).

¹⁰ “[T]he amount at which someth. is valued, *price, value*” (BDAG, 1005).

¹¹ Are you discontent? The grass is not greener on the other side. Stay where you are.

¹² “[O]ne who has never engaged in sexual intercourse, *virgin, chaste person*... female of marriageable age w. focus on virginity” (BDAG, 777).

¹³ “[A] viewpoint or way of thinking about a matter, *opinion, judgment, way of thinking*” (BDAG, 202).

¹⁴ “[T]o form an idea about someth. but with some suggestion of tentativeness or refraining from a definitive statement, *think, believe, hold, consider*” (BDAG, 675).

¹⁵ “[T]o be present as condition or thing at the time of speaking, *be now, happen now*” (BDAG, 337).

¹⁶ “[A] state of distress or trouble, *distress, calamity, pressure*” (BDAG, 61).

pass.)¹⁷ from a wife? Do not seek a wife. 28 But if you marry (aor.), you do not sin, and if a virgin (ἡ παρθένος) marries, she does not sin. Yet such as these will have distress in the flesh (θλίψιν...τῆ σαρκί), and I would spare you that. 29 I mean, brothers and sisters, the time (ὁ καιρὸς)¹⁸ is shortened (συστελλῶ, perf. pass.). From now on, let even those who have wives be as though they had none, 30 those who mourn as though they were not mourning, those who rejoice as though they were not rejoicing, those who buy as though they had no possessions, 31 and those who make use of (χράομαι, pres.) the world (τὸν κόσμον) as those who do not make use of (καταχράομαι, pres.)¹⁹ it. For the form of this world (τὸ σχῆμα²⁰ τοῦ κόσμου τούτου) is passing away (παράγω, pres.).²¹

Undistracted Devotion to the Lord

32 I desire you (pl.) to be free from care (ἀμέριμνος). The unmarried man (ἄγαμος) is concerned about (μεριμνάω, pres.)²² the things of the Lord [Jesus], how to please (ἀρέσκω, aor.) the Lord [Jesus]. 33 But the married man is concerned about the things of the world (τὰ τοῦ κόσμου), how to please (ἀρέσκω, aor.) his wife, 34 and he is divided (μερίζω, pres.). And the unmarried (ἄγαμος) woman and the virgin (παρθένος) are concerned about the things of the Lord [Jesus], in order that they may be holy (ἅγιος) both in body (σῶμα) and spirit (πνεῦμα). But the married woman is concerned about the things of the world (τὰ τοῦ κόσμου), how to please her husband. 35 I say this for your own benefit (σύμφορος),²³ not to put any noose/restriction (βρόχος) on you, but toward the proper/good order (τὸ εὐσχημον) and constant service (εὐπάρεδρος) to the Lord without distraction (ἀπερισπάστως).²⁴

Engaged Couples

36 If anyone thinks he is behaving dishonorably toward his fiancée, if his passions are strong,²⁵ and so it has to be, let him marry as he wishes. It is no sin. Let them marry. 37 But if

¹⁷ “[F]ig. *free, set free, release...are you free from a wife*, i.e. not bound to a wife? 1 Cor 7:27 (a previous state of being ‘bound’ need not be assumed)” (BDAG, 607).

¹⁸ “[A] period characterized by some aspect of special crisis, *time*” (BDAG, 498).

¹⁹ “As a rule the prep. gives the simple verb a special coloring (‘make full use of’, ‘misuse’, ‘use up’); in the only two pass. where it occurs in our lit. (both 1 Cor), this word differs little, if at all, fr. the simple verb: *use*. Abs. οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι *using the world as though they had no use of it*” (BDAG, 530).

²⁰ “[T]he generally recognized state or form in which someth. appears, *outward appearance, form, shape* of pers. ...the functional aspect of someth., *way of life, of things*” (BDAG, 981).

²¹ “[T]o go out of existence, *pass away, disappear*; in imagery” (BDAG, 761).

²² “[T]o attend to, care for, be concerned about” (BDAG, 632).

²³ “[B]eneficial, advantageous, profitable” (BDAG, 960).

²⁴ We are to keep ourselves free from worldly obligations to adhere faithfully to Jesus without distraction. It is so easy for us to be distracted by the things of this world.

²⁵ “Understood temporally and as a status term applied to a woman: *past one’s prime, past marriageable age, past the bloom of youth*.... Other interpreters focus on the ascensive force of ὑπέρ, ‘exceedingly’.... In our pass., then, ὑπέρακμος means *at one’s sexual peak* and may be applied to a woman...or to a man...*with strong passions*” (BDAG, 1032).

someone stands firm in his resolve (ἔδραϊος), being under no necessity but having his own desire (θέλημα) under control, and has decided in his own heart to keep her as his fiancée, he will do well. 38 So then, he who marries his fiancée does well. And he who refrains from marriage will do better (κρείσσων).

Widows

39 A wife is bound as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord [Jesus]. 40 But in my judgment she is more blessed (μακάριος)²⁶ if she remains as she is. And I think that I too have the Spirit of God.

²⁶ “[P]ert. to being fortunate or happy because of circumstances, *fortunate, happy*. ... [P]ert. to being esp. favored, *blessed, fortunate, happy, privileged*, fr. a transcendent perspective, the more usual sense” (*BDAG*, 610-11).

Commentary

1. Overview.

- a. A fundamental war of ideas exists between the mores of the 1960s sexual revolution and this chapter in the Bible.
- b. The Corinthians live in a sexually charged atmosphere.
- c. The first thing on the Corinthians mind is singleness, marriage, divorce and sex.
- d. The sexual standard Paul commands, if followed, will makes the Corinthians cultural prudes.

2. Sex in Marriage (1 Co 7:1-7).

- a. **1 Co 7:1-7** 1 Now concerning the mattes about which you wrote: “It is well for a man not to touch a woman.” 2 But because of cases of sexual immorality (πορνείας), each man should have his own wife (sing.), and each woman her own husband (sing.). 3 The husband should give to his wife her conjugal rights (ὀφειλή), and likewise the wife to her husband. 4 For the wife does not have authority (ἐξουσιάζω) over her own body, but the husband does. Likewise the husband does not have authority (ἐξουσιάζω) over his own body, but the wife does. 5 Do not deprive/rob/steal (ἀποστερέω) one another except perhaps by agreement (σύμφωνος) for a set time, to devote (σχολάζω) yourselves to prayer, and then come together again, so that Satan may not tempt (πειράζω) you (pl.) because of your lack of self-control (ἀκρασία). 6 This I say by way of concession (συγγνώμη), not of command (ἐπιταγή). 7 I wish that all were as I myself am. But each has a particular gift (χάρισμα) from God, one having one kind and another a different kind.

Singleness and sexual abstinence are good.

Marital sex lessens the need for extramarital sex.

Both men and women have desires for sexual intimacy. It is not just men who need a sex.

Heterosexual monogamy is the standard. Same-sex marriage is not an option.

It is the husband’s duty to fulfill the sexual needs of his wife. Notice the husband goes first.

It is the wife’s duty to fulfill the sexual needs of her husband.

Husbands and wives have mutual authority over each other’s bodies. This applies when couples are together and when they are apart.

Couples may not deprive one another of sexual intimacy for the sake of advantage. Sex is not a bargaining chip.

For agreed-upon, special, temporary times of prayer, couples may suspend sexual intimacy.

The purpose is focus on God in prayer.

After these temporary times of prayer, couples should reengage in sexual intimacy.

Satan temples men and women in the area of sexual intimacy. Sex is spiritual warfare.

The bottom line is help your spouse remain sexually pure. Satisfy him or her sexually.

3. Singleness (1 Co 7:8-9).

- a. **1 Co 7:8-9** 8 To the unmarried and the widows I say that it is well for them to remain (μένω) unmarried as I am. 9 But if they are not practicing self-control (ἐγκρατεύομαι,

pres.),²⁷ they should marry. For it is better to marry than to burn with sexual desire (πυρόω, pres.).

However, marriage is optional, not required. If a person is able to maintain sexual self-control, singleness is recommended. Marriage is a concession not a command.

Paul recommends celibacy so highly he wishes all were celibate.

Paul recommends singleness and celibacy but he recognizes that they are gifts from God and not for everyone.

Each one of us has particular gifts from God not shared by others.

Some do not struggle in the area of sexual sin. Their struggle comes in other areas. All of us have areas of weakness.

For singles and widows, lifelong celibacy is a legitimate option. Do not pressure singles and widows to get married.

All singles must commit to celibacy and abstinence. There is no other option for them.

One of the legitimate functions of marriage is to provide an outlet for sexual energy. If your spouse needs to make love five times per week, do it.

If you do not have the gift of celibacy/singleness, and you struggle with self-control in the area of sexual sin, seek to marry.

4. Divorce (1 Co 7:10-16).

- a. **1 Co 7:10-16** 10 To the married I give this command (παραγγέλλω)—not I but the Lord [Jesus]—that the wife should not be separated from/leave (χωρίζω, aor. pass.)²⁸ her husband 11 (but if she does separate, let her remain unmarried or else be reconciled (καταλλάσσω) to her husband), and that the husband should not divorce (ἀφίημι, pres.) his wife. 12 To the rest I say—I and not the Lord—that if any brother has a wife who is an unbeliever (ἄπιστος), and she consents to live with him, he should not divorce (ἀφίημι) her. 13 And if any woman has a husband who is an unbeliever (ἄπιστος), and he consents to live with her, she should not divorce (ἀφίημι) him. 14 For the unbelieving husband has been made holy (ἀγιάζω, perf. pass.)²⁹ through his wife, and the unbelieving wife has been made holy through her husband. Otherwise, your children are unclean (ἀκάθαρτος), but now they are holy (ἅγιος). 15 But if the unbelieving partner separates (χωρίζω), let it be so. In such a case the brother or sister is not enslaved (δουλόω). For in peace God has called (καλέω, perf. act.) you. 16 Wife, for all you know, you might save (σώζω, fut.) your husband. Husband, for all you know, you might save (σώζω, fut.) your wife.

Christ gives instructions to the Corinthians through Paul. Paul's instructions are Christ's instructions.

Vv. 10-11 refer to married couples who are both believers. A believing wife may not leave her believing husband, nor may a believing husband divorce his believing wife.

A believing husband must not divorce his unbelieving wife if she agrees to live with him.

A believing wife must not divorce her unbelieving husband if he consents to live with her.

²⁷ “[T]o keep one’s emotions, impulses, or desires under control, *control oneself, abstain*” (BDAG, 274).

²⁸ “[S]eparate (oneself) ..., *be separated of divorce*” (BDAG, 1095).

²⁹ “[C]onsecrate, *sanctify* by contact w. what is holy: unbelievers by a Christian marriage” (BDAG, 10).

When one person in a family is a believer, the rest of the family is set apart for God's special attention.

Our faith in Christ causes our spouse and children to be set apart for God's special attention. If the unbelieving spouse wants to leave, the believing spouse should allow him or her to do so. Divorce is not mentioned here.

God wants believing couples. That's why unbelieving spouses of believers are set apart for His special attention.

The hope is always that the unbelieving spouse will trust in Christ as his or her Savior for eternal salvation.

5. Stay Where You Are (1 Co 7:17-24).

- a. **1 Co 7:17-24** 17 However that may be, let each of you keep walking (περιπατέω, pres.) in what the Lord [Jesus] assigned (μερίζω, aor.),³⁰ in which God has called (καλέω, perf.) you. This is what I order (διατάσσω, pres.)³¹ in all the churches (ἐν ταῖς ἐκκλησίαις πάσαις). 18 Was anyone at the time of his [special] call (καλέω, aor.) already circumcised (περιτέμνω, perf.)? Let him not remove his circumcision (ἐπισπάομαι, pres.).³² Was anyone at the time of his call (καλέω, perf.) uncircumcised? Let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but obeying (τήρησις)³³ the commandments of God. 20 Let each of you remain (μένω, pres.) in the calling (κλήσις)³⁴ in which you were called (aor.). 21 Were you a slave when called (aor.)? Do not be concerned (μέλει) about it. Even if you are able to become free (ἐλεύθερος), rather make use of it. 22 For whoever was called (aor.) in the Lord [Jesus] as a slave (δοῦλος) is a freed person (ἀπελεύθερος) of the Lord [Jesus], just as the free person (ὁ ἐλεύθερος) when called (aor.) is a slave (δοῦλος) of Messiah. 23 You were bought (ἀγοράζω, aor.)³⁵ at a price (τιμῆ).³⁶ So do not become slaves of men (δοῦλοι ἀνθρώπων). 24 Each in whatever you were called (καλέω, aor.), brothers and sisters, there remain (μένω, pres.) before God (παρὰ θεῶ).³⁷

The main point is found in vv. 17, 20 and 24. Remain in the condition you were called. Christ assigns a position to each person. The Father calls each from a condition. Christ has assigned us to be exactly where the Father has called us from.

³⁰ “[T]o make an allotment...*distribute*...deal out, assign, apportion” (BDAG, 632).

³¹ “[T]o give (detailed) instructions as to what must be done, *order*” (BDAG, 237).

³² “[T]o pull the foreskin over the end of the penis, *pull over the foreskin*...to conceal circumcision” (BDAG, 380).

³³ “[A]ct of persisting in obedience, *keeping, observance*” (BDAG, 1002).

³⁴ “[P]osition that one holds, *position, condition*” (BDAG, 549).

³⁵ “[T]o secure the rights to someone by paying a price, *buy, acquire as property*, fig. ext. of 1, of believers, for whom Christ has paid the price w. his blood...” (BDAG, 14).

³⁶ “[T]he amount at which someth. is valued, *price, value*” (BDAG, 1005).

³⁷ Are you discontent? The grass is not greener on the other side. Stay where you are.

Every believe needs to understand though he has changed inwardly, he does not have to change outwardly.

The two examples are circumcision/uncircumcision and freedom/slavery.

Provided you are keeping God's commandments, don't make radical changes to your life. Are you a farmer? Remain a farmer. Are you a nurse? Remain a nurse. Are you a sailor? Remain a sailor? Are you a salesman? Remain a salesman. Are you a delivery driver, lawyer or housewife? Remain in those stations. We can obey God's commandments right where we are. The outward stuff doesn't matter so much. It is the inward stuff that counts. Whether we are slave or free, we are spiritually Christ's freedmen and Christ's slaves.

Christ has redeemed us from slavery to the world, the flesh and the devil. He is our new master. We are to be His slaves, not the slaves of men.

The more requirements we have for new believers, the more legalistic our churches become. The life change God want to see is inner life change that matters (spirit), not outer life change that doesn't matter (flesh).

6. Virgins (1 Co 7:25-31).

- a. **1 Co 7:25-31** 25 Now concerning virgins (τῶν παρθένων),³⁸ I have no command (ἐπιταγή) of the Lord [Jesus], but I give my judgment (γνώμη)³⁹ as one who by the Lord's mercy (ἐλεέω) is trustworthy (πιστός). 26 I think (νομίζω, pres.)⁴⁰ that, through the having now happened distress (διὰ τὴν ἐνεστῶσαν (perf. act.)⁴¹ ἀνάγκην),⁴² it is well for you to remain as you are. 27 Are you bound to a wife? Do not seek separation (λύσις). Are you freed (λύω, perf. pass.)⁴³ from a wife? Do not seek a wife. 28 But if you marry (aor.), you do not sin, and if a virgin (ἡ παρθένος) marries, she does not sin. Yet such as these will have distress in the flesh (θλιψιν... τῆ σαρκί), and I would spare you that. 29 I mean, brothers and sisters, the time (ὁ καιρὸς)⁴⁴ is shortened (συστέλλω, perf. pass.). From now on, let even those who have wives be as though they had none, 30 those who mourn as though they were not mourning, those who rejoice as though they were not rejoicing, those who buy as though they had no possessions, 31 and those who make use of (χράομαι, pres.) the world (τὸν κόσμον) as

³⁸ “[O]ne who has never engaged in sexual intercourse, *virgin, chaste person*... female of marriageable age w. focus on virginity” (BDAG, 777).

³⁹ “[A] viewpoint or way of thinking about a matter, *opinion, judgment, way of thinking*” (BDAG, 202).

⁴⁰ “[T]o form an idea about someth. but with some suggestion of tentativeness or refraining from a definitive statement, *think, believe, hold, consider*” (BDAG, 675).

⁴¹ “[T]o be present as condition or thing at the time of speaking, *be now, happen now*” (BDAG, 337).

⁴² “[A] state of distress or trouble, *distress, calamity, pressure*” (BDAG, 61).

⁴³ “[F]ig. *free, set free, release*...are you free from a wife, i.e. not bound to a wife? 1 Cor 7:27 (a previous state of being ‘bound’ need not be assumed)” (BDAG, 607).

⁴⁴ “[A] period characterized by some aspect of special crisis, *time*” (BDAG, 498).

those who do not make use of (καταχράομαι, pres.)⁴⁵ it. For the form of this world (τὸ σχῆμα⁴⁶ τοῦ κόσμου τούτου) is passing away (παράγω, pres.).⁴⁷

Paul's opinion is divine revelation. "No command of the Lord" means Jesus did not pass down the following commands concerning virgins.

7. Undistracted Devotion to the Lord (1 Co 7:32-35).

- a. **1 Co 7:32-35** 32 I desire you (pl.) to be free from care (ἀμέριμος). The unmarried man (ἄγαμος) is concerned about (μεριμνάω, pres.)⁴⁸ the things of the Lord [Jesus], how to please (ἀρέσκω, aor.) the Lord [Jesus]. 33 But the married man is concerned about the things of the world (τὰ τοῦ κόσμου), how to please (ἀρέσκω, aor.) his wife, 34 and he is divided (μερίζω, pres.). And the unmarried (ἄγαμος) woman and the virgin (παρθένος) are concerned about the things of the Lord [Jesus], in order that they may be holy (ἅγιος) both in body (σῶμα) and spirit (πνεῦμα). But the married woman is concerned about the things of the world (τὰ τοῦ κόσμου), how to please her husband. 35 I say this for your own benefit (σύμφορος),⁴⁹ not to put any noose/restriction (βρόχος) on you, but toward the proper/good order (τὸ εὐσχημον) and constant service (εὐπάρεδρος) to the Lord without distraction (ἀπερισπάστως).⁵⁰

8. Engaged Couples (1 Co 7:36-38).

- a. **1 Co 7:36-38** 36 If anyone thinks he is behaving dishonorably toward his fiancée, if his passions are strong,⁵¹ and so it has to be, let him marry as he wishes. It is no sin. Let them marry. 37 But if someone stands firm in his resolve (ἔδραϊος), being under no necessity but having his own desire (θέλημα) under control, and has decided in his own heart to keep her as his fiancée, he will do well. 38 So then, he who marries his fiancée does well. And he who refrains from marriage will do better (κρείσσων).

9. Widows (1 Co 7:39-40).

- a. **1 Co 7:39-40** 39 A wife is bound as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord [Jesus]. 40 But in my

⁴⁵ "As a rule the prep. gives the simple verb a special coloring ('make full use of', 'misuse', 'use up'); in the only two pass. where it occurs in our lit. (both 1 Cor), this word differs little, if at all, fr. the simple verb: *use*. Abs. οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι *using the world as though they had no use of it*" (BDAG, 530).

⁴⁶ "[T]he generally recognized state or form in which someth. appears, *outward appearance, form, shape* of pers. ... the functional aspect of someth., *way of life*, of things" (BDAG, 981).

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⁵⁰ We are to keep ourselves free from worldly obligations to adhere faithfully to Jesus without distraction. It is so easy for us to be distracted by the things of this world.

⁵¹ "Understood temporally and as a status term applied to a woman: *past one's prime, past marriageable age, past the bloom of youth*.... Other interpreters focus on the ascensive force of ὑπέρ, 'exceedingly'.... In our pass., then, ὑπέρακμος means *at one's sexual peak* and may be applied to a woman...or to a man...*with strong passions*" (BDAG, 1032).

judgment she is more blessed (μακάριος)⁵² if she remains as she is. And I think that I too have the Spirit of God.

10. Reflections.

- a. Total abstinence or sex within marriage are our only two options.
- b. Marriage and children are not the ultimate goal in life.

⁵² “[P]ert. to being fortunate or happy because of circumstances, *fortunate, happy*. ... [P]ert. to being esp. favored, *blessed, fortunate, happy, privileged*, fr. a transcendent perspective, the more usual sense” (*BDAG*, 610-11).