

1 CORINTHIANS 7

NLET

PAUL ADVISES DISCIPLES CONCERNING MARRIAGE

1 Now, concerning *things* which you wrote to me¹ – *It is* good for a man not to bind himself to a woman.

2 But, on account of the sexual immoralities let each *man* have the wife *that is* his, and let each woman have the husband *that is* her own.

PAUL ADVISES MARRIED DISCIPLES
ABOUT SEXUAL INTERCOURSE

3 Let the husband keep on rendering the favor that is being owed² to the wife.

Now, in the same way, also the wife to the husband.

4 Now, the wife does not keep on exercising authority over the body *that is* her own. Rather, the husband *does*.

Now, in the same way, also the husband does not keep on exercising authority over the body *that is* his own, Rather, the wife *does*.

5 Stop depriving one another, except ever by agreement for a time in order that you might ever keep on devoting yourselves³ to the Fasting and⁴ the Prayer. And, again for this purpose you shall come together⁵, lest the Satan⁶ should tempt you by reason of the lack of self-control *that is* yours.

6 Now, I say this in accord with a concession, not in accord with a *divine* command.

7 For,⁷ I wish all men to be as also myself. However, each has his own *spiritual* gift from God – he⁸, on the one hand, thus; he⁹, on the other hand, thus.

PAUL ADVISES UNMARRIED DISCIPLES ABOUT GETTING
MARRIED

8 Now, I say to the unmarried *ones* and to the widows – *it is*¹⁰ good for them, if ever they might remain as also I, *for my part, am*.

9 Now, if they do not exercise self-control, let them marry. For, *it is* better to marry than to be affected by fire of *passion*.

PAUL ADVISES MARRIED DISCIPLES ABOUT DIVORCE

10 Now, to the ones who have been lastingly married I give a word of command – NOT, I, *for my part*; rather, the Lord –

➤ that a woman not be separated from a man (11 Now, if ever she might be separated, let her remain unmarried – or let her be reconciled to the man), and

➤ that a husband not divorce a wife.

PAUL ADVISES DISCIPLES WHO ARE MARRIED
TO UNBELIEVERS ABOUT DIVORCE

12 Now, to the rest I, *for my part*, say – NOT the Lord – if any brother has a wife – *that is*, an unbelieving *one*, and she, *for her part*,¹¹ keeps on consenting to live with him, let him not divorce her.

13 And, *if* a wife – *that is*, any woman¹² – has a husband – *that is*, an unbelieving *one* and he, *for his part*,¹³ keeps on consenting to live with her, let her not divorce him¹⁴.

14 For, the husband – *that is*, the unbelieving *one* – has been lastingly set apart as holy in connection with

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'to me' here.

² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'favor that is being owed' here instead of 'what is owed'.

³ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'you might keep on devoting yourselves' (present subjunctive verb) here. On the basis of 4% the NU has 'you might devote yourselves' (aorist subjunctive verb).

⁴ 92.4% of the Greek manuscripts, including the best line of transmission (f35), include 'to the Fasting and' here.

⁵ 56% of the Greek manuscripts, including the best line of transmission (f35), have 'you shall come together' (a future tense verb) here. 40% have 'you might come together' (a subjunctive verb). On the basis of 4% the NU has 'you might be' (a different subjunctive verb).

⁶ 'Satan' – This is a transliteration of the Greek word Σατανᾶς (which is itself a transliteration of the Hebrew word שָׁטָן) which means 'adversary'.

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'For,' here instead of 'Now,'.

⁸ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have a masculine relative pronoun translated as 'he' here instead of a masculine definite article which could be translated as 'the man'.

⁹ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have a masculine relative pronoun translated as 'he' here instead of a masculine definite article which could be translated as 'the man'.

¹⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), include 'it is' here.

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'she, for her part' (a personal pronoun) here instead of 'this (woman)' (a demonstrative pronoun).

¹² 90% of the Greek manuscripts, including the best line of transmission (f35), have 'any woman' (an indefinite relative pronoun) here instead of 'if any'.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'he, for his part' (a personal pronoun) here instead of 'this man' (a demonstrative pronoun).

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'him' here instead of 'the man'.

the wife.. And the woman – *that is*, the unbelieving *one* – has been lastingly set apart as holy in connection with the husband¹⁵.

For, otherwise the children *that are* yours is a *set of* unclean *ones*. But, now *it is a set of ones* set apart as holy.

15 Now, if the unbelieving *one* leaves, let him *or her* leave. The brother or the sister has NOT been lastingly enslaved in the circumstances such as this. Now, in the circumstance of peace the God has lastingly called us¹⁶.

16 For, what do you know, wife – whether you shall save the husband?

Or, what do you know, husband – whether you shall save the wife?

17 Only, to each *one* as the God¹⁷ has allotted – each *one* as the Lord¹⁸ has lastingly called, in this way let him keep on walking.

And, in this way in the ekklesias¹⁹ – *that is*, all of *them* – I set *things* in order for myself.

PAUL ADDRESSES THE SUBJECT OF CIRCUMCISION

18 Was anyone who has been lastingly circumcised called? Let him not draw the foreskin forward.

Was anyone in the condition of uncircumcision called²⁰? Let him not be circumcised.

19 The circumcision is nothing; and, the uncircumcision is nothing. Rather, a keeping of injunctions from God *is something important!*

20 Let each remain in the calling with which he was called in connection with this.

PAUL ADDRESSES THE SUBJECT OF SLAVERY

21 Were you called as a slave? Stop letting it be a care to you. However, if you are able to become free, go for it.

22 For, the slave who was called in connection with

YaHWeH²¹ is a free *man* belonging to YaHWeH²².

In the same way also²³, the one who is called 'free *man*' is a slave belonging to anointed *One*. 23 For a price you have been purchased. Do not become slaves of men.

24 Each in connection with what he has been called, brothers, in connection with this let him remain in the presence of God.

PAUL COUNSELS UNMARRIED DISCIPLES ABOUT THE ADVISABILITY OF MARRYING UNDER THE PRESENT CIRCUMSTANCES

25 Now, concerning the unmarried ones – I do not have an injunction from YaHWeH²⁴. But, I give an opinion as one who has been lastingly shown mercy by YaHWeH²⁵ to be trustworthy.

26 So then, I believe this to be morally beautiful, on account of the necessity that has been lastingly put in place, that it is morally beautiful for a man to be thus:

27 Have you been lastingly bound to a wife? Stop seeking a divorce.

Have you been lastingly divorced from a wife? Stop seeking a wife.

28 Now, if ever you might marry, you have not morally failed.

And, if ever the virgin might marry, she has not morally failed.

Now, the ones such as these shall have tribulation in regard to the flesh. I, *for my part*, am sparing you.

29 Now, I say this, brothers – the period of time, having been lastingly shortened, is that which remains, with the result that even

- the ones who have wives should be as though not keeping on having wives, 30 and
- the ones who keep on weeping *should be* as though not keeping on weeping, and

¹⁵ 94.9% of the Greek manuscripts, including the best line of transmission (f35), have 'husband' here instead of 'brother'.

¹⁶ 94.9% of the Greek manuscripts, including the best line of transmission (f35), have 'us' here instead of 'you'.

¹⁷ 87.6% of the Greek manuscripts, including the best line of transmission (f35), have 'God' here. On the basis of 5.1% the NU has 'Lord'.

¹⁸ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'Lord' here. On the basis of 5.1% the NU has 'God'.

¹⁹ 'ekklesias' – a transliteration of the Greek word ἐκκλησία which means 'assemblies of those who have been called out of society (in this case, by God) for special public service'.

²⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'Was anyone ... called' here instead of 'Was anyone ... lastingly called'.

²¹ 'YaHWeH' – The Greek word here is the word Κύριον which normally means 'Lord' or 'Master'. However, here it is not preceded with a definite article ('the'). Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – that is, YaHWeH. This is especially evident when Old Testament passages are being quoted by New Testament writers. Cf. 1 Corinthians 3:20.

²² 'YaHWeH' – See the previous footnote.

²³ 93% of the Greek manuscripts, including the best line of transmission (f35), include word translated as 'also' here. On the basis of 3% the NU excludes it.

²⁴ 'YaHWeH' – See footnote in verse 22.

²⁵ 'YaHWeH' – See footnote in verse 22.

- the ones who keep on rejoicing *should be* as ones who do not keep on rejoicing, and
- the ones who keep on buying *should be* as ones who do not keep on possessing, ³¹ and
- the ones who keep on using the *Created Order* – *that is*, this one²⁶ – *should be* as ones who are not making full use of it.

For, the form of the *Created Order* – *that is*, this one – is passing away.

³² Now, I wish that you be unconcerned.

The unmarried one is concerned about the *things* of the Lord – *that is*, how he shall please²⁷ the Lord.

³³ Now, the one who has married keeps on caring for the *things* of the *Created Order* – *that is*, how he shall please²⁸ the wife. ³⁴ ²⁹ His interests have been lastingly divided.

Both the *married* woman and the virgin – *that is*, the unmarried one³⁰ – keep on caring for the *things* of the Lord – *namely*, that she might be holy both with respect to ³¹ body and with respect to ³² spirit.

Now, the *woman* who has married cares for the *things* of the *Created Order* – *that is*, how she shall please³³ the man.

³⁵ Now, I say this in reference to your own benefit – not in order that I might put a halter on you, rather, with respect to the *thing that is* honorable and a constant waiting on the Lord, free from distractions.

PAUL COUNSELS THE DISCIPLES

WHO ARE FATHERS OF VIRGIN DAUGHTERS

³⁶ Now, if any *man* reckons that he behaving unbecomingly toward the virgin *daughter that is* his, if ever she might be sexually well-developed and in this way *it* ought to be, let him do what he consents to do. He is not failing morally. Let *her* marry.

³⁷ Now, he who has lastingly stood firm in the heart³⁴, not having a constraint, but he has authority concerning the will *that is* his own; and, he has lastingly decided this in the heart *that is* his³⁵ – *that is*, to keep the virgin *daughter that is* his, he keeps on doing³⁶ well.

³⁸ Therefore, even the one who gives ³⁷ in marriage from *his family*³⁸ keeps on doing well; but, ³⁹ one who does not give in marriage from *his family*⁴⁰ keeps on doing BETTER!

PAUL COUNSELS WIDOWS

³⁹ A woman has been lastingly bound by law⁴¹ for as long as the husband *that is* hers lives.

Now also⁴², if ever the husband has fallen asleep *permanently*, she is FREE to be married to whom she wishes – only in connection with YaHWeH⁴³.

⁴⁰ Now, she is more blessed, if ever she might remain in this way, according to the judgment *that is* mine. Now, I think that I, *for my part*, also have a spirit from God.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as 'that is, this one' here. On the basis of 1% the NU excludes it.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'shall please' (a future tense verb) here instead of 'should please' (a subjunctive verb).

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'shall please' (a future tense verb) here instead of 'should please' (a subjunctive verb).

²⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'And,' here. On the basis of 3% the NU includes it.

³⁰ 93.4% of the Greek manuscripts, including the best line of transmission (f35), have the word order and sentence structure 'and the virgin – *that is*, the unmarried one' here. On the basis of 3.7% the NU has 'the unmarried woman and the virgin woman'.

³¹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here. On the basis of 4% the NU includes it.

³² 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here. On the basis of 6% the NU includes it.

³³ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'shall please' (future tense verb) here instead of 'might please' (subjunctive verb).

³⁴ 95% of the Greek manuscripts, including the best line of

transmission (f35), have 'firm in the heart' here instead of 'in the heart that is his firm'.

³⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'the heart that is his' here instead of 'the his own heart'.

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'keeps on doing' (a present tense verb) here instead of 'shall do' (a future tense verb).

³⁷ 83.1% of the Greek manuscripts, including the best line of transmission (f35), do not include the noun phrase 'the virgin daughter that is his own' here. On the basis of 6.8% the NU includes it.

³⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'gives in marriage from his family' here instead of 'gives in marriage'.

³⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'but,' here instead of 'and'.

⁴⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'gives in marriage from his family' here instead of 'gives in marriage'.

⁴¹ 96.8% of the Greek manuscripts, including the best line of transmission (f35), include 'by law' here.

⁴² 80% of the Greek manuscripts, including the best line of transmission (f35), include 'also' here.

⁴³ 'YaHWeH' – See footnote 53.