

Now concerning the matters about which you wrote: "It is good for a man not to have sexual relations with a woman." ² But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband. ³ The husband should give to his wife her conjugal rights, and likewise the wife to her husband. ⁴ For the wife does not have authority over her own body, but the husband does. Likewise, the husband does not have authority over his own body, but the wife does. ⁵ Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control.

⁶ Now as a concession, not a command, I say this.^[a] ⁷ I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another.

⁸ To the unmarried and the widows I say that it is good for them to remain single, as I am. ⁹ But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion.

¹⁰ To the married I give this charge (not I, but the Lord): the wife should not separate from her husband ¹¹ (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

¹² To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. ¹³ If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. ¹⁴ For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise, your children would be unclean, but as it is, they are holy. ¹⁵ But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you^[b] to peace. ¹⁶ For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

¹⁷ Only let each person lead the life^[c] that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches. ¹⁸ Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. ¹⁹ For neither circumcision counts for anything nor uncircumcision but keeping the commandments of God. ²⁰ Each one should remain in the condition in which he was called. ²¹ Were you a bondservant^[d] when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) ²² For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise, he who was free when called is a bondservant of Christ. ²³ You were bought with a price; do not become bondservants of men. ²⁴ So, brothers,^[e] in whatever condition each was called, there let him remain with God.

I Corinthians 7:1-24

The pendulum swings too far: Paul is answering a QUESTION.

In answering this question, and going further, keep 3 Pauline CONVICTIONS in mind:

Kingdom 1st: "The king reigns in his kingdom." Our God REIGNS!

Kingdom > CIRCUMSTANCES

MARRIAGE is a gift of God for those who are married

Under the grand umbrella of those 3 convictions, the apostle TEACHES

About marriage: it is a PROTECTION and can be a TESTIMONY

About SINGLENESS: it allows for single-minded devotion without DISTRACTION

About circumcision and status: go with the flow, MAJOR in CHRIST!

REMAIN with GOD. In the ebb and flow of real life, remain with God.