

**TROUBLE IN THE FLESH!  
IN THE LORD, NO GUN HELD TO THE HEAD FOR MARRAGE**

**1 Cor 7:1-2**

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

2 Nevertheless, **to avoid fornication**, let every man **have his own wife**, and let every woman **have her own husband**.(KJV)

**1 Cor 7:3-5**

3 Let the husband **(1)render** unto the wife **(2)due (1)benevolence**: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 **(3)Defraud** ye not one the other, except it be with **(4)consent** for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan **(5)tempt** you not for your **(6)incontinency**.(KJV)

**Definitions:**

**(1)Render Benevolence**-591 apodidomi- 2) to pay off, to discharge what is due b) things promised under oath c) conjugal duty

**(2)Due** -3782 ophēile-1) what is owed 2) a debt 3) metaphorically, dues; specifically, used of conjugal duty

**(3)Defraud** ye not one the other -650 apostereo (ap-os-ter-eh'-o); from 575 and stereo (to deprive); to despoil: KJV-- defraud, destitute, kept back by fraud.to rob

**(4)Consent**-4859 sumphonos (soom'-fo-nos); from 4862 and 5456; sounding together (alike), i.e. (figuratively) accordant (neuter as noun, agreement): KJV-- consent.

**(5)Tempt**-3985 peirazo (pi-rad'-zo); from 3984; to test (objectively), i.e. endeavor, scrutinize, entice, discipline: KJV-- assay, examine, go about, prove, tempt (-er), try.

**(6)Incontinency**-192 akrasia (ak-ras-ee'-a); from 193; want of self-restraint: KJV-- excess, incontinency.lack of self-control, 193 akrates (ak-rat'-ace);from 1 (as a negative particle) and 2904; powerless, i.e. without self-control: KJV-- incontinent.

**1 Cor 7:6-9**

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 **But if they cannot (1)contain, let them (2)marry**: for it is better to marry than to burn.(KJV)

### Definitions:

(1) **CONTAIN** -to be self-controlled, to be continent, a) to exhibit self-government, to conduct oneself temperately, b) **in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence**; strong in a thing (masterful), i.e. (figuratively and reflexively) self-controlled (in appetite, etc.): KJV-- temperate.

(2) **MARRY**; to wed (of either sex): KJV—marry, (a wife). Wedded *Syn.* married, espoused, in holy matrimony; see married. **See addicted (to)**, bridal, joined, matrimonial, spliced, unified

**Addicted (to)** *Syn.* given over, given up to, dependent on, disposed to, inclined, habituated, prone, accustomed, attached, abandoned, **wedded**, devoted, predisposed, used to, imbued with, fanatic about, obsessed with, wont to, in the habit of, under the influence of, in favor of, hooked on\*, strung out\*. — *Ant.* UNACCUSTOMED, disinclined, averse to.

### 1 Cor 7:25-35

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27 **Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.**

28 **But and if thou marry**, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have (1)trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 **And they that use this world, as not abusing it**: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are **of the world**, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things **of the world**, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and **that ye may attend upon the Lord without distraction**.

**Definitions: (1)Trouble in the flesh** -2347 thlipsis (thlip'-sis); from 2346; pressure (literally or figuratively): KJV-- afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.1) a pressing, a pressing together, pressure 2) metaphorically, oppression, distress, straits

**BUT IF WE CHOOSE TO MARRY, IT CANNOT BE WITH THE WORLD!**

### **1 Cor 7:39-40**

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; **only in the Lord.**

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.(KJV)

### **1 Cor 9:5**

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?(KJV)

### **2 Cor 6:14-7:1**

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

### **CHAPTER 7**

1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.(KJV)

## **THEN THERE ARE RULES IF THE MARRIAGE IS TO BE SUCCESSFUL, IN THE LORD!**

### **Eph 5:22-26**

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,(KJV)

### **Eph 5:28-33**

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.(KJV)

### **1 Tim 5:3-16**

3 **(1)Honour (2)widows** that are widows **(3)indeed**.

4 But if any widow have children or **(4)nephews**, let them learn first **(5)to shew piety** at home, and to **(6)requite** their **(7)parents**: for that is good and acceptable before God.

5 Now she that is a widow indeed, and **(8)desolate**, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that **(9)liveth in pleasure** is dead while she liveth.

7 And these things give in charge, that they may be blameless.

\*8 **But if any (10)provide not** for his own, and **(11)specially** for those of his own house, **he hath denied the faith, and is worse than an (12)infidel**.

9 Let not a widow be taken **(13)into the number** under **(14)threescore** years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 **If any man or woman that believeth have widows**, let them **(15)relieve them**, and let not the church be **(16)charged**; that it may **relieve them that are widows indeed**.(KJV)

#### **Definitions:**

**(1)Honour**-5091 timao (tim-ah'-o); from 5093; to prize, i.e. fix a valuation upon; by implication, to revere: KJV-- honour, value.

**(2)widows**-5503 chera (khay'-rah); feminine of a presumed derivative apparently from the base of 5490 through the idea of deficiency; a widow (as lacking a husband), literally or figuratively: KJV-- widow.

**(3)indeed**-3689 ontos-1) truly, in reality, in point of fact, as opposed to what is pretended, fictitious, false, conjectural 2) what is truly, what is indeed

**(4)nephews**-1549 ekgonon-1) sprung from one, born, begotten 2) a son, daughter, offspring, children, descendants 3) grandchildren

**(5)to shew piety** -2151 eusebeo (yoo-seb-eh'-o); from 2152; to be pious, i.e. (towards God) to worship, or (towards parents) to respect (support): KJV-- show piety, worship.

**(6)requite**-591 apodidomi (ap-od-eed'-o-mee); from 575 and 1325; to give away, i.e. up, over, back, etc. (in various applications): KJV-- deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

**(7)parents**-4269 progonos (prog'-on-os); from 4266; an ancestor, (grand-) parent: KJV-- forefather, parent.

**(8)desolate**-3443 monoo (mon-o'-o); from 3441; to isolate, i.e. bereave: KJV-- be desolate.2) to leave alone, to forsake

**(9)liveth in pleasure**-4684 spatlao (spat-al-ah'-o); from spatale (luxury); to be voluptuous: KJV-- live in pleasure, be wanton.to live luxuriously, to lead a voluptuous life, to give oneself to pleasure

**(10)provide not**-4306 pronoeo-1) to perceive before, to foresee 2) to provide, to think of beforehand a) to provide for one b) to take thought for, to care for a thing

**(11)especially**-3122 malista-especially, chiefly, most of all, above all

**(12)infidel**-571 apistos (ap'-is-tos); from 1 (as a negative particle) and 4103; (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing): KJV-- that believeth not, faithless, incredible thing, infidel, unbeliever (-ing).

**(13)take into the number**-2639 katalego (kat-al-eg'-o); from 2596 and 3004 (in its orig. meaning); to lay down, i.e. (figuratively) to enrol: KJV-- take into the number.

**(14)threescore**-1835 hexekonta (hex-ay'-kon-tah); the tenth multiple of 1803; sixty: KJV-- sixty [-fold], threescore.

**(15)relieve**-1884 eparkeo-b) to aid, to give assistance, to relieve, to give aid from one's own resources

**(16)charged**-916 bareo (bar-eh'-o); from 926; to weigh down (figuratively): KJV-- burden, charge, heavy, press.

### **1Thes 4:11-12**

11 And that ye study **(1)to be quiet**, and **(2)to do your own business**, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.(KJV)

**Definitions: (1)to be quiet-5389** philotimeomai (fil-ot-im-eh'-om-ahee); middle voice from a compound of 5384 and 5092; to be fond of honor, i.e. emulous (eager or earnest to do something): KJV-- labour, strive, study. **(2)to do your own business-2270** hesuchazo-to keep quiet b) to lead a quiet life, said of those who are not running hither and thither, but stay at home and mind their business

## **II Th 3:6-18**

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 **Not because we have (1)not power, but to make ourselves an ensample unto you to follow us.**

10 For even when we were with you, this we **commanded you**, that **(2)if any (3)would not work, neither should he eat.**

11 For we hear that there are some which walk among you disorderly, **working not at all**, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, **that with quietness they work, and eat their own bread.**

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.(KJV)

**Definition: (1)Not Power-1849** exousia (ex-oo-see'-ah); from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence: KJV-- authority, jurisdiction, liberty, power, right, strength. **(2)If any-1536** ei tis-whoever, whatever **(3)Would not-2309** thelo or ethelo in certain tenses;to will, to have in mind, to intend a) to be resolved or determined, to purpose b) to desire, to wish c) to love, to like to do a thing, to be fond of doing d) to take delight in, to have pleasure

## **Eph 4:28**

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.(KJV)

## **1 Pet 3:1-7**

1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the

word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.(KJV)