

# Studies in 1 Corinthians-07 1 Cor 7:25-39

by William MacDonald

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*Paul's preference is for singleness, but marriage is better than passionate burning, and the key is to serve the Lord without distraction.*

**Duration:** 41:35

**Scripture:** 1 Corinthians 7:25

**Topics:** "Marriage And Singleness", "Eternal Focus"

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## Description

In this sermon, the speaker discusses specific instructions given by Paul in verses 25 to 28 regarding virgins. He clarifies that although Paul states he has no commandment from the Lord on this subject, it does not mean his words are not inspired. The main message is that the Lord should have first place in our lives, with spouses and other relationships coming second. The speaker emphasizes that while it is good to be fully devoted to the Lord without distractions, it is also acceptable to be married and raise a family for the glory of God. The sermon concludes with a reminder to use the world without misusing or abusing it, keeping our focus on the eternal things that truly matter.

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## Transcript

Greek language, and he wouldn't do this if he, um, knew, if he didn't believe it was proper. He says, if anyone thinketh that he is behaving unseemly to his virginity, if he be past his prime, and so it ought to be, let him do what he will. He's not sinning.

Let him, let them marry, let them marry, he and his, um, fiancée. But he who standeth firm in his heart, having no necessity, and hath authority concerning his own will, and hath judged this in his own heart to keep his own virginity, shall do well. So then he that marrieth his own virginity doeth well, and he that marrieth not shall do better.

Now, does that make better sense to you? He's speaking about a man having confidence, having the power over his own will, and in order to give himself without distraction to the work of the Lord, he decides that he will remain single. He does well. But if he marries, it's perfectly all right.

He does not sin in marriage. Now, I think John referred to the Living Bible in his testimony, and they have it that way. Living Bible.

I don't necessarily recommend the Living Bible. It's a serious study Bible. It's good for pleasurable reading.

But listen to the way they have it. Now, if anyone feels he ought to marry because he has trouble controlling his passion, it's all right. Not a sin, but a marriage.

But if a man has the willpower not to marry and decides that he doesn't need to and won't, he's made a wise decision. So the person who marries does well. The person who doesn't marry does even better.

But that's really what it's speaking about in that passage. It's interesting to me that most of the Bible translations never caught it. Years ago, I wrote to a man named Luther Weigel.

When I came across this in Kelly's writings, and it's in the Darby's translation of the Bible, has the same thing. When I came across this, I wrote to a man named Luther Weigel. He was back at the Yale School of Divinity.

He was one of the greatest Greek scholars of the day, and he had a lot to do with the Revised Standard Version of the New Testament. And I said to him, look, this is the way Kelly translates 1 Corinthians 7, in this passage, verses 36 through 38. I said, what do you think of that? And you know, he wrote back and he said, well, who's William Kelly? And so I sent him a little biography of William Kelly, and I sent him a copy of Kelly's commentary on 1 Corinthians with Kelly's translation of 1 Corinthians.

And when that man received that, he sat down and he compared Kelly's translation with seven, eight other versions. He read through completely and he wrote me and he said, he said what he had done. And he said, William Kelly deserves to be known as a commentator and translator in his own right, and not as the compiler of the writing of J. N. Darby, which was high praise coming from a liberal concerning a true evangelical.

So what he was doing was saying, this man knew what he was talking about, and that's the way he translated it. Let me read, just before we pass on, let me read the Living Bible translation once again. If anyone feels he ought to marry because he has trouble controlling his passions, it's all right.

It's not a sin, let him marry. But if a man has the willpower not to marry, decides that he doesn't need to and won't, he's made a wise decision. So the person who marries does well, the person who doesn't marry does even better.

That person who doesn't marry is doing it because he wants to serve the Lord without distraction. I hope that's clear. Just remember, if it will help you, that in verses 36 to 38, that word virgin can be translated virginity.

And what makes me feel that that's what it means, it says, having no necessity, verse 37, but has power over his own will, and is so determined in his heart that he will keep his virginity. Makes very good sense. Okay, we move on.

Death breaks the marriage vow. A wife is bound by law as long as her husband lives, but if her husband dies she's at liberty to be married to whom she wishes, only in the Lord. Only in the Lord means, of course, that it has to be a Christian.

It means more than that. It means it has to be the Christian of the Lord's choice, doesn't it? You could marry a Christian and have what we call last week a hell on earth marriage. The person has to be the person of God's choice.

She's happier if she remains as she is, according to my judgment, then I think I also have the Spirit of God. Just remember in this chapter, Paul is speaking about an on-fire disciple of Jesus Christ. That's what he's speaking as, and he's consumed with the passion, the things of God, and he's saying what kind of a life can death contribute to that? Well, that leaves some questions for us to answer in the few remaining moments that we have.

If it's not good for man to be alone, how can celibacy be better than marriage? One of the first things God is recorded as saying in the book of Genesis is, it is not good for man to be alone. Well, if that's the case, how can Paul say the single life is better than marriage? Well, actually, in the single life, a person doesn't have to be alone. Didn't the Lord say that the one who forsakes houses or brothers or sisters or father or mother or wife or children is guaranteed a hundredfold in this life? In other words, just because you are living a single life doesn't mean you're a monk or living in a cloister.

Single people can have friends, loved ones all over the world. Actually, that's the way it really works out. If God calls a person to the single life, does he remove the sexual drive or quieten it? The answer is no.

Every normal person has this to cope with, whether single or married. God does give grace for every time of need. God gives the grace.

That doesn't mean we always appropriate the grace, but God does give it for every time of need. Well, the next question, and we really dealt with it in a sense, how does God control the sex instinct? In other words, there are two ways that man can do it. One is by repression, and that's not the good way.

That's by determining by your own will that you will live a holy life. We soon find out that our will is not strong enough. The other way is by sublimation.

We talked about that. And that means that the believer takes a drive, which we sometimes call a primitive drive, and redirects it into a service that is ethically or morally or spiritually higher. It really means that he doesn't live a life of ease and pleasure.

It means he takes all the drive that God has given him and pours it out in the service of the Lord. That's what it means. He spends and is spent for Christ.

The very worst thing he can do is live an inactive life. Sometimes young people come to me and say, you know, should I live a single life? I really am on fire for God. I want to burn out for God.

Should I live a single life? I would say to them, not unless you can really discipline yourself to spend your time in willing, devoted service for the Lord, so that at the end of the day you're exhausted. That's the kind of discipline it takes. And we call that sublimation.

Discipline is thought life, expelling the impure and dwelling on the noble. After all, the battle is won or lost in the mind. Can a married man live just as devotedly for the Lord as a single man? The answer is yes, he can.

Doesn't it? It's not the rule, that's all. I would say those are the exceptions to the rule. If you look over the world today, it's not the way it's happening, and God knows that.

And God's not finding fault with him. Does Paul's preference for the single life apply in our culture today? It would be easier to take this chapter and say, well, that's just for Paul's day. Just wave it off as a cultural

thing.

And the answer is, of course it applies to us today. It applies to all believers. I often hear it said that it would be inadvisable for certain, for single people to go to certain mission fields single, because of the culture there, and because of the danger of sin, and all the rest.

I remember when Dave Johnson was going to Philadelphia, yeah, go to the Philippines single, you know. You really have to be married to be an effective missionary there. And after all, you know the dangers.

Well, the minute you start advising people that way, you eliminate Jesus Christ and the Apostle Paul as missionaries. They were both single. So, I think we should be very careful when we start making rules like that.

God is greater than all the man-made rules. And certainly in areas where a man's going to do pioneer work, where he's going to be a road builder for God, it's preferable that he be single. I don't deny that there are places where marriage might be preferable.

Just be careful about making the rules. As far as the danger of temptation, it cannot be proved that the casualty rate among single persons is higher than among married. This can't be proved.

We're all made of dirt. We're all subject to the same sinful temptations. It takes the grace of God for any of us to live a life of holiness.

Isn't there a stigma attached to being single? Yeah, I suppose so. I speak as a single person. I've been called a cake half-turned.

I guess you'd say today half-baked. So, what do I do? Do I go and sulk in the corner? No, I don't take myself too seriously. You know, that's nothing to have those things said about me.

Actually, it was said in good grace anyway. So, why should I? I don't mind an occasional joke at my own expense. I tell a few at times.

We shouldn't take ourselves too seriously. More serious is when people associate homosexuality with a single state. Well, you say, what do you do about that? Well, they did that with my Savior.

They're still doing it with him, too. They're still doing it with him. So, I do.

Well, that's a way in which I can share the sufferings of Christ. That's a way in which I can share the rejection of Christ. But that puts it in a different light altogether, doesn't it? Should a young man take a vow of celibacy as a Roman Catholic priest do? And the answer is no.

I don't see any place in the New Testament where a Christian should take any vow except the vow of marriage. When he takes that, he's got to keep it, too. But as far as taking a vow of celibacy, how does he know? How does he know the will of God for his life? He doesn't.

I've never known at any particular stage in my life whether I'd be married or not. I never said I would never be married. I just live my life for the Lord day by day and let him lead and guide in that matter.

This is the way it's turned out. Take half turn. Certainly, the idea of celibate priest is not found in the Bible, is it? I don't know where this ever originated.

Peter, the supposed head of the Roman Catholics, the first pope of the Roman Catholics, he was certainly married, wasn't he? Jesus healed his mother-in-law. And this idea of a celibate priesthood is, really, it's a great evil. I feel very sorry for men who, under law, are forced to a life of celibacy.

It's one thing to do it lovingly as unto the Lord, and with his grace it's another thing to be forced to do it. In spite of everything you say, I still want to be married. What about it? I can hear somebody saying that.

In spite of all you said in 1 Corinthians 7, I'm single and I want to be married. How about that? What would you answer a person that said that? Well, all I can say is that we, as Christians, should always be living in the will of God. And if it's not God's will for me to be married, I should rejoice in that.

I should absolutely rejoice in that. You know, as a single person with eyes in his head and ears in his head, I can tell you something today. There are some things worse than being single than being married to the wrong person.

Right? Being married to the wrong person. There are some things worse than being single. And those of us who are single think of that a lot, I'm sure.

I would say for a person who's single and getting fretful about it, the best advice is found in the Song of Solomon. It says, Do not stir up or awaken love until he pleases. That's the theme of the Song of Solomon.

Don't stir up or awaken love until he pleases. You start taking carnal means in your own hand, you're heading for trouble. Some people who are single and want to be married but can't have become bitter and resentful, and it's affected their whole personality, and it's made them very undesirable prospects for marriage.

Very undesirable. You work against your own best interests when you allow it to affect you that way. Well, it's rather a difficult chapter, isn't it? I hope that something we've said has made it perhaps a little clearer in your mind as we have gone along.

It's the inspired Word of God. Don't take verses out of the chapter, out of their context. Make them stand alone.

Get the balance of Scripture. And the balance of Scripture is Paul is saying, If a person really wants to be gung-ho for the Lord Jesus Christ, and if God gives him the grace to do this, it's good for him if he can just do it single and be free from the cares of this life and just pour it all out for the Lord Jesus Christ. But if not, don't worry about it.

Be relaxed. Be married. Have a family.

Raise them for the glory of God. One of the highest occupations in life. Shall we pray, and then John will lead us in a closing hymn.

Father, we thank you for your Word today again. We thank you for the balance of your Word. And we thank you for Christian homes today.

We thank you for Christian mothers in a special way. We remember that the hand that rocks the cradle rules the world. And we just thank you for all of those who are raising their children for God future leaders in the church.

We praise you for them. And we pray for those who are single who might be fretful about it today and wishing they could be married and getting anxious and tempted to take matters in their own hands. Father, we pray for peace from yourself that we might all be committed to your will and rejoicing in your will, whatever it might be in our individual lives.

Once again, we thank you for John's testimony today and pray for those who don't have a testimony, for those who couldn't look back to a time in their life when they realized they were sinners, that you died for sinners, you, our Savior, died for sinners, that they could be saved by yielding their lives to you. We pray for all such. We pray for a mighty work of the Spirit of God in our midst.

I hope you'll all get a chance to meet John and Carol and the children afterwards. I'm sure you will. I appreciate their coming over here.

I always like to have a gospel emphasis. Our teaching during the morning isn't necessarily gospel, as it were, in 1 Corinthians chapter 7, so it's always good to have a good, strong testimony of the fact that God is still in the business of saving souls, and he really is. 1 Corinthians chapter 7, please.

I'm going to begin reading in verse 25, verse 25 to the end of the chapter, and then we'll review what we've been over so far and go on and try to finish this section today. 1 Corinthians chapter 7, verse 25. Now, concerning virgins, I have no commandment from the Lord, yet I give my judgment as one whom the Lord in his mercy has made trustworthy.

I suppose, therefore, that this is good because of the present distress that it is good for a man to remain as he is. Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

But even if you do marry, you have not sinned, and if a virgin marries, she has not sinned. Nevertheless, such will have trouble in the flesh, but I would spare you. For this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none, those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, those who use this world as not misusing it, for the form of this world is passing away.

But I want you to be without care. He who is unmarried cares for the things that belong to the Lord, how he may please the Lord, but he who is married cares about the things of the world, how he may please his wife. There's a difference between a wife and a virgin.

The unmarried woman cares about the things of the Lord, that she may be holy both in body and spirit, but she who is married cares about the things of the world, how she may please her husband. And this I say for your own profit, not that I may put a leash on you, but for what is proper, that you may serve the Lord without distraction. But if any man thinks he's behaving improperly toward his virgin, if she's passed the flower of her youth, and thus it must be, let him do what he wishes, he does not sin, let them marry.

Nevertheless, he who stands steadfast in his heart, having no necessity, but has power over his own will, and is so determined in his heart that he will keep his virgin, does well. So then, he who gives her in marriage does well, but he who does not give her in marriage does better. A wife is bound by law as long as her husband lives, but if her husband dies, she's at liberty to be married to whom she wishes, only in the Lord.

But she is happier if she remains as she is, according to my judgment, and I think I also have the spirit of God. Not the easiest passage in the word of God, but I think as we look at it, the Lord can illuminate our

hearts. Just by way of review, we started off and showed that in verse 1, Paul gave the ideal state, and that is the single state, but with qualifications.

You just don't take the verse by itself. What Paul is saying in this passage is that if a person wants to give himself to the service of God without distraction, he can do so perhaps more easily in the single state. But then he goes on to the realistic, and that is monogamous marriage, and that means that God's will for the human race, by and large, is that people be married.

We all come from a long line of married people, I'm sure you'll agree with that, and that is God's will for the race as such. The idealistic is the exception, the realistic is the rule, verse 2. In verses 3, 4, and 5a, Paul gives the mutual obligations of marriage, and these mutual obligations are supposed to be kept with only one exception, that is whereby mutual agreement, a man and a woman decide to give themselves temporarily to fasting and prayer and forego the joys of the marriage relationship. But he emphasizes that only to be temporary because there's always the danger of passion, and even then he says that it's a concession, not a command, and he's not commanding people to do this, but makes this as a concession to them.

Paul's preference is that all men would be like himself, that is single, but he realizes that God's providence is that it's not always to be that case. He says single life is better than marriage, verse 8, but marriage is better than passionate burning. And then he says that the basic rule for a Christian couple is to stay together, otherwise remain unmarried or be reconciled.

There's always the hope of reconciliation. That, of course, that would be God's preference in this whole matter. Then in verses 12 through 16, he gives a rule for a believer who's married to an unbeliever, and that doesn't mean that he favors a believer marrying an unbeliever, but this is a believer who was an unbeliever at the time of marriage, and now one of the partners has been saved, and that partner finds himself or herself married to an unbeliever.

What should they do? And he points out here that divorce is not the answer, although separation was in the Old Testament. In the book of Ezra, chapter 10, God's people were told to put away their heathen spouses and even children, but he says, no, in the new dispensation, the unbelieving spouse is sanctified as are the children. The word holy there, you have to be careful with that word holy.

It doesn't mean sanctified, it means set apart. I noticed it in the passage we read today. You'd almost think in reading this passage that Paul is saying that a single person is more holy than a married person.

That's nonsense. It's nonsense. It just means set apart, that a single person can be perhaps in an easier way set apart for the service of the Lord without distraction.

And so here he's saying that the unbelieving spouse is sanctified, and that means set apart in a position of privilege because he's married, let's say, to a Christian wife. And the children are holy in the sense that they too are set apart. They have a mother, let us say, who prays for them, and that really puts them in a position of great privilege before God.

But what about if the unbeliever wants to depart? Well, Paul says that's all right. Let the person depart. We're not supposed to make a big scene about it.

God has called us to peace. The Christian should accept the fact. But always remember that try to preserve the union because there's always the hope of the unbeliever being saved.

Notice that God always has this in his mind. A lot of the people in Corinth thought that now that they were saved, everything that was true of them before they were saved, they just have to overthrow violently. And Paul says that's not the case at all, friends.

Christianity doesn't call for the violent overthrow of one's calling. Mind you, if they were sinful callings, yes, they have to be overthrown. But not otherwise.

And he goes on to mention three areas. For instance, circumcision. If a person was born, or at least was circumcised before they were saved, you don't have to undo that.

Or slavery or any other calling. Now, that brings us to today's portion rather hurriedly, I'm afraid. But I think it's good for those who weren't here for the previous sessions to know the material we went over.

In verses 25 to 28, he gives specific instructions, first of all, concerning virgins. Verses 25 and 26, he says he has no commandment from the Lord. That doesn't mean that what he's saying isn't inspired.

Of course it's inspired. But it's saying that if he goes back over the earthly ministry of the Lord and what the Lord taught, he can't find a passage on this subject. That's what it means.

You have to be careful to realize that. I have no commandment. I can't look back in Matthew, Mark, Luke, or John and see the Lord talking about any of these, about this subject.

Yet I give judgment as one whom the Lord in his mercy has made trustworthy, and that judgment is the inspired word of God. What Paul teaches here is the inspired word of God. And we have to know that, that it's just as inspired as Jesus had said it directly in his earthly ministry.

I suppose, therefore, that it is good because of the present distress, it's good for a person to remain as he is. Now, the word present distress, don't confine that just to the day in which Paul lived. The Christian era is seen in the word of God at the time of present distress.

John already quoted this verse, in the world you shall have tribulation. This goes with Christianity. God never promised that when we became Christians it would be a bed of roses.

Opposition is native to Christianity. And Paul speaks of it here as the present distress. It's good for a man to remain as he is.

And then he goes on to explain concerning the married. Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

The married and the widowed in that verse, verse 27. But then he goes on to say, even if you do marry, you have not sinned. And if a virgin married, she has not sinned.

Nevertheless, such will have trouble in the flesh, but I would spare you. And then he goes on to speak about the appropriate attitudes because of the shortness of time. And some of the things he says here could very easily be misunderstood.

So we want to go over that just a little bit carefully here. This I say, brethren, that the time is short, so that from now on, even those who have wives should be as though they had none. Wow.

What does that mean? Sounds kind of hard, doesn't it? Well, let me tell you what it doesn't mean. It doesn't mean that a man or a woman should neglect their responsibilities to their spouse. Whatever else it means, it does not mean that.

Because the Word of God would never tolerate such interpretation of the Word of God. And we've already been having it in this passage of Scripture. A husband is to show real benevolence toward his wife, to love her.

We mentioned that marriage is a lifetime commitment of love. What this is saying is that Christ and his interest must be first in life. That's really what it says.

Because of the shortness of time, the interests of Christ are to be first. The shortness of time. John Mott said, the work that centuries might have done must crowd the hours of setting sun.

And all Paul is saying here is that we should seek first the kingdom of God and his righteousness. I like the way W.E. Vine explains this passage, that they who have wives should be as though they had none. The believer is to avoid being the slave of outward circumstances and even of relationships.

The marriage state is, after all, transient. Its circumstances are to be viewed in the light of eternal realities. The meaning is not, of course, that a married man is to refrain from behaving as a husband should, but that his relationship should be entirely subservient to his higher relationship with the Lord, whose to have the first place in the heart.

He's not to permit a natural relation to obstruct his obedience to Christ. I like that. That's sensible.

That's sensible. In other words, the relationship to the Lord comes first and all other relationships come second. I think last time I told you the story about Spurgeon and his wife, and how he told her exactly that.

That Christ had to come first in his life, and she had to take the second place. You remember when C.T. Sedd was courting the girl who later became his wife, he wrote a poem to her, and he said, I want you to recite this poem every day of your life. The poem was, Jesus I love thee, thou art to me dearer than Charlie ever could be.

That's it. The Lord was to have first place, and then the husband or the wife was to have second place. That's what this passage of Scripture means.

It does not mean that the husband or wife should not give due benevolence to the mate. Those who have wives should be as though they had none. Those who weep as though they did not weep.

Those who rejoice as though they did not rejoice. Those who buy as though they did not possess. In other words, that's what binds us.

All the relationships of life should be subservient to this one great relationship, our obligation to the Lord Jesus Christ. And he sums it up by saying, those who use the world as not misusing it, for the form of this world is passing away. That's an interesting verse.

You know, the Lord elsewhere teaches we're not of the world, we're in the world, but we're not of the world, we're citizens of heaven, and this is what really counts in life. But there's a sense in which we use the world. For instance, you benefit by the garbage collection, don't you? You benefit by having water piped to your house, and electricity and gas.

We use the world, but we don't misuse it in the sense that those don't become the cardinal things of life. I've often said that in a sense the airlines operate for the children of God, and other people enjoy it. We use the world in this sense.

Paul says, writing to the Corinthians, all things are yours. You are Christ, and Christ is God. All things are yours.

So there is a sense in which we do use the world, but I tell you, when those things become predominant in our life, then we're abusing it, we're misusing it, and that's what Paul says here. Appropriate attitude because of the shortness of time. And then he goes on, because of the cares of this life.

Appropriate attitude because of the cares of this life. Let's just read it. But I want you to be without care.

Threatfulness. He who is unmarried cares for the things that belong to the Lord, how he may please the Lord. But he who is married cares about the things of the world, how he may please his wife.

Well, when you study the Bible, you have to realize that oftentimes general principles are, it's just saying in general that a single person has a greater capacity for pouring himself out freely in the world. That doesn't mean that all single persons in the work of the Lord are more effective than married ones. It doesn't mean that for a minute.

It's just a basic principle of the Word, and it's obvious on the face of it that that is true. But don't press it too hard. He who is unmarried cares for the things that belong to the Lord.

He has that capacity to do it. He has more hours in the day to do it. Doesn't have to worry about a lot of the things that a family would entail.

The family is for the glory of God, too. As Paul Elshire mentioned, it's really a matter of the calling of the Lord. He who is married cares about the things of the world.

That sounds kind of worldly. It doesn't mean that. It just means the ordinary affairs of life.

It means the lawnmower and that washing machine that is broken down, or the dryer, or all those things. That's all it means. Whereas if a person is single, he can go off and engage in a pioneer ministry for the Lord.

He can traverse and travel in a way he couldn't if he were married. So, appropriate attitudes because of the shortness of time. There's a difference between a wife and a virgin.

The unmarried woman cares about the things of the Lord, that she may be holy. Be careful of that word holy. Set apart.

That's all it means. It doesn't mean in this verse that that unmarried person is more holy as we think of it than a married person. That's not the teaching of the Word of God.

Just remember the word holy and sanctified is the same word translated from the original language of the New Testament. And when it says holy here, it means set apart. Set apart to what? Set apart to the service of the Lord without distraction.

That's all it means. That's all it means. We must be emphatic about that.

The unmarried woman cares about the things of the Lord that she may be holy both in body and in spirit. For spirit and body are set apart for Christ in a special way. A good illustration of that would be Amy Carmichael, a missionary to India years ago.

I don't know if any of you have heard her her life story, but she was really dedicated to the Lord in a way she never could have been if she had been married. But it was God calling for Amy Carmichael. Once she was notified that the King of England wanted to confer an honor on her.

Ordinarily it would mean going back to London to have this honor conferred upon her. And she said that she didn't feel it was appropriate for her to receive honors where her Savior received nothing but rejection and dishonor. She wouldn't go back to England.

They couldn't persuade her to go back to England. Finally they did persuade her to go to Madras, but she never wore the honor, the medal, whatever it was, never wore it. She was a woman who was just really set apart, holy in that sense, set apart to Christ.

And nothing else mattered in her life. Could you be like that as a married person? Of course. Of course you could.

There are married people who are like that too. It's stating general rules here in this passage of Scripture. You've got to get used to that when you study your Bible.

This I say for your own profit, not that I may put a leash on you, but what is proper, that you may serve the Lord without distraction. Just remember that expression. When you study 1 Corinthians chapter 7, remember that expression, that you may serve the Lord without distraction.

When he speaks of the superiority of the single relationship over the married relationship, always link that expression with it, that you may serve the Lord without distraction. Now, the next verse requires a little bit more attention. In the version of the Bible, I don't know what version of the Bible you are using today, but in most versions of the Bible, it's really quite difficult.

It really sounds like this. It sounds as if a man has some virgin daughters, and they've reached maturity, and they marry. Well, it's really not a sin, but if he can keep them home from marrying, that's better.

And frankly, that doesn't make sense to me. That just doesn't make sense to me. Now, let me read it to you.

If any man thinks he's behaving improperly toward his virgin, if she is past the flower of her youth, that is, if she has reached maturity, and thus it must be, let him do what he wishes. He does not sin. Let them marry.

His daughter. Nevertheless, he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined

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Audio: <https://sermonindex1.b-cdn.net/12/SID12601.mp3>

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