

# 1 Corinthians Chapter 7 v 1 - 16

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Preacher: Peter Robinson

[ 0 : 0 0 ] Chapter 7, 1 Corinthians and Chapter 7, we've been working our way through this amazing letter of the Apostle Paul's and we're going to read from Chapter 7, verse 1 and we'll read through to verse 24, really the whole chapter is on the same subject which as we shall see is really concerning the situation of being married, not married, single, widowed and so on which is irrelevant to all of us but because it's such a large chapter I don't want to try and tackle it all in one week or one sermon, there's enough stuff in here to keep us going for a long time but we're going to break it into two so this week particularly concentrating as we'll see upon married life for the Christian and then next week particularly looking at the not exclusively being single, being widowed as well and how the Word of

God impacts us there. So let's read first of all then, we're going to look at Chapter 7, verses 1 to 24 particularly concerning ourselves with the first 16 verses.

Now for the matters you wrote about, it is good for a man not to have sexual relations with a woman but since sexual immorality is occurring, each man should have sexual relations with his own wife and each woman with her own husband.

The husband should fulfill his marital duty to his wife and likewise the wife to her husband. The wife does not have authority over her own body but yields it to her husband.

In the same way the husband does not have authority over his own body but yields it to his wife. Do not deprive each other except perhaps by mutual consent and for a time so that you may devote yourselves to prayer.

[ 2 : 1 0 ] Then come together again so that Satan will not tempt you because of your lack of self-control. I say this as a concession, not as a command.

I wish that all of you were as I am. But each of you has your own gift from God. One has this gift, another has that. Now to the unmarried and the widows I say, it is good for them to stay unmarried as I do.

But if they cannot control themselves, they should marry. For it is better to marry than to burn with passion. To the married I give this command, not I but the Lord.

A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

To the rest I say this, I, not the Lord. If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her.

[ 3 : 1 4 ] And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. For the unbelieving husband has been sanctified through his wife.

And the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean. But as it is, they are holy. But if the unbeliever leaves, let it be so.

The brother or the sister is not bound in such circumstances. God has called us to live in peace. How do you know, wife, whether you will save your husband? Well, how do you know, husband, whether you will save your wife?

Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them. This is the rule I lay down in all the churches.

Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised.

[ 4 : 2 0 ] Circumcision is nothing. And uncircumcision is nothing. Keeping God's commands is what counts. Each person should remain in the situation they were in when God called them.

Were you a slave when you were called? Don't let it trouble you. Although if you can gain your freedom, do so. The one who was a slave when called to faith in the Lord is the Lord's freed person.

Similarly, the one who was free when called is Christ's slave. You were bought at a price. Do not become slaves of human beings.

Brothers and sisters, each person as responsible to God should remain in the situation they were in when God called them. There's a lot of things there, isn't there, that we need the Lord's help with to understand.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[ 5 : 18 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

And your word is power and your word is life and wisdom. Confessing, O Lord, that we do not know the truth in its fullness, but need your help that you would open our minds and hearts.

Your Holy Spirit is the one who truly inspired and has given us this word. He is the spirit of truth.

And we ask that he again would come upon speaker and hearer alike, that we might hear what you would say to us.

Perhaps as a congregation and as individuals, perhaps even as married couples. Lord, we need you. These are very difficult, sensitive matters that your word touches upon.

[ 6 : 27 ] Thank you that it doesn't skirt around the edges. We pray that, Lord, your word may come to us with the sensitivity and gentleness of the Holy Spirit who revealed himself as a dove.

Hear us, we ask, in your son's name. Amen. As we've been going through the letter of Paul to the church in Corinth, that city, very major city, which would have been, as we think of it now, on the western side of modern-day Turkey, we've seen that it was a city which really was, we might call a den of iniquity, a place of real problems.

Even just last week particularly, we considered the matter that Paul speaks about. When he speaks about verse 9, Do not be deceived, neither the sexually immoral, nor idolaters, nor adulterers, nor men who have sex with men, nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God, and that is what some of you were.

The worship that was to pagan gods and goddesses often involved temple prostitutes, they're mentioned there later on in chapter 6, male and female temple prostitutes.

Part of the worship of the particular fertility god involved the sexual act. We've seen as well that there was a great problem with division within the church.

[ 8 : 06 ] It wasn't just that the city itself was immoral, but sadly the church which was living in that sinful society had become infected and affected by the behaviour of the people around about.

So there were divisions, arguing, fighting with one another. There was immorality in the church as well, of the worst kind, incest. There were people suing one another and taking each other to court, and so it went on.

And so really, if we have to be honest, there is probably no more passage of the scriptures that is more up-to-date, relevant, 21st century than 1 Corinthians.

For we as God's people are a church which lives in an immoral and depraved situation, in a society which has degraded itself over the years and generations.

We find ourselves part of a church. I use that phrase to mean all aspects, all reflections of Christianity, which has itself taken on the patterns in many areas, or the thinking in many areas as the world around about it, and the practices even as well.

[ 9 : 23 ] And so even though in Paul's day, same-sex marriage hadn't become law, as in our day, certainly everything else is the same.

And so in this whole atmosphere of sexually charged immorality, Paul speaks, teaches, particularly in the matter of marriage.

And again, as I've already hinted, we are in a state of great confusion over what constitutes marriage in our day. We're in a time of sad marriage breakup.

We're in a day of the belittling of marriage, so that for most young people the thought of getting married is a far-off thought, rather to live together as long as possible is the norm.

And in the days of Paul and the Corinthians, there were questions that were raised, concerns that were raised about marriage, about life, yes, about sex.

[ 10 : 36 ] And so in chapter 7, we find that Paul is now speaking directly to a letter, a questioning letter that has been written to him by the Corinthian church. We know letters passed between Paul and the church in Corinth, probably around about four letters Paul wrote altogether.

And so he says at the beginning of chapter 7, now for the matters you wrote about. And as he's done before, he quotes from the letter, he quotes some of the teaching or some of the sayings that were being paraded and promoted in Corinth at that time.

It is good for a man not to have sexual relations with a woman. That was some of the teaching that the Corinthian church were receiving. One side, one particular aspect was saying this, look, there's so much immorality.

There's so much sexual immorality. It's everywhere. It's much better. The only way to avoid falling into sin, the only way to keep yourself pure for God, is to be totally celibate.

And it's clear that that teaching was not just in the sense of celibate before marriage, but even celibate within marriage.

[ 11 : 49 ] There's a suggestion that even those who are married should literally separate from one another or no longer be physical with one another. Now we know that various teachings like this came up from time to time in the New Testament.

The apostle Paul writes to Timothy in his first letter about false teachers coming into the church, promoting a false sort of asceticism, a false sort of monasticism in that sense.

Where in 1 Timothy 4, he speaks about these false teachers as hypocritical liars. And one of the things that they teach is they forbid people to marry. So what does Paul have to say on these things?

These people think they're being spiritual. They're seeking to be godly, perhaps we might even say. They think that they're doing the right thing by going to this extreme of celibacy.

How does Paul deal with them? How does he speak to us in our sex-obsessed society? Well, he talks about marriage in several ways.

[ 12 : 56 ] He dashes their ideas and their thoughts with some spiritual common sense. He teaches first of all that marriage is a mutual duty.

Marriage is a mutual duty. He says there in chapter 7, husband, verse 3, should fulfill his marital duty to his wife and likewise the wife to her husband.

What he's saying is this, sex within marriage is not only the right place for it to take place, but it is good. It is good.

Because he goes on to say there that it's a safeguard against sin. He speaks about that in verse 2. Since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with their own husband. It prevents us from being tempted and straying into sexual immorality outside of marriage by having a healthy, right relationship within marriage.

[ 14 : 12 ] Without wishing to stray off the subject, one of the great problems that we have seen just in recent years within the Roman Catholic Church surely has arisen because of this foolish or false teaching on celibacy within the priesthood.

There's been a suppression. There's been a sort of a blanketing out of that which God has given as natural so that ultimately it has been perverted, become unnatural.

Paul says that a man and wife are to be intimate with one another. To be intimate with one another in such a way that they protect one another from Satan's temptations.

Notice that. Verse 5. Come together so that Satan will not tempt you because of your lack of self-control. These are sensitive issues and sensitive matters.

But the reality is this, that a right marriage is the right place for sexual relationships. And it's the way that a husband and wife show their love to one another.

[ 15 : 25 ] It's the way that they are intimate with one another as they are with no one else. It is a very good thing. There's something else that comes out of here, and that's why I said at the beginning there, it's mutual duty.

Often the church and the New Testament and Paul have been spoken of as being misogynist, anti-female, anti-feminist.

But actually the teaching of Paul is so radical for his day that it goes completely against the thinking of his day, and probably every day since until recently.

For he says the husband, verse 3, should fulfill his marital duty to his wife, and likewise the wife to her husband. And then, verse 4, the wife does not have authority over her own body, but yields it to her husband in the same way.

Husband does not have authority over his own body, but yields it to his wife. There's complete mutual respect between the male and female parts of the marriage.

[ 16 : 25 ] It's not that the husband has a right to it, and the wife must submit to it. There is both sides of the coin.

There is a real sense of serving one another, of loving one another, of giving oneself to each other. Notice that whereby the teaching was going around, there should be no sex, even in a marriage. Paul is saying there are very rare occasions when there shouldn't be that right relationship between a husband and wife. He says there are opportunities when that may be right to deprive each other. Verse 5. But only with mutual agreement, and only for a short time, so perhaps you can devote yourself to prayer. A little bit like fasting from food. There's to be a fasting in that sexual relationship, so that you can pray together earnestly and concentrate on one thing.

But he makes it clear that's to be only for a little while. Again, I need to say to you, dear friends, I appreciate these many things may be uncomfortable for some of us who are a little bit older, not brought up talking about these things openly, but God's Word is open about them, and talks about them, and in fact, perhaps as the church, we have not helped the generation in which we live by putting these things to one side, or trying to hide about them, or speak to them in hushed tones.

[ 17 : 54 ] There's a reality. We live in a world where sexual activity is going on outside of marriage, and sadly it's going on amongst very young people. It's going on in the most sinful way.

And as a church, we need to stand up and say, God has given us sexual relations between a husband and wife, and it's a good thing. It's a blessed thing. It's a right thing. It's what God wants. We see as well here that Paul speaks about not only that marriage is to be mutual duty, but it's also to be a commitment. This is where we also may struggle, dear friends.

Marriage is clearly shown to be, by Paul here, a commitment which is for life. Verses 10 to 12. To the married I give this command, not I but the Lord, a wife must not separate from her husband. At the end of verse 11, a husband must not divorce his wife. Notice that Paul doesn't say, this is just my perspective on it. This is just how I see it, or how I understand it.

[ 19 : 05 ] Notice he speaks, and we have it in brackets there in verse 10, I give this command, brackets, not I but the Lord. So we can't really come to God's word, even if we sometimes are tempted to, and say, well this is just Paul's point of view, or Paul's cultural view of things.

Many people have said, they've said yes, well what Paul had to say, he was speaking to him to his day and generation, it was only for the first century, and perhaps after, it's not for now. No, well Paul wants to throw that out, and say look, this is what the Lord says, not me.

It's not because of culture, not because of my particular situation, or society, or background. It is God's unchanging, faithful, lasting words. We notice that, when he isn't speaking directly from the Lord, he makes that clear as well.

Look in verse 12. To the rest, I say this, I, not the Lord. In other words, this isn't a direct command from God, it's what I'm teaching, what I'm declaring, but it's something, that still, should be listened to.

What does he say? God's purpose in giving, the gift of marriage, to a man and a woman, is that, they should have a permanent, lifelong union.

[ 20 : 30 ] That the two should become one, and remain one, until, death. A wife must not separate, from her husband.

It's true, not only for the believer, in a Christian marriage, where there are both parties, of believers, but says Paul, this is true also, and right for those, who are Christians, married to non-Christians. Verse 12, To the rest, I say this, if any brother has a wife, who's not a believer, she's willing to live with him, he must not divorce her. If a woman has a husband, who's not a believer, he's willing to live with her, she must not divorce him.

Again, part of the teaching, that was coming, from these people, who were saying, no, you shouldn't have any sex, there was also this teaching, which was saying, look, if you're a Christian, who's married to a non-Christian, you need to separate, you need to get away from them, you need to divorce them.

If they're not a believer, and part of the church, you need to divorce them. They were taking, really, Paul's teaching, and misapplying it. Remember, we looked in chapter 6, where Paul speaks about, how a believer, cannot be united, with an unbeliever, and he uses the very strong phrase there, he says, shall I take the members of Christ, and unite them with a prostitute?

[ 21 : 49 ] And they're saying, well, how can a believer, who's married to an unbeliever, stay together? They're poles apart, they should separate, and leave. But Paul says, no, that isn't the

case.

In one sense, he's talking to people, who have got married, as many of the church there were, some of the church even here, and many churches as well, they had got married, and then one of them, had become a Christian.

They've got married, they weren't believers, got married along the normal course of life, but one of them became a believer, and now they don't know what to do, in their relationship, with their unsaved partner.

Paul says, don't leave them. In fact, he makes quite a case for it, from verse 14. For the unbelieving husband, has been sanctified, through his wife, and the unbelieving wife, has been sanctified, through a believing husband, otherwise your children, would be unclean, but as it is, they are holy. Paul is not saying, that when one partner, in a marriage, gets converted, it means that the other partner, is automatically, rescued and saved, and got a place in heaven.

[ 23 : 00 ] I remember, visiting, a couple, and one, the wife, was a believer, husband wasn't, I went to visit him hospital, when he'd had a heart attack, and I spoke to him severely, about, the fact that he was close to death, and facing God, and his attitude was, well, of course my wife, does all the religion for me.

She's done it on my behalf, is what he was thinking. That's clearly not the case, that's clearly not Paul's teaching, we know that's not what Paul's teaching. The language he's teaching, speaking about, is the language of covenants.

We see that all the way, through the Old Testament, that God dealt with people, and deals with people in covenant, in families. That's why when you have, in Acts and so on, Cornelius, and his family, are baptized.

You have the jailer, and his family, there is a representative, of that family, who acts, in one sense, as a, as a, the, the channel of blessing, to the rest of the family.

Not that they're saved, not that in some way, they inherit some spiritual blessing, but in one sense, there is a blessing, upon that family, because one of them, is a believer. And that's what we see, all the way through, in scripture.

[ 24 : 10 ] And yes, for some of us, that means that we see, that the children, are to be set apart, and baptized, when they're children. That's how we understand this. Some don't see it that way, and that's fine.

But we can't help, but see that Paul is saying, look, the believer, in a marriage, and in a family, has a very strong effect, of blessing, upon the children, sharing the gospel with them, speaking to them, setting them a Christian example, and even upon the husband, as well.

That's why, he goes on to say, verse 15, if the brother leaves, let them go, in one sense, the brother or sister's not bound, in such circumstances, God has called us to peace, how do you know, wife, whether you'll save your husband, how do you know, husband, whether you'll save your wife?

Now he's not saying in that, that's okay, for you to get married, to an unbeliever. Some people do that, don't they sadly? Christian young woman, may fail, that there's no, Christian young men for her, around and about, and so she marries, a loving man, who's not a Christian, and she hopes, and thinks, well, because I'm a Christian, he will become a Christian, eventually too.

By being married to me, somehow, I will save him. That's not what Paul is saying here, at all. What he isn't doing, is he's giving encouragement, to those, who are married, but their partner's not saved.

[ 25 : 36 ] In one sense, he's saying, don't leave them. How do you know, whether they're going to be saved or not? You just don't know. And I know for some of you, even in this fellowship, the Lord has wonderfully, graciously, saved, a partner, a husband, or even a wife, after you yourself were converted.

He's giving encouragement. Don't give up praying, for that unconverted husband. Don't give up praying, and speaking, and being a witness, to that unconverted wife. Who knows? How do you know, whether you'll save them?

We just don't, do we? So don't give up, on them, is what he's really saying. Marriages, for life, a commitment. But of course, as I said at the beginning, God's word, is always, relevant.

And it is not, one that zicks its head in the sand. Because Paul recognises, that because we are fallen people, living in a fallen world, marriages can go wrong.

And that's passages about that as well. Marriages can go wrong. Yes, he says, to the married, I give this command, that I, but the Lord, a wife, must not separate from her husband, but if she does, verse 15, if the unbeliever leaves.

[ 26 : 55 ] Marriages do go wrong, and can go wrong. Yes, they've been designed for life, but not all manage to last the course, for one reason or another. Please, please, let us not ever think, that there is a perfect marriage.

If you think you've got it, come and see me later. It's not. Because, even if your wife is perfect, as mine is, the husband isn't perfect.

No, we're not perfect. When you think about marriage, it's an amazing miracle. Two sinful, selfish, broken people, able to love one another, and live together, in mutual love and respect, for any length of time, is a miracle, isn't it?

And for the Christian, husband and wife, it is still not an easy ride, and we'll come to a bit of that, next week particularly.

There is no perfect marriage, and marriages break, and marriages go wrong. So, what does Paul have to say here, in that matter?

[ 28 : 14 ] What should the Christian do, when these things happen, as they will? Well, he says, first of all, in verse 11, if a Christian wife, leaves their wife, or husband, if a Christian, sorry, to the married, these are to believers, remember he's talking to believers here, verse 10, to the married, I give this command, that I, the Lord, a wife must not separate, from her husband, husband must not divorce his wife, but, if she does, and I would say, it's the same, if he does, she must remain unmarried, or else be reconciled, to her husband.

Paul says that, if you are the cause, of the breakup, of your marriage, then you shouldn't seek, to remarry, rather he says, you should seek, to work towards, reconciliation, that's hard, that's what he says, remember the teaching, of our Lord Jesus, about the matter of divorce, he was speaking, into a circumstance, a situation, like our own, where divorce was easy, it was, it could be simply done, it could be simply done, usually by the husband, and usually only by the husband, who said, I divorce you, and that was that, but he speaks, against that, free and easy divorce, and people have misunderstood, again the words of Christ, he says, I tell you, verse 9, of Matthew 19, anyone who divorces wife, except for sexual immorality, and marries another woman, commits adultery, men were simply, divorcing their wives, because they, had got bored with them, or they, I had turned, to another woman, just as they, do sadly today, and Paul was saying, you must not divorce, your wife, unless she has been, unfaithful to you, unless you've got, a really, really, really good reason, he was laying down, a new form, of seriousness, about marriage, but, he wasn't saying, that divorce, must happen, when there is unfaithfulness, in one sense, he was saying, it's permitted, look at verse 8, well,

I don't need to look there, but Matthew 19, verse 8, Jesus replied, Moses permitted you, to divorce your wives, because of your hard hearts, but it wasn't that way, from the beginning, God made it, possible, for a man or woman, to be divorced, but it wasn't what God wanted, but because men and women, are sinful, that's what happens, can I just say a word here, and I want to say, hopefully, sensitively, those who've gone, through divorce, have gone through, one of the most, painful, distressing, unpleasant, experiences, that I hope, that I shall never, have to go through, and I hope, that those of you, who are married, will not have to go through, through, what has been very sad, I think, has been that, over the generations, and even today, that those who have, gone through divorce, hurting people as they are, have been stigmatized, even dealt, harshly with, and I think that's, the very last thing, that as Christians, we should do,

I think that when we, meet with folk, who go through divorce, and have suffered a divorce, then our duty, is to love them, to be tender with them, to not judge them, but rather, to assure them, that in Christ, there is full forgiveness, there is no sin, that is unforgivable, and marriage certainly, is not, the unforgivable sin, so Paul writes, to those, who, we may even say, are the cause, of the breakup, but I'm not saying that, in any way, about anybody, here of course, please don't, misunderstand me, but then he writes, to those, who find, that they've been abandoned, particularly, if they've had, an unbelieving spouse, verse 15, if the unbeliever leaves, let it be so, what does he mean then, means if you're a Christian, and you're married, to a non-Christian, and they, leave you, for one reason, or another, painful again, distressing, unpleasant, and all those things, that divorce is,

Paul has some, helpful words here, he says, there in verse 15, the brother, or the sister, is not bound, in such circumstances, God has called us, to live in peace, what does Paul mean, now I

have to stress this, and I want to stress this, this is how I, understand this passage, this does not mean, it's the derivative, truthful, absolute, right way, to understand this passage, this is how I understand it, from reading, what Paul says, I believe, that if a spouse, if a husband or wife, is deserted, by their partner, then they are, no longer bound, by those, marriage vows, but are free, to remarry, within the Lord, of course, Paul speaks about, calling us, to live in peace, he's going to say, elsewhere, and we'll cover that, perhaps next week, that, if you have been divorced, or unmarried, the best thing is to, remain single, but he doesn't say, you must never remarry, and therefore,

[ 34 : 08 ] I think that is what he means, when he says, you're no longer bound, you're no longer bound, by the bowels, that you made, to that person, they have broken, that covenant with you, and they've removed, and they've removed themselves, from that covenant, therefore, there is a freedom, that comes, whereby you, even as a believer, can remarry, but, you must always be someone, who is a believer, that's the same teaching, he gives, about widows, and just want you to go, to the end of the chapter, as I said, the whole chapter, is to do with this subject, but, but, but notice this, a woman is bound, verse 39, to her husband, as long as he lives, but if her husband dies, she's free to marry, anyone she wishes, but, he must belong, to the Lord, that's a, that's a caveat, that's a cover, to all marriages, for the believer, absolutely imperative, that they marry, a Christian, in the Lord, that's the case, for anyone, who wishes, to get married, who is a believer, only a genuine believer, will do, and in one sense, this comes back, to all that he's been saying, about being, being an unbeliever, and a believer, and about, uniting, that member of Christ, with that which is not, in Christ, he says more about it, later on in 2 Corinthians, in his next letter to them, because this matter, keeps coming up, in chapter 6, he says, do not be yoked together, with unbelievers, for what do righteousness, and wickedness have in common, or what fellowship, can light have with darkness, what does a believer, have in common, with an unbeliever, and although this is, a spiritual rule, if I can put it that way, a spiritual, instruction, that a believer, and an unbeliever, are, ill fitted, if I can put it that way, to be together, in one sense, that's something, that the world recognizes, as well, that you cannot build, a lasting marriage, upon two people, who have nothing in common,

I don't know, if you've seen any of these, there seems to be, a great flourish, of adverts, for dating agencies, and they'll have a man there, next to a camel, I think it is, and they'll say, both of them put, on their dating website, they liked, walks along, sandy beaches, that's what they've got in common, so one's a camel, and one's a, but, it's making a joke, but it's showing that, even in the world, the recognition is, you can't have two people, who are incompatible together, and a Christian, and a non-Christian, are completely incompatible, you know, it's not just a spiritual, it's a common sense rule, if you've got a believer, who says, my life is for Christ, under his lordship, and I want to follow him, and a non-Christian, no matter how nice they are, whose life is, well I'm going to live, for my own values, and I'm going to live, to do what I think is right, then they've got to go, in the opposite ways, and it's got to, bring heartbreak, hasn't it?

And many of us, have seen that, sadly, in the lives of friends, or relatives, or others as well. One last thing, and then we're going to, close this section, and as I say, God willing, come back next week, and I think it's very important, that I make this now, not just next week.

Marriage is not meant, for everybody. Marriage is not meant, for everybody. Here's Paul, writing, verses 7, and 8, I wish that all of you, were as I am, but each of you, has your own gift, from God, one has this gift, another has that.

Now I say, to the unmarried, and the widows, I say, it is good for them, to stay unmarried, as I do. Singleness, is not a curse. Singleness, is not, unnatural.

[ 37 : 53 ] Singleness, is not, wrong. Singleness, is not, second best, to marriage. Notice what Paul says, each one, has a gift.

For some, God gives them, the gift, of marriage, a loving partner. For others, he gives the gift, of singleness. And again, in our present society, and probably as it's always been, there's that pressure, upon young people, who are single, to get married.

Why aren't you married yet? Why haven't you done this? Why haven't you got a family, by your age? All this sort of thing. But actually, it's not second best, it's not unnatural, and for some, it's God's gift, to them.

And if you are single, and we'll come again, particularly to talk about this, next week, God hasn't passed you by, or let you down, or failed you, however you've come, by that singleness, let me say

that as well.

But rather, it is his gift, to you at this time. So we're going to come back, to this next week. We're going to come back, to this.

[ 39 : 00 ] But let me just close, by saying this, please dear friends. We know that marriage, is under attack. We know that Christians, are under attack.

We know that there are, all sorts of temptations, and pressures upon us. Whatever age we are, so let's pray, for one another. Let's pray, for the married couples, in our fellowship.

Let's pray, that the Lord would, give them, even stronger love, for one another. Let's pray, that the Lord, would keep them, from temptation. Let us pray, for those who are, unmarried.

Because again, we'll think about them, next week. Those who are widowed. Those who have been, through divorce. Those who, are single, and perhaps, feeling pressured, to have a partner, a husband, or whatever.

Let us pray, for one another, that in this crazy, mixed up, confused world, the Lord, would lead us, in his will. Well, let's, let's, let's, let's, let's, let's, let's, let's, be very careful, then, how you live, not as unwise, but as wise, making the most, of every opportunity, because the days, are evil.

[ 40 : 27 ] Do not be foolish, but understand, what the Lord's will is. Do not get drunk, unwind, which leads, to debauchery. Instead, be filled, with the Spirit, speaking to one another, with psalms, hymns, and songs, from the Spirit.

Sing, and make music, from your heart, the Lord, always giving thanks, to God the Father, for everything, in the name, of our Lord Jesus Christ.

Amen.