1 Corinthians 7

1 Now concerning the things which you wrote about: It is good (kalon) for a man not to touch (touch that influences, fasten to, adhere to) a woman.

2 But because of fornications, let each man have his own wife, and let each women her own husband.

3 Let the husband give his due to his wife, and likewise the wife to her husband.

4 The wife does not exercise authority over her own body but rather the husband and likewise the husband does not exercise authority over his own body, but rather the wife.

5 Do not deprive (defraud) one another, except it be by mutual consent (be of one voice) for a fitting time (suitable/opportune time) that you may be unoccupied (be at leisure) for prayer and be together the same again that Satan may not tempt you because of your inability to maintain control (not prevail, take dominion, want of power).

6 Now I say this according to concurrence (knowing together), not according to a command.

7 For I wish all men to be as I myself am. But rather each has their own grace endowment (charisma) from God, one this (thus, in this manner) and one that (thus, in this manner).

8 And I say to the unmarried and to the widows, it is good (kalon) for them if they may remain even as I.

9 But if they do not exercise control from within (continency), let them marry, for it is better (better because more fully developed in reaching the needed mastery- greek word comparative to kratos) to marry than to be inflamed.

10 And to those having married I give this charge- not I, but rather the Lord- that the wife is not to be separated from her husband,

11 But if she may be separated (separated by vacating in body and soul- latin discedere), let her remain unmarried or be reconciled to her husband and that the husband not divorce (send away, put away, release, discharge- latin word is dimittat which translates as divorce, the latin word for leave is different it is discedere) his wife.

12 But to the rest say I, not the Lord- If any brother has an unbelieving wife and she consents (joins in approving) to dwell (oikein- root word means home) with him, let him not divorce her.

13 And if a woman who has an unbelieving husband and he consents to dwell with her, let her not divorce the husband.

14 For the unbelieving husband is sanctified in the wife and the unbelieving wife is sanctified in the husband, otherwise your children are impure (not pure because mixed), however now they are holy.

15 But if the unbeliever separates himself, let him separate (latin discedat) himself: the brother or the sister is not under bondage (enslaved) in such cases, for God has called us in 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 If not, as the Lord has distributed to each, as God has called to each, so let him walk, and so I order in all the churches.

18 Was anyone called already circumcised? Let him not be uncircumcised. Was anyone called uncircumcised? Let him not be circumcised.

19 Circumcision is nothing and uncircumcision is nothing, but rather keeping (final safe keeping, well-kept preservation, -latin word observatio) the commandments of God.

20 Let each abide in that calling in which he has been called.

21 Were you called being a bond slave? Let it not be a concern, but if you are able to become free then take advantage of (make use of) it.

22 For the one having been called in the Lord being a bond slave, is the Lord’s freedman: likewise the free man having been called is a bond slave of Christ.

23 You were bought with a price; do not become bond slaves of men.

24 Brothers, let each man, in that which he was called, there abide with God.

25 Now concerning the virgins, I have no commandment of the Lord, however I give my opinion (first hand knowledge) as one who having received mercy from the Lord is trustworthy (faithful).

26 Therefore, I think this is good (kalon), because of the present necessity, that it is good for a man to be as he is.

27 Have you been bound to a wife? Do not seek to be loosed. Have you been loosed from a wife? Do not seek a wife.

28 However if you have married, you did not sin and if the virgin has married, she did not sin; but such will have tribulation (restricted without options, pressure, a narrow place that hems someone in) in the flesh and I am sparing you.

29 And I say this, brothers, the fitting time is shortened. From now on, those having wives should be as though they had none,

30 and those mourning as though they were not mourning, and those rejoicing as not rejoicing, and those buying as not taking possession,

31 And those using the world as not making full use of it, for the present form of this world is passing away.

32 But I wish you to be free from anxieties (cares, worries). The unmarried man is anxious for the things of the Lord, how he may please (winning someone’s favor because meeting their expectation) the Lord.

33 But the one having been married is anxious about worldly things, how he may please his wife.

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

35 And this I say for your own benefit, not to place an unnecessary restraint (noose, halter) upon you, but for what is of good form (seemly) and constantly attending (devoted) to the Lord without distraction.

36 And if any man assumes that he is behaving improperly (to act without proper form, behave unseemly/unbecomingly) to his virgin, if she is beyond her prime (past her youth, past the bloom of youth, of full age), and it ought to be so, let him do what he wishes: he does not sin- let them marry.

{{following verses need more contextual review to determine best translation}}

37 But he who stands firm in his heart, having no necessity, but has mastery (authority) over his own will, and this he has determined in his own heart, to keep (to watch over, to guard, maintain/preserve) the virgin of himself/his own virgin daughter (possibly his own virginity- the “of himself” is 3rd person masculine but the virgin is feminine) does well.

38 So then both he giving the virgin of himself/his own virgin daughter in marriage (here is the same issue as verse 37- “ten heautou partenon” which could be understood as giving his virginity in marriage – of note: the word for male virgin partenoi is used in Rev 14:4 ) does well and he not giving in marriage will do better.

39 A wife is bound to her husband as long as he lives, but if the husband has died (fallen asleep, put to sleep- latin word dormierit for sleep- greek word is koimethe, possibly like coma), she is free to be married to whom she wishes, only in the Lord.

40 But she is happier (blessed, become long, large) if she so remain, according to my opinion (personal judgment, first hand knowledge): and I think that I also have the Spirit of God.