

Living Without Carefulness

“But I would have you without carefulness.”
I Corinthians 7:32

Introduction:

1. David’s life verse – Psalm 27:4 – can only be considered or achieved by strictly ruling your priorities.
2. How can you possibly have time to sit before the Lord unless you rid your life of time wasters (I Chr 17:16)?
3. David thought it more desirable and important to be an usher in God’s house than anything else (Ps 84:10).
4. How much did David exert in dancing (II Sam 6:14)? How much in preparing for the temple (I Chron 29:2)?
5. In order to be as single minded as David, you must dedicate yourself to the one goal (Prov 18:1; James 1:8).
6. Agur the prophet taught the great prayer of convenient meat between poverty and riches (Proverbs 30:7-9).
7. Paul gave a warning to the church at Ephesus about buying back the time during evil days (Eph 5:14-17).
8. We can read of a woman named Anna, who made choices to give herself wholly to the Lord (Luke 2:36-38).

I Corinthians 7

7:29 **Due to necessity of redeeming the short time they had, saints should use all things wisely.**

- A. He pressed them with a sense of commitment and urgency due to the shortness of time.
 1. The apostles spoke of the lateness of time, given the last times of Christ (Rom 13:11).
 2. The Bible speaks often of the brevity of life and the shortness of a man’s age to serve.
 3. Paul’s manner included exhorting saints to redeem the time with wisdom (Eph 5:15-17).
 4. History indicates that horrible persecutions did arrive shortly upon saints under Rome.
 5. To use the shortness of time in any sense requires a wise and prudent use of all things.
 6. Marriage, which is a commitment for the future, should be ruled in light of little time.
 7. Even boasting of tomorrow is sin in light of the brevity and uncertainty of life (Pr 27:1).
- B. To understand this and the following verses (7:29-33), carefully note Paul’s use of “be.”
 1. “It remaineth,” is Paul’s application of the shortness of time to the right use of marriage.
 2. This is an imperative verb from Paul for married saints to act as if they were not married.
 3. Of course, Paul does not mean to defraud or divorce a wife (7:5,27), but to serve Christ.
 4. A man’s priorities and affections, no matter his situation, must be directed toward Christ.
 5. The lesson is to set affections above and not be consumed by allowed pleasures (Col 3:2).
 6. Here is the heart of the spiritually minded – even those things allowed should be limited.
 7. Those that are married should live for Jesus Christ as if they were not married. Hear it!
- C. “Both” connects the exhortation for marriage to weeping and the other cares following it.
 1. This is an acceptable use of the word “both” to connect more than two objects (OED).
 2. The KJB gives us some examples (Rom 14:9; I Cor 4:11; II Cor 9:10; Phil 4:9; Heb 2:4).

7:30 **Due to the shortness of time, weeping, rejoicing, and finances should be governed wisely.**

- A. You must understand Paul’s imperative “be” from the previous verse to grasp this verse.
- B. Those married were to act as if they were not married as far as keeping love of Christ first.
- C. Those plagued with sorrow in this life should not allow it to cost them service to Jesus Christ.
- D. Those blessed abundantly in this life cannot allow it to distract them from service to Christ.
- E. Those engaged in commerce in this life should not allow economic ambition to cheat Christ.
- F. In each case, the language is an imperative command to live as if the situation did not exist.

7:31 **The saints’ use of the world is never to include abusing it, for it is very temporal in nature.**

- A. You must understand Paul’s imperative “be” from the previous two verses to get this verse.
- B. Any use of this world, economic or educational or social, cannot exceed God’s allowed use.

- C. Abusing this world is allowing the use of it to encroach on our call out of it (Matthew 6:24; Romans 12:1-2; James 4:4; I John 2:15-17).
- D. Everything in this world, fame, estates, clothing, or transportation is all temporary and vain.
- E. All that is in the world you desire is going away, but godly saints endure forever (I Jn 2:17).

7:32 **The spiritual need to be without carefulness commends even further against marriage.**

- A. Three verses argued against marriage by the short time and vanity of temporal things (29-31).
- B. Now the apostle exhorts to another general rule for Christians – make choices against care.
 - 1. This is one of the governing principles of a Christian’s life to be consulted in decisions.
 - 2. “Care” here is the worry, fear, and distress coming from excessive duties and obligations.
 - 3. For example, being an employee for another is less care than owning your own business.
 - 4. For example, having three children to properly train is less care than having ten children.
 - 5. But the argument in this chapter and immediate context is marriage, not jobs or children.
 - 6. The power of this rule is Paul warning against something as noble and good as marriage.
- C. A single man who has chosen to remain single for the Lord can dedicate himself to the Lord.
 - 1. He can dedicate his thoughts day and night much more to the Lord than can any husband.
 - 2. A married man must be preoccupied with loving and providing for his wife and children.
 - 3. This free man will have more time for reading, prayer, meditation, service, and teaching.

7:33 **A married man is preoccupied with loving and providing for his wife and children.**

- A. Domestic security and tranquility require substantial worldly effort by a man toward his wife.
- B. A married man must maintain a comfortable home, and that for two persons, not just one.
- C. The married man is driven to more care in the world in order to properly support his wife.

7:34 **The lesson being taught about carefulness in marriage applies to women as well as to men.**

- A. There is a difference between a virgin and a wife – a different amount of care in her life.
- B. A virgin, an unmarried woman, with a spiritual mind may dedicate herself to Jesus Christ.
- C. She can concentrate more fully on keeping her body and spirit pure for her beloved Lord.
- D. But the married woman, like the married man, is preoccupied with rightly loving a husband.
- E. She is forced to great involvement in the world in order to be a better wife for her husband.

7:35 **Paul’s plan in commending the single state was not to cause trouble but show a better way.**

- A. The reason for reviewing three reasons against marriage was for their own spiritual profit.
 - 1. First was the persecution at Corinth for believers, which marriage complicated (25-28).
 - 2. Second was the shortness of the time, which should be used as expeditiously as possible.
 - 3. Third was the carefulness required in marriage, which took away from serving Christ.
- B. His intent was not a sexual snare, for he had already commended marriage for such (6-9).
- C. His purpose was not negativism about marriage at all, but rather exalting serving Christ.
- D. His purpose was not to create unnecessary or excessive burdens, but to promote spirituality.
- E. A person, man or woman, committed to serving Christ without marriage is a comely thing, for they do not have the distractions of soul and body required to rightly keep up a marriage.
- F. The difference between Paul and Rome is great – they require it as law (I Timothy 4:1-3).

Conclusion:

- 1. Every decision in life must be made strictly to serve the overall goal of David’s life verse – Psalm 27:4.
- 2. The world is selling you its list of priorities, which has absolutely no time or place for walking with the Lord.
- 3. The devil is warring against your mind with every possible distraction and diversion to keep you from it.
- 4. And your flesh has no interest in walking with God, so your preferences unless ruled will always be against it.
- 5. We must simplify. Godly decisions may cost us financially or in carnal pleasure, but they must be made.