

# Paul's First Epistle to the Corinthians, Chapter 7, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

## Marriage

### Common Principles

**7** Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·

Concerning and of which you wrote, good a man a woman not to touch;

<sup>2</sup> διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.

because but the fornications each man the of himself wife let him have, and each woman the own husband let her have.

<sup>3</sup> τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδίδωτω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ.

To the wife the husband the what is due let him render, in same manner and also the wife to the husband.

<sup>4</sup> ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ, ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή.

The wife the own body not has authority but the husband, in like manner and also the husband of the own body not has authority but the wife.

<sup>5</sup> μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι [ἂν] ἐκ συμφώνου πρὸς καιρὸν,

Not let you deny one another, unless indeed out of mutual consent<sup>1</sup> for a time, in order that you may be free for the prayer and again upon the same (together) you may be,

ἵνα μὴ πειράζη ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν [ὑμῶν].

so that not may tempt you the Satan because of the lack of self control<sup>2</sup> [of you].

<sup>6</sup> τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.

This and I say according to concession,<sup>3</sup> not according to commandment.

<sup>7</sup> θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον

I wish but all men to be as even also myself; but each one own

ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

he has gift from God, the *one* indeed thus, the but (*other*) thus.

## Specific Cases

### The Unmarried and the Widows

<sup>8</sup> Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶναι ὡς ἐγώ·

I say and to the unmarried and the widows, good for them if they should remain as I am;

<sup>9</sup> εἰ δὲ οὐκ ἐγκρατεύονται γαμησάτωσαν, κρεῖττον γάρ ἐστιν γαμεῖν ἢ πυροῦσθαι.

if but not be self controlled<sup>4</sup> let them marry, better for it is to marry than to burn.

### The Married

<sup>10</sup> Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγώ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ

To the but having married I command, not I but the Lord, a wife from husband not

1 συμφώνου, adj, mutual consent or agreement – only here in the NT

2 Also in Mt. 23:25.

3 συγγνώμην, n.f., concession, permission, indulgence, - only here in the NT.

4 ἐγκρατεύονται, v., have self control, present, mid. or pass. dep., indicative – a Pauline word – here & 9:25.

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χωρισθῆναι,

to be parted,

<sup>11</sup> ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω,  
if but and she be separated, let her remain unmarried or to the husband let her be reconciled,  
καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.  
and a husband a wife not to send away.

### A Christian Married to a Non-Christian who is Ready to Live with the Christian

<sup>12</sup> Τοῖς δὲ λοιποῖς λέγω ἐγὼ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον,  
To the but rest I say I, not the Lord; if any brother a wife he has not believing,  
καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·  
and she consents to dwell with him, not let him send away her;

<sup>13</sup> καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς,  
and a woman who has a husband not believing, and this one consents to dwell with her,  
μὴ ἀφιέτω τὸν ἄνδρα.  
not let her leave the husband.

<sup>14</sup> ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί,  
Has been sanctified for the husband the unbelieving in the wife,  
καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ·  
and has been sanctified the wife the unbelieving in the brother;  
ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτα ἐστίν, νῦν δὲ ἅγια ἐστίν.  
otherwise therefore the children of you unclean is,<sup>5</sup> now but holy is.

### A Christian Married to a Non-Christian not Willing to Live with the Christian

<sup>15</sup> εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ  
If but the unbelieving separates self, let separate self; not has been enslaved the brother or  
ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.  
the sister in the such as as these; in and peace has called us the God.

<sup>16</sup> τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις;  
What for have you known, O wife, if the husband will save?  
ἢ τί οἶδας ἄνερ, εἰ τὴν γυναῖκα σώσεις;  
Or what have you known O husband, if the wife you will save?

## Living in the Service of God

<sup>17</sup> Εἰ μὴ ἐκάστῳ ὡς μεμέρικεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως  
If not to each as imparted the Lord, each as has called the God, in this manner  
περιπατεῖτω, καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.  
let him walk, and thus in the churches all I command.

<sup>18</sup> περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω.  
Having been circumcised anyone was called? Not let him conceal circumcision.<sup>6</sup>  
ἐν ἀκροβυστία κέκληται τις; μὴ περιτεμνέσθω.  
In uncircumcision has been called anyone? Not let him become circumcised.

<sup>19</sup> ἡ περιτομὴ οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν  
The circumcision nothing is, and the uncircumcision nothing is, but a keeping of commandments

<sup>5</sup> Neuter plural subject – singular verb.

<sup>6</sup> ἐπισπάσθω, v. conceal circumcision (only here with this meaning), draw on, drag up, draw to oneself, present, mid. or pass., dep., imperative, - only here in the NT.

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θεοῦ.

of God.

<sup>20</sup> ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη ἐν ταύτῃ μενέτω.

Each in the calling in which he was called in this let him remain.

<sup>21</sup> δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρήσαι.

A slave was you called? Not to you let be anxiety; but if also you are able free to become, rather let you use.

<sup>22</sup> ὁ γὰρ ἐν κύριῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν.

The for in Lord having been called a slave a freeman<sup>7</sup> of Lord is.

ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλος ἐστὶν Χριστοῦ.

Likewise the freeman having been called a slave is of Christ.

<sup>23</sup> τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

Of a price you were bought; not let become slaves of men.

<sup>24</sup> ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

Each one in which he was called, brothers, in this let him remain with God.

### Now About Virgins

<sup>25</sup> Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς

Concerning now the virgins a command of Lord not I have, opinion but I give as

ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.

having received mercy from Lord faithful to be.

<sup>26</sup> Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,

I deem therefore this good to be because of the having come to hand distress,

ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

that good for a man the after this manner to be.

<sup>27</sup> δέδεσαι γυναικί; μὴ ζήτηί λύσιν·

Have you been bound to a wife? Not let you seek release<sup>8</sup>;

λέλυσαι ἀπὸ γυναικός; μὴ ζήτηί γυναῖκα.

Have you been released from a wife? Not let you seek a wife.

<sup>28</sup> ἐὰν δὲ καὶ γαμήσης, οὐχ ἥμαρτες· καὶ ἐὰν γήμη [ἡ] παρθένος,

If but and you should marry, not you sinned; and if should marry [the] virgin,

οὐχ ἥμαρτεν· θλίψιν δὲ τῇ σαρκί ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.

not she sinned; trouble but in the flesh will have the such, I but you I spare.

<sup>29</sup> Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν, ἵνα καὶ οἱ

This but I say, brothers, the season having been curtailed<sup>9</sup> is; the rest, so that also the

ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,

having wives as not having should be,

<sup>30</sup> καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ

and the weeping as not weeping, and the rejoicing as not rejoicing, and the

ἀγοράζοντες ὡς μὴ κατέχοντες,

buying as not possessing,

<sup>31</sup> καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ

and the taking use of the world as not over consuming;<sup>10</sup> disappears for the present form of the

7 ἀπελεύθερος, n.m., freeman, one who has been released from servitude, - only here in the NT.

8 λύσιν, n.f. release, divorce, separation, - only here in the NT.

9 Also in Acts 5:6.

10 καταχρώμενοι, v., abuse, excessively consuming, present, mid. or pass. dep., participle - also in 9:18.

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κόσμου τούτου.

world of this.

<sup>32</sup> Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου,  
I wish and you without anxiety<sup>11</sup>. The unmarried cares for the things of the Lord,

πῶς ἀρέσῃ τῷ κυρίῳ·

how he may please the Lord;

<sup>33</sup> ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί,  
the but married cares for the things of the world, how he may please the wife,

<sup>34</sup> καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ  
and have been divided. And the woman the unmarried and the virgin care for the things of the  
κυρίου, ἵνα ἡ ἁγία [καὶ] τῷ σώματι καὶ τῷ πνεύματι·

Lord, that she may be holy [also] in the body and in the spirit;

ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.

the but she having married cares for the things of the world, how she may please the husband.<sup>12</sup>

<sup>35</sup> τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν

This and for the of you of selves benefit<sup>13</sup> I say, not in order that a noose<sup>14</sup> you  
ἐπιβάλλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

I may throw on, but for the thing of elegance and devotedness<sup>15</sup> to the Lord without distraction.<sup>16</sup>

<sup>36</sup> Εἰ δέ τις ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἡ

If and anyone to behave improperly<sup>17</sup> to the virgin of him he supposes, if she may be

ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει·

past her prime,<sup>18</sup> and so ought to be, what he wishes let him do; not he sins;

γαμείτωσαν.

let them marry.

<sup>37</sup> ὃς δὲ ἕστηκε ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος, μὴ ἔχων ἀνάγκην,

Who but has stood in the heart of him firm, not he having need,

ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ  
authority but he has concerning the own will, and this he has resolved in the

ἰδία καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.

own heart, to hold fast the of himself virgin, well he does.

<sup>38</sup> ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κρεῖσσον

So that both the marrying<sup>19</sup> the of himself virgin well he does, and the not marrying better  
ποιήσει.

does.

### And Now, Widows

<sup>39</sup> Γυνὴ δέδεταί ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῆ

A wife has been bound for so long a time as lives the husband of her; if and should have died

11 ἀμερίμνους, adj. without care or anxiety, here & Mt. 28:14.

12 This verse is hopelessly confused with around a dozen alternative renderings.

13 Also in 10:33.

14 βρόχον, n.m. noose, slip knot, - only here in the NT.

15 εὐπάρεδρον, adj., sitting constantly, devotedness, - only here in the NT.

16 ἀπερισπάστως, adj. without distraction or anxiety, - only here in the NT.

17 ἀσχημονεῖν, v., behave improperly or unseemly, present, active, infinitive, also in 13:5.

18 ὑπέρακμος, past prime, over ripe, of men – having strong passions, - only here in the NT.

19 γαμίζω, v., act of giving in marriage, apart from the 2<sup>nd</sup> century Apollonius Dyscolus this word is found only in Christian literature.

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ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.  
the husband, free she is to whom wishes to be married, only in Lord.  
ἡ μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμη.  
Happier but she is if thus she should remain, according to the my opinion;  
δοκῶ γὰρ καὶ ἐγὼ πνεῦμα θεοῦ ἔχειν.  
I think for also I Spirit of God to have.