

Program: SS Panel 2026 3 Q

Quarterly title: 1 and 2 Corinthians

Quarterly author: Adenilton T. de Aguiar

Lesson Title: #04 Sin in the Church

Day Title: Thursday - Marriage and Singleness

For Lesson Dates: July 18-24, 2026

Record date: April 21, 2026

Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

First and Last Name 2026 Q3 L# Title of your days lesson

John Dinzey 2026 Q3 L04 Marriage and Singleness

]]> Emphasize this

Question:

>[=] Story:

REF:>>

READ

NIL: Not in Lesson

Lesson 4

*July 18–24

THURSDAY

July 23

Marriage and Singleness

>> Are you married or happy? — use??

1 Corinthians 6:19 19 Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

>> It is a high and holy privilege that we can become the temple of the Holy Spirit.

>> This means we have a great responsibility to keep our bodies as healthy as can be, which includes to avoid all in morality, including sexual in immorality

*****READ***???**

Paul's affirmation that our body "is the temple of the Holy Spirit" (1 Cor. 6:19, NKJV) occurs in the context of a warning against sexual immorality. Being a temple of the Spirit is the only means to live a holy life. The church is a Christian community that distinguishes itself from the surrounding environment. It is the presence of the Holy Spirit that makes it possible.

1Co 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

1Co 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Read 1 Corinthians 6:19–7:9. How does this passage shed light on how one can put into practice the commandment to "flee from sexual immorality" (1 Cor. 6:18, ESV)?

1 Corinthians 6: 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

There are significant lessons about sexuality in 1 Corinthians 7. Roughly speaking, this chapter can be divided up into two sections: (1) instructions regarding marriage (1 Cor. 7:1–24) and (2) instructions regarding singleness (1 Cor. 7:25–40). First Corinthians 7 helps us understand that speaking about sexuality is important and necessary.

*****READ*****

However, when reading 1 Corinthians 7, we must remember that Paul is responding to specific questions related to issues in the church of Corinth. Otherwise, some statements could lead to the impression that he has a low view of marriage, which is not the case (1 Tim. 4:1–3, 1 Tim. 5:14; also Heb. 13:4).

1 Corinthians 7:1-9 1 Now concerning the things of which you wrote to me: *It is good for a man not to touch a woman.*

2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

>> here we have another place in the Bible that brings to our attention. The fact that there are only two recognized genders in the Bible male and female.

REF:>> NOTE.—"Paul's recommendation of marriage as a protection against fornication has been regarded by some as a low concept of marriage. But such persons fail to note that because of a particular situation in Corinth, Paul dealt only with the negative side of the matter. He does not say that he offers here the only reason for marriage. He does not deny the positive elements, and the blessings that marriage provides (see on Matt. 19:12). Neander says of this passage: '**We must not overlook the fact that Paul is here not treating of marriage in general, but only in its relation to the condition of things at Corinth, where he feared the effect of moral prejudices concerning celibacy**' (Lange)."—S.D.A. Bible Commentary, on 1 Cor. 7:2.

Let the husband render to his wife the affection due her

1 Corinthians 7:3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

4 The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does*.

*****READ*****

Let the husband render to his wife the affection due her NKJV — [Let the husband render unto the wife due benevolence. KJV](#)

*****READ*****

From Sabbath School quarterly 1Q 1966

NOTE.—"In this verse the Greek offers a variant reading which is important for the interpretation. A.V. has: 'due benevolence,' which respects the obligation of husband and wife to each other. R.S.V. has 'her conjugal rights,' an expression clear in itself. The second reading is undoubtedly the right one. The apostle aims at disclaiming the ascetic attitude as it was propagated and practiced by some of the Corinthians (cf. vs. 5). Paul reproves such an attitude. Married people are supposed to live as such, and each of them has the same rights and the same

obligations."—F. W. Grosheide, Commentary on the First Epistle to the Corinthians, page 156 (copyright, 1953, 1960 printing).

ascetic: In the early church, one who devoted himself to a solitary and contemplative life, characterized by devotion, extreme self-denial, and self-mortification;

except with consent for a time

1 Corinthians 7:6 5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

I wish that all men were even as I myself = singleness

1 Corinthians 7:6-7 6 But I say this as a concession, not as a commandment.

7 For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.

8 But I say to the unmarried and to the widows: It is good for them if they remain even as I am;

9 but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion*.

>> in first Corinthians chapter 7 Paul brings to our attention, the blessings of being single, but also the blessings of being married.

*****READ*****

From Sabbath School quarterly 1Q 1966

It seems fitting that the topic of marriage should be dealt with first, in Paul's reply, in view of his earnest warning against fornication (chs. 5; 6). Then there were probably those in Corinth who wondered whether the rigid Jewish rules that made it obligatory for all, at least the men, to marry (see Mishnah Yebamoth 6.6, Soncino ed. of the Talmud, Vol. 1, p. 411), were applicable to Christians. From Sabbath School quarterly 1Q 1966, p. 18

>> in the Scriptures that we are dealing with now, he limits himself to saying it is good for the single people to remain single. But he adds in first Corinthians 7:9 if they cannot exercise self control let them marry For it is better to marry than to burn.

Flee sexual immorality

1 Corinthians 6:18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

2 Corinthians 7:1 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

*****READ*****

This very sin, fornication, prevailed among ancient Israel, which brought the signal manifestation of God's displeasure. The judgments of God then followed close upon their heinous sin, and thousands of them fell, and their polluted bodies were left in the wilderness. "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." T18 142.2

1 Peter 2:11-12 11 Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts **which war against the soul,**

12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

There are significant lessons about sexuality in 1 Corinthians 7. Roughly speaking, this chapter can be divided up into two sections: (1) instructions regarding marriage (1 Cor. 7:1–24) and (2) instructions regarding singleness (1 Cor. 7:25–40). First Corinthians 7 helps us understand that speaking about sexuality is important and necessary.

However, when reading 1 Corinthians 7, we must remember that Paul is responding to specific questions related to issues in the church of Corinth. Otherwise, some statements could lead to the impression that he has a low view of marriage, which is not the case (1 Tim. 4:1–3, 1 Tim. 5:14; also Heb. 13:4).

All who profess to keep the commandments of God are not possessing their bodies in sanctification and honor. The most solemn message ever committed to mortals has been entrusted to this people, and they can have a powerful influence if they will be sanctified by the truths they profess. They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than the classes I have named who do not acknowledge the law of God binding upon them. In a peculiar sense do those who profess to keep God's law dishonor him and reproach the truth by transgressing the law of God. T18 142.1

This very sin, fornication, prevailed among ancient Israel, which brought the signal manifestation of God's displeasure. The judgments of God then followed close upon their heinous sin, and thousands of them fell, and their polluted bodies were left in the wilderness. "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." T18 142.2

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. I related in the presence of N. Fuller that the people whom God had chosen as his peculiar treasure, he required to be elevated, refined, sanctified; partakers of the divine nature, having escaped the corruption that is in the world through lust. Should they indulge in sin and iniquity who make so high a profession, their guilt would be very great. He would reprove the sins of one, that others might take warning, and fear. T18 143.1

The warnings, corrections, and reproofs, are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than professed Christians of the nominal churches, or because their acts and example are worse than the Adventists who will not yield obedience to the claims of God's law; but because they have great light and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of Heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them, separates them from God, and in a special manner, dishonors his name by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a

royal priesthood, an holy nation, a peculiar people,” that they should show forth the praises of Him that hath called them out of darkness into his marvelous light. T18 144.1

I was referred to this scripture: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Romans 6:12, 13. Professed Christians, if no further light is given you than that contained in this text, you will be without excuse if you suffer yourselves to be controlled by base passions... CH 569.1

The apostle Peter understood the relation between the mind and the body, and raised his voice in warning to his brethren: “Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” [1 Peter 2:11.] Many regard this text as a warning against licentiousness only; but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Every perverted appetite becomes a warring lust. Appetite was given us for a good purpose, not to become the minister of death by being perverted, and thus degenerating into “lusts which war against the soul.” Peter’s admonition is a most direct and forcible warning against the use of all stimulants and narcotics. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. CTBH 53.4 christian, temperance and Bible hygiene