

# *“Missional Love Is Marital”*

Hebrews 13:4

July 25, 2019

**INTRO:** Have you ever realized that you were only seeing the *“tip of the iceberg”* on something?

**CONTEXT:** Today I want to do something a little different...

- Zoom **OUT** and then Zoom **IN**...
- Keep the process fluid...as we study the “iceberg”
  - Hebrews 13:4

*Marriage is to be held in honor among all, and the marriage bed is to be undefiled, for God will judge the sexually immoral and adulterers.*

- Hebrews 13:1-6
- Hebrews 12... Hebrews 11... Hebrews 1-10
- Hebrews overall: **EXHORT** & **EXALT!**
- Now bring our biblical texts all together...
  - 13:4 fitting into 13:1-6
  - 13:4 fitting into Hebrews 12
  - 13:4 fitting into Hebrews 11
  - 13:4 fitting into Hebrews 1-10
  - 13:4 fitting into holy **Exhorting** & **Exalting**
    - This is the **goal of today's sermon**...
    - Patterns **biblical preaching & pastoring**

**BIG IDEA:** *The Messiah's miraculous, missional love is MARITAL... and marital love is missional!*

## PREVIEW:

1. God **DEFINES** Marital Love
2. God **DESIGNS** Marital Love
3. God **DEFENDS** Marital Love

# I. God **DEFINES** Marital Love

***Marriage is** to be held in honor among all, and the marriage bed is to be undefiled, for God will judge the sexually immoral and adulterers.*

**VIDEO:** *What Establishes A Wedding?*

### a. WHO defines?

- Creator God – Genesis 1:1
- Initiator God – Matt. 19:4-6 & Genesis 2:24

*"Have you not read that He who created them from the beginning **MADE THEM MALE AND FEMALE**, <sup>5</sup> and said, **'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'**? <sup>6</sup> "So they are no longer two, but one flesh. What therefore **God has joined** together, let no man separate."*

- Sustainer God – John 1:1ff

b. **WHY** define marital love?

- Displays the **GLORY** of God
- Displays the **GRACE** of God

**Christians are to love the Lover of their soul...  
AND... love LIKE the Lover of souls!** - JDP

- Displays the **GOSPEL** of God
  1. **Supernatural**, unmerited gift & union
  2. **Salvation** from “self” & sin’s power
  3. **Sacrificial** love & life-long support
  4. **Selflessness** grows in service to another
  5. **Sanctifying** life via loving submission
    - a. See **Hosea & Gomer!!!**
    - b. **Vertically** first...
    - c. **Horizontally** second...

c. **HOW** God defines marital love?

- **Intentional** plan of God
- **Initiated** by Creator God in **macro & micro**
- **Inclusive** to a man & a woman
- **Illustrates** Christ & His Church
- **Inspires** supernatural vs. un-natural unity
- Read **1 Corinthians 13:1-8!**

*<sup>1</sup> If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. <sup>2</sup> And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. <sup>3</sup> If I give away all I have, and if I deliver up my body to be burned,*

*but have not love, I gain nothing. <sup>4</sup> Love is patient and kind; love does not envy or boast; it is not arrogant <sup>5</sup> or rude. It does not insist on its own way; it is not irritable or resentful; <sup>6</sup> it does not rejoice at wrongdoing, but rejoices with the truth. <sup>7</sup> Love bears all things, believes all things, hopes all things, endures all things. <sup>8</sup> Love never ends...*

## II. God DESIGNS Marital Love

*Marriage is to be held in honor among all, and the marriage bed is to be undefiled, for God will judge the sexually immoral and adulterers.*

➤ See **PRIORITY... PASSION... PURITY**

**VIDEO:** *"God's Glory In Marriage"*

➤ Hear the words of our LORD... [Mt. 19:4-6 & Gen. 2:24](#)

*"Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE, <sup>5</sup> and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'? <sup>6</sup> "So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."*

➤ See & feel the heart of our LORD

- He was addressing divorce (God hates it!)
- He designs & refines biblical marriage!

➤ “...*honor among all*”

- Key point is to **HONOR**
  - Cherish
  - Champion
  - Respect
  - Obey
  - Defend
- Key point is to be applied to **ALL**
  - Not just for marriage but for mankind!
  - There are NO exclusions or exceptions!
  - “All” means ALL!
  - Peter had a wife (so much for the Pope)
  - This is DESCRIPTIVE vs. PRESCRIPTIVE
  - “I do” reflects & parallels “Yes LORD”

➤ See “**Sacred Marriage**” quotes (by Gary Thomas +...)

*“If you want to be free to serve Jesus, there’s no question—stay single. Marriage takes a lot of time. But if you want to become more like Jesus, I can’t imagine any better thing to do than to get married. Being married forces you to face some character issues you’d never have to face otherwise.”*

*“Just when we are most eager to make ourselves understood, we must strive to understand. Just when we seek to air our grievances, we must labor to comprehend*

*another's hurt. Just when we want to point out the fallacies and abusive behavior of someone else, we must ruthlessly evaluate our own offensive attitudes and behaviors."*

*"You won't find happiness at the end of a road named selfishness."*

*"One of the best wedding gifts God gave you was a full-length mirror called your spouse. Had there been a card attached, it would have said, "Here's to helping you discover what you're really like!"* — Gary & Betsy Ricucci

*"The key question is this: Will we approach marriage from a God-centered view or a man-centered view?3 In a man-centered view, we will maintain our marriage as long as our earthly comforts, desires, and expectations are met. In a God-centered view, we preserve our marriage because it brings glory to God and points a sinful world to a reconciling Creator."* - C.J. Mahaney

➤ ***"marriage bed undefiled" & "one flesh"***

○ See here both PASSION & PURPOSE:

▪ Passion:

*"Marriage is the place where the river of human emotions runs most rampantly."* - JDP

- Read **Song of Songs**
- See **1 Corinthians 7: v.2 & v.4**

○ **BEWARE sexual sin...**

*But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.*

○ **BEHOLD sexual satisfaction**

*For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does.*

▪ Purpose: Read **Ephesians 5...**

○ See **BRIDE of Christ in Christian marriage**

▪ Bride of Christ = **gospel-consummated**

▪ Consume = **to complete** (*authenticate*)

▪ **Consume** vs. **“Replicate”**

- Replicate defined: *“to repeat, duplicate, or reproduce, especially for experimental purposes.”*

○ **Want replicated...**

- ...courage???
- ...promises???
- ...integrity???
- ...passion???
- ...honesty???
- ...fellowship???
- ...church???
- ...love???
- ...marriage???

***Spiritual replication is repulsive!*** – JDP

# III. God **DEFENDS** Marital Love

*Marriage is to be held in honor among all, and the marriage bed is to be undefiled, for God will judge the sexually immoral and adulterers.*

- God's **1<sup>st</sup> defense**: **DEFINE & DESIGN** clearly
  - Inspiration **vs.** Imagination
  - Purification **vs.** Perversion
  - Missional-Devotion **vs.** Mere-Emotion
- God's **2<sup>nd</sup> defense**: **WARNING of WRATH**
  - **GOD** will judge...
  - God **WILL** judge...
  - God will **JUDGE**...

## **Divine...Deliberate...Damnation/Dilution!** – JDP

- 26 uses of “porneia” & ALL = warnings
  - Sexually immoral fight the **FAITH**
  - Adulterers fight the **FAMILY**
- See the **“6 Clobber Passages”**

- |    |                      |   |
|----|----------------------|---|
| 1. | Sodom & Gomorrah     | <a href="#"><u>Genesis 19:1-38</u></a>        |
| 2. | Levitical Laws       | <a href="#"><u>Leviticus 18:22; 20:13</u></a> |
| 3. | Pederasty in Corinth | <a href="#"><u>1 Corinthians 6:9-11</u></a>   |
| 4. | Pederasty in Ephesus | <a href="#"><u>1 Timothy 1:9-10</u></a>       |
| 5. | Strange Flesh        | <a href="#"><u>Jude 6-7</u></a>               |
| 6. | Cult Prostitution    | <a href="#"><u>Romans 1:25-27</u></a>         |



See countless other passages: **Galatians 5:19**; Ephesians 5:3; Colossians 3:5; Matthew 15:19; Acts 15:20; 1 Thess. 4:3; Rev. 22:14-15...

## **VIDEO:** *“Did Jesus Address Homosexuality”*

*“Marriage, by definition, is a WHOLE that is defined by its parts... In short, without a male and a female you cannot have a true marriage... Therefore, without a biblically defined marriage, the only ‘versions’ of marriage that remain are PERVERSIONS – literally.” - JDP*

\*\*\* Read: **Albert Mohler’s** – *“God & the Gay Christian? – A Response to Matthew Vines”*

### **1 Corinthians 6:9-20** (NASB)

<sup>9</sup> *Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,*  
<sup>10</sup> *nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.* <sup>11</sup> *Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.* <sup>12</sup> *All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.* <sup>13</sup> *Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body.* <sup>14</sup> *Now God has not only raised the Lord, but will also raise us up through His power.* <sup>15</sup> *Do you not know that*

*your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! <sup>16</sup> Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "THE TWO SHALL BECOME ONE FLESH." <sup>17</sup> But the one who joins himself to the Lord is one spirit with Him. <sup>18</sup> Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. <sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? <sup>20</sup> For you have been bought with a price: therefore glorify God in your body.*

## REVIEW:

1. God **DEFINES** Marital Love
2. God **DESIGNS** Marital Love
3. God **DEFENDS** Marital Love

**VIDEO:** "Christianity, Homosexuality, & Transgenderism"

## CLOSE:

- A. Marital love is Messiah's ideal for **MANKIND**
  - a. **Vertical** metaphor & mission (for all)
  - b. **Horizontal** metaphor & ministry (for some)
- B. Marital love is Messiah's **MOTIVE**
- C. Marital love is Messiah's **MESSAGE**

- D. Marital love is Messiah's **MISSION**  
E. Marital love is Messiah's **METHODOLOGY**  
F. Marital love is Messiah's **MANDATE**  
    a. Great Commandments  
    b. Great Commission  
    c. Great Church!  
G. Marital love is Messiah's **MANIFESTO**

DEFINITION of Manifesto: “a public declaration of the intentions, opinions, objectives, and/or motives of an individual, government, sovereign, or organization.”



**One FAITH. One FAMILY. One FOCUS.**

*“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8*

One Question: **WHAT DO YOU WANT?**  
One Offer: **COME AND SEE.**  
One Promise: **TRUTH IN LOVE!**

***Our Truth-in-Love Distinctives: We are...***

1. Responding to grace & repenting of sin...
2. Trusting the Bible & obeying God's Word...
3. Growing in-Christ & living Spirit-led...
4. Praying for guidance & following by faith...
5. Dying to self & carrying our cross...
6. BE-ing the Church & loving one another...(truly loving one another)
7. Equipping the saints & exemplifying supernatural unity...
8. Ministering as ambassadors & discerning matters shrewdly...
9. Worshipping God vertically & experiencing Him horizontally...
10. Proclaiming the Gospel (*no matter what*) & fishing for men...
11. Making disciples-warriors & winning spiritual-warfare...
12. Loving our King & serving His kingdom!

**Let's PRAY!**

**Hebrews 13:4 (NASB)**

<sup>4</sup> Marriage *is to be held* in honor among all, and the *marriage* bed *is to be* undefiled; for fornicators and adulterers God will judge.

**Hebrews 13:4 (ESV)**

<sup>4</sup> Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.

**Hebrews 13:4 (NIV)**

<sup>4</sup> Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.

**Hebrews 13:4 (KJV)**

<sup>4</sup> Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

**Hebrews 13:4 (AMP)**

<sup>4</sup> Let marriage be held in honor (esteemed worthy, precious, of great price, and especially dear) in all things. And thus let the marriage bed be undefiled (kept undishonored); for God will judge *and* punish the unchaste [all guilty of sexual vice] and adulterous.

**Hebrews 13:4 (HCSB)**

<sup>4</sup> Marriage must be respected by all, and the marriage bed kept undefiled, because God will judge immoral people and adulterers.

Gary Thomas: *“Sacred Marriage”*

“What if God designed marriage to make us holy more than to make us happy?”

“If you want to be free to serve Jesus, there’s no question—stay single. Marriage takes a lot of time. But if you want to become more like Jesus, I can’t imagine any better thing to do than to get married. Being married forces you to face some character issues you’d never have to face otherwise.”

“Just when we are most eager to make ourselves understood, we must strive to understand. Just when we seek to air our grievances, we must labor to comprehend another’s hurt. Just when we want to point out the fallacies and abusive behavior of someone else, we must ruthlessly evaluate our own offensive attitudes and behaviors.”

“Our Lord has sovereignly ordained that our refining process take place as we go through difficulties, not around them. The Bible is filled with examples of those who overcame as they passed through the desert, the Red Sea, the fiery furnace and ultimately the cross. God doesn’t protect Christians from their problems — he helps them walk victoriously through their problems.”

“You won’t find happiness at the end of a road named selfishness.”

“Righteousness—true holiness—is seen over time in our persistence. It is relatively easy to “flirt” with righteousness—being occasionally courteous to others... But this behavior is in reality superficial righteousness. The righteousness God seeks is a persistent righteousness, a commitment to continue making the right decision even when, perhaps, in the moment, you feel pulled in the opposite direction.”

“I’ve found that obedience to God creates quiet fulfillment in the present. There is a spiritual satisfaction that comes even in the midst of our trials. It is a demeanor that may not be as “showy” as gleeful happiness, but it is much less subject to moods and makes for much more permanent a disposition.”

***“One of the best wedding gifts God gave you was a full-length mirror called your spouse. Had there been a card attached, it would have said, “Here’s to helping you discover what you’re really like!”*** —Gary and Betsy Ricucci”

**C.J. Mahaney** in an audiotape series on marriage titled According to Plan. *“The key question is this: Will we approach marriage from a God-centered view or a man-centered view?<sup>3</sup> In a man-centered view, we will maintain our marriage as long as our earthly comforts, desires, and expectations are met. In a God-centered view, we preserve our marriage because it brings glory to God and points a sinful world to a reconciling Creator.”*

#### EXEGESIS:

##### A. Marriage/honor/all

###### a. Marriage

###### i. Describe

1. World

2. Word

a. Creator God’s plan & purpose

b. Marriage creates the framework for family...

###### ii. Define

1. World

2. Word

#### **1 Corinthians 7:1-17 (ESV)**

<sup>1</sup> Now concerning the matters about which you wrote: “It is good for a man not to have sexual relations with a woman.”

<sup>2</sup> But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.

<sup>3</sup> The husband should give to his wife her conjugal rights, and likewise the wife to her husband.

<sup>4</sup> For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does.

<sup>5</sup> Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you

because of your lack of self-control.

<sup>6</sup> Now as a concession, not a command, I say this.

<sup>7</sup> I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another.

<sup>8</sup> To the unmarried and the widows I say that it is good for them to remain single as I am.

<sup>9</sup> But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion.

<sup>10</sup> To the married I give this charge (not I, but the Lord): the wife should not separate from her husband

<sup>11</sup> (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

<sup>12</sup> To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.

<sup>13</sup> If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.

<sup>14</sup> For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy.

<sup>15</sup> But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace.

<sup>16</sup> For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

<sup>17</sup> Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches.

iii. Defend

1. World
2. Word

b. Honor

i. Describe

1. World
2. Word

ii. Define

1. World
2. Word

iii. Defend

1. World
2. Word

c. All

i. Describe

1. World
2. Word

a. Legalistic-Celibacy

- b. Lawless-Debauchery
    - c. Loveless-Promiscuity
  - ii. Define
    - 1. World
    - 2. Word
  - iii. Defend
    - 1. World
    - 2. Word

B. And/m-bed/undefiled-pure

- a. And – conjunction
- b. Bed – marriage bed implied
- c. Undefiled – pure
  - i. Describe
    - 1. World
    - 2. Word
  - ii. Define
    - 1. World
    - 2. Word
  - iii. Defend
    - 1. World
    - 2. Word

C. For-because/sexually immoral and adulterous people/ God will judge

- a. For – because
- b. Sexually immoral and adulterous people
  - i. Describe
    - 1. World
    - 2. Word
  - ii. Define
    - 1. World
    - 2. Word
  - iii. Defend
    - 1. World
    - 2. Word of God
    - 3. Will of God
    - 4. Way(s) of God
- c. God will judge
  - i. GOD
  - ii. WILL
  - iii. JUDGE
    - 1. 2 Timothy 3:16-17
    - 2. Porneia verses
    - 3. 1 Corinthians 6:12-20

<sup>12</sup> “All things are lawful for me,” but not all things are helpful. “All things are lawful for me,”



but I will not be dominated by anything.

<sup>13</sup> “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.

<sup>14</sup> And God raised the Lord and will also raise us up by his power.

<sup>15</sup> Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never!

<sup>16</sup> Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.”

<sup>17</sup> But he who is joined to the Lord becomes one spirit with him.

<sup>18</sup> Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.

<sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,

<sup>20</sup> for you were bought with a price. So glorify God in your body.

#### 4. 1 Thessalonians 4:1-9

<sup>1</sup> Finally, then, brothers, we ask and urge you in the Lord Jesus, that as you received from us how you ought to walk and to please God, just as you are doing, that you do so more and more.

<sup>2</sup> For you know what instructions we gave you through the Lord Jesus.

<sup>3</sup> For this is the will of God, your sanctification: that you abstain from sexual immorality;

<sup>4</sup> that each one of you know how to control his own body in holiness and honor,

<sup>5</sup> not in the passion of lust like the Gentiles who do not know God;

<sup>6</sup> that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you.

<sup>7</sup> For God has not called us for impurity, but in holiness.

<sup>8</sup> Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

#### 5. John 3:36

***Marriage***  
*([Hebrews 13:4](#))*

From a prescription of duties towards others, the apostle next proceeds to give directions unto those which concern ourselves, wherein our own persons and walking are concerned. He does this in a prohibition of the two most radical and comprehensive lusts of corrupt nature, namely, uncleanness and covetousness: the first respecting the persons of men in a peculiar manner, the other their conversation or conduct. **Acts of moral uncleanness are distinguishable from all other sins which are perpetrated in external acts, in that they are immediately against a man's self and his own person** (see [1 Corinthians 6:18](#)), and therefore is chastity enforced under the means for preserving the same, that is, marriage; while the antidote for covetousness is given, namely, a spirit of contentment. **The connection between [Hebrews 13:4-6](#) and [13:1-3](#) is obvious: unless uncleanness and covetousness be mortified there can be no real love exercised unto the brethren.**

As God hath knit the bones and sinews together for the strengthening of our bodies, so He has ordained the joining of man and woman together in wedlock for the strengthening of their lives, for **"two are better than one" ([Ecclesiastes 4:9](#)); and therefore when God made the woman for the man He said, "I will make him a help meet for him" ([Gen. 2:18](#)), showing that man is *advantaged* by having a wife.**

**That such does not actually prove to be the case in all instances is, for the most part at least, to be attributed unto *departure from the Divine precepts thereon*.** As this is a subject of such vital moment, we deem it expedient to present a fairly comprehensive outline of the teaching of Holy Writ upon it, especially for the benefit of our young readers; though we trust we shall be enabled to include that which will be helpful to older ones too.

It is perhaps a trite remark, yet none the less weighty for having been uttered so often, that ***with the one exception of personal conversion, marriage is the most momentous of all earthly events in the life of a man or woman.***

**It forms a bond of union which binds them until death. It brings them into such intimate relations that they *must* either sweeten or embitter each other's existence.** It entails circumstances and consequences which are not less far-reaching than the endless ages of eternity. How essential it is, then, that we should have the blessing of Heaven upon such a solemn yet precious undertaking; and in order to this, how absolutely necessary it is that we be subject to God and to His Word thereon. **Far, far better to remain single unto the**

**end of our days, than to enter into the marriage state *without the Divine benediction upon it.*** The records of history and the facts of observation bear abundant testimony to the truth of that remark.

Even those who look no further than the temporal happiness of individuals and the welfare of existing society, are not insensible to the great importance of our domestic relations, which the strongest affections of nature secure, and which even our wants and weaknesses cement. **We can form no conception of social virtue or felicity, yea, no conception of human society itself, which has not its foundation *in the family.*** No matter how excellent the constitution and laws of a country may be, or how vast its resources and prosperity, there is no sure basis for social order, or public as well as private virtue, until it be laid in the wise regulation of its families.

After all...

*a nation is but the aggregate of its families, and unless there be good husbands and wives, fathers and mothers, sons and daughters, there cannot possibly be good citizens. Therefore, the present decay of home life and family discipline threaten the stability of our nation today far more severely than does any foreign hostility.*

But the *Scriptural* view of the relative duties of the members of a Christian household, portrays the prevailing effects in a most alarming manner, as being dishonoring to God, disastrous to the spiritual condition of the churches, and as raising up a most serious obstacle in the way of evangelical progress. **Sad beyond words is it to see that professing Christians are themselves largely responsible for the lowering of marital standards, the**

**general disregard of domestic relations, and the rapid disappearance of family discipline.**

As, then, marriage is the basis of the home or family, it is incumbent on the writer to summon his readers to a serious and prayerful consideration of the revealed will of God on this vital theme. Though we can hardly hope to arrest the awful disease which is now eating out the very vitals of our nation, yet if God is pleased to bless this article to a few individuals our labor will not be in vain.

We will begin by pointing out the excellency of wedlock: "**Marriage is honorable:**" says our text, and it is so first of all because **God Himself has placed special honor upon it.** All other ordinances or institutions (except the Sabbath) were appointed of God by the medium of men or angels ([Acts 7:35](#)), but marriage was ordained immediately by the Lord Himself—no man or angel brought the first wife to her husband ([Gen. 2:22](#)). Thus marriage had more Divine honor put upon it than had all the other Divine institutions, because it was directly solemnized by God Himself. Again; this was the first ordinance God instituted, yea, the first thing He did after man and woman were created, and that, while they were still in their unfallen state.

Moreover, **the place where their marriage occurred shows the honorableness of this institution**: whereas all other institutions (save the Sabbath) were instituted outside of paradise, marriage was solemnized in Eden itself!—intimating how happy they are that marry in the Lord.

*"God's crowning creative act was the making of woman. At the close of each creative day it is formally recorded that 'God saw what He had made, that it was good.' But when Adam was made, it is explicitly recorded that 'God saw it was not good that the man should be alone.'*

*As to man the creative work lacked completeness, until, as all animals and even plants had their mates, there should be found for Adam also an help, meet for him—his counterpart and companion. Not till this want was met did God see the work of the last creative day also to be good.*

*"This is the first great Scripture lesson on family life, and it should be well learned... The Divine institution of marriage teaches that the ideal state of both man and woman is not in separation but in union, that each is meant and fitted for the other; and that God's ideal is such union, based on a pure and holy love, enduring for life, exclusive of all rivalry or other partnership, and incapable of alienation or unfaithfulness because it is a union in the Lord—a holy wedlock of soul and spirit in mutual sympathy and affection" - A.T. Pierson.*

As God the Father honored the institution of marriage, so also did God the Son. First, by His being "born of a woman" ([Gal. 4:4](#)). Second, by His miracles, for the first supernatural sign that He wrought was at the marriage of Cana in Galilee ([John 2:9](#)), where He turned the water into wine, thereby intimating that if Christ be present at your wedding (i.e., if you "marry in the Lord") your life shall be a joyous or blessed one. Third, by His parables, for He compared the kingdom of God unto a marriage ([Matthew 22:2](#)) and holiness to a "wedding garment" ([Matthew 22:11](#)).

So also in His teaching: *when the Pharisees sought to ensnare Him on the subject of divorce, He set His imprimatur on the original constitution, adding "What therefore God*

***hath joined together, let not man put asunder"***  
***([Matthew 19:4-6](#)).***

*The institution of marriage has been still further honored by the Holy Spirit, for He has used it as a figure of the union which exists between Christ and the Church. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church" ([Eph. 5:31, 32](#)).*

*The relation which obtains between the Redeemer and the redeemed is likened, again and again, unto that which exists between a wedded man and woman: **Christ is the "Husband"** ([Isa. 54:5](#)), the **Church is the "Wife"** ([Rev. 21:9](#)).*

*"Turn, O backsliding children, saith the Lord, for I am married unto you" ([Jer. 3:14](#)). Thus, each person of the blessed Trinity has set His seal upon the honorableness of the marriage state.*

*There is no doubt that in true marriage each party helps the other equally, and in view of what has been pointed out above, any who venture to hold or teach any other doctrine or philosophy join issue with the Most High. **This does not lay down a hard and fast rule that every man and woman is obliged to enter into matrimony: there may be good and wise reasons for abiding alone, adequate motives for remaining in the single state—physical and moral, domestic and social.***

*Nevertheless, a single life should be regarded as abnormal and exceptional, rather than ideal.*



*Any teaching that leads men and women to think of the marriage bond as the sign of bondage, and the sacrifice of all independence, to construe wifehood and motherhood as drudgery and interference with woman's higher destiny, any public sentiment to cultivate celibacy as more desirable and honorable, or to substitute anything else for marriage and home, not only invades God's ordinance, but opens the door to nameless crimes and threatens the very foundations of society.*

**Now it is clear that marriage must have particular reasons for the appointment of it. Three are given in Scripture.**

- A. ***First, for the propagation of children***. This is its obvious and normal purpose: "So God created man in His own image, in the image of God created He him: male and female created He them" ([Gen. 1:27](#))—not both males or both females, but one male and one female; and to make the design of this unmistakably plain God said, "***Be fruitful and multiply.***" For this reason marriage is called "matrimony," which signifies motherage, because it results in virgins becoming mothers. ***Therefore it is desirable that marriage be entered into at an early age, before the prime of life be passed: twice in Scripture we read of "the wife of thy youth" ([Prov. 5:18](#); [Malachi 2:15](#)).*** We have pointed out that the propagation of children is the

"normal" end of marriage; yet there are special seasons of acute "distress" when [1 Corinthians 7:29](#) holds good.

- B. **Second, marriage is designed as a preventive of immorality:** *"To avoid fornication, let every man have his own wife, and let every woman have her own husband"* ([1 Cor. 7:2](#)). If any were exempted it might be supposed that kings would be given dispensation—be-cause of the lack of a successor to the throne should his wife be barren; yet the king is expressly forbidden a plurality of wives ([Deut. 17:17](#)), showing that the endangering of a monarchy is not sufficient to countervail the sin of adultery. For this cause a whore is termed a "strange woman" ([Prov. 2:16](#)), showing that she should be a stranger to us; and children born out of marriage are called "bastards," which (under the Law) were excluded from the congregation of the Lord ([Deut. 23:2](#)).
- C. **The third purpose of marriage is for the avoiding of the inconveniences of solitude,** signified in the *"it is not good that the man should be alone"* ([Gen. 2:18](#)): as though the Lord had said, This life would be irksome and miserable for man if no wife be given him for a companion: "Woe to him that is alone when he falleth, for he hath not another to help him up" ([Ecclesiastes 4:10](#)). Someone has said, "like a turtle which has lost his mate, like one leg when the other is cut off, like one wing when the other is clipped, so had man been if woman had not been given to him." Therefore for mutual society and comfort God united man and woman that the cares and fears of this life might be eased by the cheer and help of each other.

## **Let us next consider the choice of our mate.**

- A. **First, the one selected for our life's partner must be outside those degrees of near kinship prohibited by the Divine law:** [Leviticus 18:6-17](#).
- B. **Second, the Christian must wed a fellow Christian.** From earliest times God has commanded that "the people shall dwell alone, and shall not be numbered among the nations" ([Num. 23:9](#)). His law unto Israel in connection with the Canaanites, was, "Neither shalt thou make marriages with them:



thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" ([Deut. 7:3](#) and cf. [Joshua 23:12](#)). How much more, then, must God require the separation of those who are His people by a spiritual and heavenly tie than those who occupied only a fleshly and earthly relation to Him.

**"Be ye not unequally yoked together with unbelievers"** ([2 Cor. 6:14](#)) is the clarion order to His saints of this dispensation. Partnership of any kind of one who is born again with one in a state of nature is here prohibited, as is evident from the terms used in the next verse—"fellowship, communion, concord, part, agreement."

*There are but two families in this world:  
the children of God and the children  
of the Devil ([1 John 3:10](#)).*

*If, then, a daughter of God marries a son of the Evil one she becomes a daughter-in-law to Satan! If a son of God marries a daughter of Satan, he becomes a son-in-law to the Devil! By such an infamous step an affinity is formed between one belonging to the most High and one belonging to His arch-enemy. "Strong language!" yes, but not too strong. O the dishonor done to Christ by such a union;*

*O the bitter reaping from such a sowing. In every case it is the poor believer who suffers.*

*Read the inspired histories of Samson, Solomon, and Ahab, and see what followed their unholy alliances in wedlock. As well might an athlete attach to himself a heavy weight and then expect to win a race, as for one to progress spiritually after marrying a worldling.*

*Should any Christian reader be inclined or expect to become betrothed, the first question for him or her to carefully weigh in the Lord's presence is, Will this union be with an unbeliever? For if*

you are really cognizant of and heart and soul be impressed with the tremendous difference which God, in His grace, has put between you and those who are—however attractive in the flesh—yet in their sins, then you should have no difficulty in rejecting every suggestion and proposal of making common cause with such. **You are "the righteousness of God" in Christ, but unbelievers are "unrighteous"; you are "light in the Lord," but they are darkness; you have been translated into the kingdom of God's dear Son, but unbelievers are under the power of Belial; you are a son of peace, whereas all unbelievers are "children of wrath" ([Eph. 2:3](#)); therefore "be ye separate, saith the Lord, and touch not the unclean; and I will receive you" ([2 Cor. 6:17](#)).**

The danger of forming such an alliance is before marriage, or even betrothal, neither of which could be seriously entertained by any real Christian unless the sweetness of fellowship with the

Lord had been lost. *The affections must first be withdrawn from Christ before we can find delight in social intimacy with those who are alienated from God, and whose interests are confined to this world. The child of God who is "keeping his heart with all diligence" will not, cannot, have a joy in intimacies with the unregenerate.*

*Alas, how often is the seeking or the accepting of close friendship with unbelievers the first step to open departure from Christ. The path which the Christian is called upon to tread is indeed a narrow one, but if he attempts to widen it, or leave it for a broader road, it*

*must be in contravention of the Word of God, and to his or her own irreparable damage and loss.*

C. Third, **"married . . . only in the Lord" (1 Cor. 7:39)** goes much further than

**prohibiting an unbeliever for a mate.** Even

among the children of God there are many who would not be suitable to each other in such a tie. A pretty face is an attraction, but O how vain to be governed in such a serious undertaking by such a trifle. Earthly goods and social position have their value here, yet how base and degrading to suffer them to control such a solemn undertaking. O what watchfulness and prayerfulness is needed in the regulation of our affections! Who fully understands the temperament that will match mine? that will be able to bear patiently with my faults, be a corrective to my tendencies, and a real help in my desire to live for Christ in this world? *How many make a fair show at the start, but turn out wretchedly.* Who can shield me from a host of evils which beset the unwary, but God my Father?

**"A virtuous woman is a crown to her husband" (Prov. 12:4): a pious and competent wife is the most valuable of all God's temporal**

**blessings: she is the special gift of His grace. "A prudent wife is from the Lord" (Prov. 19:14),** and He requires to be definitely and diligently sought unto: see [Genesis 24:12](#). It is not sufficient to have the approval of trusted friends and parents, valuable and even needful as that (generally) is for our happiness; for though they are concerned for our welfare, yet their wisdom is not sufficiently far-reaching. The One who appointed the ordinance must needs be given the first place in it if we are to have His blessing on it. Now prayer is never intended to be a substitute for the proper discharge of our responsibilities: we are ever required

to use care and discretion, and must never act hurriedly and rashly. *Our better judgment is to regulate our emotion: in the body the head is placed over the heart, and not the heart over the head!*

"Whoso findeth a wife (a real one) findeth a good thing, and obtaineth favor of the Lord" ([Prov. 18:22](#)): "findeth" implies a definite quest. To direct us therein the Holy Spirit has supplied two rules or qualifications. First, godliness, because our partner must be like Christ's Spouse, pure and holy. Second, fitness, "a help, meet for him" ([Gen. 2:18](#)), showing that a wife cannot be a "help" unless she be "meet," and for that she must have much in common with her mate. If her

husband be a laboring man, it would be madness for him to choose a lazy woman; if he be a learned man, a woman with no love of knowledge would be quite unsuited.

*Marriage is called a "yoke," and two cannot pull together if all the burden is to fall upon one*—as it would if one weak and sickly was the partner chosen.

**Now for the benefit of our younger readers, let us point out some of the marks by which a godly and fit mate may be identified:**

- A. **First, the reputation:** a good man commonly has a good name ([Prov. 22:1](#)), none can accuse him of open sins.
- B. **Second, the countenance:** our looks reveal our characters, and therefore Scripture speaks of "proud looks" and "wanton looks,"—"the show of their countenance doth witness against them" ([Isa. 3:9](#)).
- C. **Third, the speech,** for "out of the abundance of the heart the mouth speaketh:" "the heart of the wise teacheth his mouth, and addeth learning to his lips" ([Prov. 16:23](#)); "She openeth her mouth with wisdom, and in her tongue is the law of kindness" ([Prov. 31:26](#)).
- D. **Fourth, the apparel:** a modest woman is known by the modesty of her attire. If the clothing be vulgar or showy the heart is vain.
- E. **Fifth, the company kept:** birds of a feather flock together—a person may be known by his or her associates.

A word of warning is, perhaps, not quite needless.

*No matter how carefully and prayerfully one's partner be selected, he will not find marriage a perfect thing. Not that God did not make it*

*perfect, but man has fallen since, and  
the fall has marred everything.*

*The apple may still be sweet, but it has a worm inside.*

*The rose has not lost its fragrance, but thorns grow with it.*

*Willingly or unwillingly, everywhere we must read the ruin which sin has brought in. Then let us not dream of those faultless people which a diseased fancy can picture and novelists portray. The most godly men and women have their failings; and though such be easy to bear when there is genuine love, yet they have to be borne.*

**A few brief remarks now on the home-life of the wedded couple:**

*Light and help will be obtained here if it be borne in mind  
that marriage pictures forth the relation between  
Christ and His Church.*

**This, then, involves three things.**

- 1. First, the attitude and actions of husband and wife are to be regulated by love, for that is the cementing tie between Lord Jesus and His Spouse: a holy love, sacrificial love, an enduring love which naught can sever. There is nothing like love to make the wheels of home life run smoothly. The husband sustains to his mate the same relation as does the Redeemer to the redeemed, and hence the exhortation, "Husbands love your wives, even as Christ also loved the Church" (Eph. 5:25): with a hearty and constant love, ever seeking her good, ministering to her needs, protecting and providing for her, bearing with her infirmities: thus "giving honor unto the wife, as unto the*

*weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" ([1 Pet. 3:7](#)).*

2. *Second, the headship of the husband. "The head of the woman is the man" ([1 Cor. 11:3](#)); "For the husband is the head of the wife, even as Christ is the Head of the Church" ([Eph. 5:23](#)). Unless this Divine appointment be duly heeded there is sure to be confusion. The household must have a leader, and God has committed its rule unto the husband, holding him responsible for its orderly management; and serious will be the loss if he shirks his duty and turns the reins of government over to his wife. But this does not mean that Scripture gives him license to be a domestic tyrant, treating his wife as a servant: his dominion is to be exercised in love toward the one who is his consort. "Likewise ye husbands dwell with them" ([1 Pet. 3:7](#)): seek their society after the day's labor is over. That Divine injunction plainly condemns those who leave their wives and go abroad on the pretext of a "call from God."*
3. *Third, the subjection of the wife. "Wives submit yourselves unto your own husbands, as unto the Lord" ([Eph. 5:22](#)): there is only one exception to be made in the application of this rule, namely when he commands what God forbids or forbids what God commands. "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands" ([1 Pet. 3:5](#)): alas, how little of this spiritual "adornment" is evident today! "Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, so long as ye do well, and are not afraid with any amazement" ([1 Pet. 3:6](#)): willing and loving subjection to the husband, out of respect for the authority of God, is what characterizes the daughters of Sarah.*



*Where the wife refuses to submit to  
her husband, the children are sure to  
defy their parents—sow the wind,  
reap the whirlwind.*

We have space for only one other matter, which it is deeply  
important for young husbands to heed:

*"Prepare thy work without, and make it fit  
for thyself in the field; and afterwards  
build thine house" ([Prov. 24:27](#)).*

The point here is that the husband is not to think of owning his  
own house before he can afford it.

As Matthew Henry says, "This is a rule of providence in the management of  
household affairs. *We must prefer necessities before  
luxuries, and not lay that out for show which should  
be expended for the support of the family.*"

*Alas, in this degenerate age so many young  
couples want to start where their parents  
ended, and then feel they must imitate their  
godless neighbors in various extravagancies.*

*Never go into debt or purchase on the "credit system:"*

*"Owe no man anything" ([Rom. 13:8](#))!*

*And now for a final word on our text. "Marriage is honorable in all" who are called thereunto, no class of persons being precluded. This clearly gives the lie to the pernicious teaching of Rome concerning the celibacy of the clergy, as does also [1 Timothy 3:2](#), etc. "And the bed undefiled" not only signifies fidelity to the marriage vow ([1 Thess. 4:4](#)), but that the conjugal act of intercourse is not polluting: in their unfallen state Adam and Eve were bidden to "multiply;" yet moderation and sobriety is to obtain here, as in all things. **We do not believe in what is termed "birth control," but we do earnestly urge self-control, especially by the husband, "But whoremongers and adulterers God will judge."***

*This is a most solemn warning against unfaithfulness: those who live and die impenitently in these sins will eternally perish ([Eph. 5:5](#)).*

- An Exposition of Hebrews.

## **MARRIAGE:**

*The biblical standard for marriage is a monogamous relationship in which a man and a woman share a lifetime commitment to each other, second only to their commitment to God. It is an unconditional, lifetime commitment.*

Jesus emphasized God's intention that marriage be a lifetime commitment ([Mark 10:5-9](#); [Matt. 19:4-9](#)). He affirmed this as the principle of marriage inherent in divine creation ([Gen. 2:24](#)).



**Paul cited this key principle to show the sinfulness of sexual relations outside marriage ([1 Cor. 6:12-20](#)) and to emphasize the importance of self-giving love in marriage ([Eph. 5:28](#)).**

[Genesis 2:24](#) emphasizes the oneness of the marriage relationship and the priority of the relationship over all others, including the relationship of the couple to their parents. Marriage is also for companionship ([Gen. 2:18-23](#)). Paul described the kind of mutual submission that should characterize the marriage relationship ([Eph. 5:21-33](#)). Although the husband is head of the home, his role is modeled after the role of Christ as Head of the church, who “loved the church and gave Himself for it” ([Eph. 5:25](#)).

## **Sex is one of God’s good Gifts**

God’s intention is for sexual union to be expressed exclusively within the unique monogamous relationship of marriage. Human sexuality ([Gen. 1:27](#)) and sexual union within marriage ([Gen. 2:24](#)) were part of God’s good creation. Sexual union is for procreation ([Gen. 1:28](#)) and also for expressing love within the oneness of marriage ([Gen. 2:24](#); [Prov. 5:15-19](#); [1 Cor. 7:2-5](#)). Although polygamy was practiced by some Old Testament personalities, monogamy was always God’s ideal for humanity ([Matt. 19:4-5](#)).

*The New Testament clearly teaches monogamy ([1 Cor. 7:2](#)).*

**Adultery is a violation of the commitment inherent in marriage ([Ex. 20:14](#); [1 Thess. 4:2-3](#); [Heb. 13:4](#)). So is any sexual intercourse that does not express the oneness of marriage ([1 Cor. 6:12-20](#)). The biblical condemnation of adultery covers such things as communal marriage, mate swapping, and the so-called open marriage. Likewise, homosexuality violates the intended purpose of sex ([Lev. 18:22](#); [20:13](#); [Rom. 1:26-27](#)).** Incest also is a violation of the biblical view of sex ([1 Cor. 5:1-5](#)).

## **Marriage and singleness are valid options for Christians.**

**Jesus taught that marriage demands faithfulness within a relationship based on a lifetime commitment ([Matt. 19:3-9](#)). When the disciples said that this concept made marriage too demanding, Jesus**

**replied that singleness—whether involuntary or voluntary—has its own demand, abstinence from sexual union ([Matt. 19:10-12](#)).**

Paul acknowledged that marriage is best for many; but, based on his own experience, he recommended singleness to those who wanted to devote all of their energies to Christian work and could forego sexual relationships ([1 Cor. 7:7-9,32-35](#)).

*Neither Jesus nor Paul presented marriage or singleness as a second-class or less holy state than the other.*

**Christians condemn sexual immorality in all its forms.** Sexual sins are serious because they undermine the foundation of family life, the oneness of the marriage relationship; however, such sins are not unforgivable. Jesus sought out and offered forgiveness to persons guilty of sexual sins ([Matt. 21:31-32](#); [Luke 7:36-50](#); [John 4:1-42](#); [8:2-11](#)). Forgiveness does not condone such sins, but does offer a new start with God's help.

David's experience shows that even when sexual sins are forgiven, the destructive consequences continue ([2 Sam. 12-19](#)).

Love demands that followers of Christ seek to help persons caught in the grip of sin, being careful not to become involved in the sin themselves ([Gal. 6:1](#)).

*Persistent immorality is unacceptable behavior for Christians*  
([1 Cor. 5:1-13](#); [6:12-20](#)).

**Christians should marry Christians, but Christians are to strive for a godly home even when this is not the case.**

The expectation for a Christian to marry another Christian is implicit in Paul's instructions about marrying "only in the Lord" ([1 Cor. 7:39](#)), and in his words about not being mismatched with unbelievers ([2 Cor. 6:14](#)). As important as family relations are, a person's commitment to God takes precedence in those unfortunate situations when the two commitments are in conflict ([Matt. 10:37](#); [Luke 9:59-62](#)).

A Christian who is married to a non-Christian should seek to maintain the relationship, to raise any children as believers, and to win the unbelieving spouse ([1 Cor. 7:12-16](#); [1 Pet. 3:1-12](#)). There is no evidence that Timothy's father was a believer ([Acts 16:1](#)), but his mother passed her faith along to her son ([2 Tim. 1:5](#); [3:14-15](#)).

**The biblical ideal is marriage that lasts a lifetime.** Christians sometimes must cope with the breakup of a marriage. Because humans do not live up to the high ideals and standards of God, marriages do fail. With the strong biblical emphasis on marriage as a lifetime commitment, divorce poses a real dilemma for Christians. The dilemma of their proper attitude and response is most real for the persons directly involved and for those closest to them, but the dilemma also exists for the larger circle of friends and fellow church members. The Mosaic law allowed a man to divorce his wife but required a bill of divorce for her ([Deut. 24:1](#)). This was an advance over a time when a man simply sent his wife away. The writ of divorce was evidence of her release from the marriage and thus her freedom to be married to someone else ([Deut. 24:2](#)). Jesus explained [Deuteronomy 24:1](#) as a concession to the hardness of human hearts; but He emphasized God's original intention as reflected in [Genesis 1:27](#) and [2:24](#) ([Mark 10:2-9](#); [Matt. 19:3-9](#)). Two verses in Matthew ([5:32](#); [19:9](#)) state that fornication can be grounds for divorce. Some interpreters believe that these and other relevant passages in the Gospels ([Mark 10:11-12](#); [Luke 16:18](#)) suggest that Jesus especially had in mind persons who divorce a spouse and marry someone else in an attempt to legitimize an adulterous relationship. The case of Herod and Herodias, who had divorced their spouses to satisfy their lust for each other, was notorious in that day. John the Baptist had been in prison for daring to rebuke Herod, and spiteful Herodias successfully plotted John's execution because of this ([Mark 6:14-29](#); [Matt. 14:1-12](#)). **Paul followed Jesus in emphasizing the permanence of marriage ([1 Cor. 7:10-11](#)), but he taught that a Christian was not bound to an unbelieving spouse if the unbeliever insisted on a separation ([1 Cor. 7:12-16](#)). Clearly, therefore, the Bible teaches permanence as the ideal; but unfortunately, human hearts are still hard; and divorce for various reasons still happens.** The Gospels are filled with examples of how Jesus dealt with persons who were struggling with guilt and failure ([Luke 19:1-10](#); [John 8:2-11](#)), including one woman who had been married five times and who was living with a man who was not her husband ([John 4:1-42](#)). Where guilt was involved, Jesus did not minimize it; but in every case He acted redemptively. That is, His goal was not to condemn people but to help them begin anew with God's grace and strength.

**Marriage after the death of a spouse usually is not questioned; marriage again after a divorce is a difficult issue.**

Marriage after widowhood is clearly permissible in the New Testament ([Rom. 7:2-3](#)). Paul advised single persons and widows to remain unmarried if they could, but he counseled marriage for others ([1](#)

[Cor. 7:8-9](#)). For example, he advised younger widows to remarry ([1 Tim. 5:10-14](#)). Widows are free to remarry, but “only in the Lord” ([1 Cor. 7:39](#)). Those who oppose marriage again of divorced persons cite [Mark 10:11-12](#); [Luke 16:18](#); [Romans 7:3](#); and [1 Corinthians 7:10-11](#). They interpret the statement by Jesus as teaching that divorced persons who marry again are living in adultery. They cite Paul as evidence that the apostle interpreted Jesus in this way. Based on these verses, some pastors refuse to perform a wedding involving a divorced person. Another group emphasizes Jesus’ exception clause in [Matthew 5:31-32](#) and [19:9](#). This clause, “Except it be for fornication,” implies that when a married person commits fornication, the spouse is free to secure divorce and to marry another person. Others believe principles inherent in the gospel make marriage again a valid option for divorced persons. They cite the biblical principles of forgiveness and renewal. Those who advocate this position do not believe Jesus intended to establish a legalistic approach to marriage that would condemn every specific remarriage as an adulterous relationship.

Jesus was not a legalist. His interpretation of adultery in [Matthew 5:27-28](#) should warn against being too heavy-handed about similar idealistic sayings. His hard sayings on divorce were intended to emphasize the biblical ideal of marriage as a lifetime commitment and to rebuke those men whose casual attitude towards divorce make a mockery of this ideal. The emphasis in [Mark 10:11](#); [Matthew 19:9](#); and [Luke 16:18](#) is on the husband who divorces his wife and remarries again. This strongly implies that Jesus was talking about a man who divorces his wife to marry someone else. According to this point of view, Paul affirmed Jesus’ ideal and cited Jesus as his authority ([1 Cor. 7:10-11](#)); however, he acknowledged certain exceptions in trying to apply this ideal ([1 Cor. 7:12-16](#)): “But if the unbelieving depart, let him depart, a brother or a sister is not under bondage in such cases” ([1 Cor. 7:15](#)).

Persons who hold this view believe Paul’s words imply the possibility of divorce and remarriage. This approach also would leave to each divorced person the choice about marriage again. Such a decision would be based on the same biblical principles that apply to any persons considering marriage, plus the biblical principles of forgiveness and renewal. The former principles include these: companionship ([Gen. 2:18](#)), sexual fulfillment ([Gen. 2:24](#); [1 Cor. 7:8-9](#)), distinctive expectations of marriage or singleness ([Matt. 19:3-12](#)), parenting goals ([Gen. 1:27-28](#); [1 Tim. 5:14](#)), finding the right kind of person ([1 Cor. 7:39](#)).

## **Difference of interpretation exists about authority and submission in marriage.**

On the one hand are those who believe that the husband as head of the house has a delegated authority from God over his wife. In this view, the wife’s response is submission. On the other side are those whose model is the modern democratic marriage in which the partners are equals in all things. In between are many Christians who advocate a mutual submission in love as the ideal ([Eph. 5:21](#)), but also believe the husband has special leadership responsibilities. The key biblical passages in this debate are [Ephesians 5:21-32](#); [Colossians 3:18-19](#); [1 Peter 3:1-7](#). Advocates of strong male authority interpret these passages in light of the various biblical passages reflecting the husband’s authority ([1 Cor. 14:34-35](#); [1 Tim. 2:11-14](#)). Those who take a more moderate view make the following points: Jesus’ actions gave women higher status than was accorded by the society of His day ([Luke 8:1-3](#); [10:38-42](#); [John 4:7-30](#)). Paul’s more idealistic statements ([Gal. 3:28](#)) and actual practice ([Acts 16:14-15](#); [17:4](#); [18:2-3,18,26](#); [Rom. 16:3-6](#)) indicate that his harder teachings may have been conditioned by specific

situations in some first century churches. **The admonition to mutual submission in [Ephesians 5:21](#) applies to all the relationships within the church ([Eph. 5:25-6:10](#)) and in a Christian marriage ([Eph. 5:21-33](#)). Both Paul and Peter's use of submission refers to voluntary submission in a loving relationship, not the forced subjection to authority in a military organization.**

*The biblical references say submit yourself to one another, not subject the other person to yourself ([Eph. 5:21-22,24](#); [Col. 3:18](#); [1 Pet. 3:1](#)). In such a relationship, the husband's role as head is modeled after the self-giving of Christ ([Eph. 5:23,25,28-30](#)); [Phil. 2:1-11](#); [Col. 3:19](#); [1 Pet. 3:7](#)).*

#### **Differences of interpretation exist about the role of husbands and wives in marriage.**

The Bible presents a tension between two truths: the primacy of persons as persons whether they are male or female ([Gal. 3:28](#)) and human sexuality (maleness or femaleness) as an important aspect of human personality ([Gen. 1:27](#)).

The Bible provides considerable support for traditional roles of husbands and wives; however, the Bible provides examples of a variety of masculine-feminine roles. Martha performed the traditional role of preparing a meal for guests, but Mary played the non-traditional role of learner ([Luke 10:38-42](#)). Esau was a hunter, but Jacob liked to cook ([Gen. 25:27-29](#)).

In the Bible the leaders in home and in society were generally men; but there were exceptions: Deborah was a judge ([Judg. 4-5](#)); Lydia was a merchant ([Acts 16:14](#)); Priscilla and Aquila seemed to have acted as a team in teaching Apollos ([Acts 18:26](#)) and in providing a meeting place for the church ([Rom. 16:3-5](#); [1 Cor. 16:19](#)).

Even the ideal wife of [Proverbs 31](#) exercised considerable creativity and initiative in far-ranging projects ([Prov. 31:16-20](#)).

Douglas Anderson

- Holman Bible Dictionary.

# Sexual Immorality in the Scriptures

When speaking of the issue of sinful expressions of sexuality, the New Testament consistently uses the Greek word *porneia* (from which we get our English word “pornography”). This word is translated in the English Standard Version, the translation that we use at The Village Church, as “sexual immorality.” Here is a small sampling of what the Scriptures say regarding the topic.

[GEOFF ASHLEY](#) | DEC 17, 2010  
TOPICS : [SEXUALITY](#)

## Select New Testament Texts Regarding Sexual Immorality:

- Matthew 15:19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.
- Romans 13:13 Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.
- 1 Corinthians 5:1 It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife.

- 1 Corinthians 5:11 But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler “not even to eat with such a one.
- 1 Corinthians 6:9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality,
- 1 Corinthians 6:18 Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.
- 1 Corinthians 10:8 We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.
- Galatians 5:19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality
- Ephesians 5:3 But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.
- Colossians 3:5 Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.
- 1 Thessalonians 4:3 For this is the will of God, your sanctification: that you abstain from sexual immorality
- Hebrews 13:4 Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.
- Revelation 21:8 But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.

## What does “sexual immorality“ mean?

As you can see from these texts, the Scriptures are absolutely clear in their prohibition of *porneia*. It is called evil, improper, sinful, fleshly, earthly and against the will of God. Those who continually and unrepentantly practice it



are declared guilty and unrighteous, and will be subject to judgment by God. Given the clear condemnation of the Scriptures, we would do well to ask what exactly constitutes this sin.

The meaning of "porneia":

## **Analytical Lexicon of the Greek New Testament:**

πορνεία, ας, (1) generally, of every kind of extramarital, unlawful, or unnatural sexual intercourse *fornication, sexual immorality, prostitution* (1C 5.1); (2) when distinguished from adultery (μοιχεία) in the same context *extramarital intercourse, sexual immorality, fornication* (MT 15.19); (3) as a synonym for μοιχεία (*marital*) *unfaithfulness, adultery* (MT 5.32); (4) metaphorically, as apostasy from God through idolatry (*spiritual*) *immorality, unfaithfulness* (RV 19.2)

## **The Complete Word Study Dictionary of the New Testament:**

to commit fornication or any sexual sin. Fornication, lewdness, or any sexual sin.

## **Dictionary of Biblical Languages with Semantic Domains:**



fornication, sexual immorality, sexual sin of a general kind, that includes many different behaviors (Mt 5:32; 15:19; 19:9; Mk 7:21; Jn 8:41; Ac 15:20; 1Co 6:18; 7:2; 2Co 12:21; Gal 5:19; Eph 5:3; 1Th 4:3)

## **Greek-English Lexicon of the New Testament Based on Semantic Domains:**

Fornication

### **Enhanced Strong's Lexicon:**

translates as "fornication" 26 times. 1 illicit sexual intercourse. 1a adultery, fornication, homosexuality, lesbianism, intercourse with animals etc. 1b sexual intercourse with close relatives; Lev. 18. 1c sexual intercourse with a divorced man or woman; Mk. 10:11,12. 2 metaph. the worship of idols. 2a of the defilement of idolatry, as incurred by eating the sacrifices offered to idols.

### **Conclusion:**

Nearly every major Greek lexicon includes "fornication"<sup>1</sup> as at least an aspect of the meaning of *porneia*. In addition to premarital sex, this term would also include such things as [homosexuality](#), bestiality, adultery, et al The first definition given above sums it up well as "every kind of extramarital, unlawful, unnatural sexual intercourse." We would also do well to remember Christ's words from Matthew 15 which state that it is not only the actual intercourse that is prohibited, but also the sinful affection which lies behind the action (relate to Matthew 5:27-30).

Given these biblical boundaries, there is only one proper context in which sexual activity is allowed -- the one flesh marriage relationship between husband and wife. Any sexual activity which occurs outside of the union of husband and wife is inappropriate and sinful and therefore is to be avoided by those who trust and hope in Christ who died to redeem us from our fleshly desires.<sup>2</sup>

Why is God so utterly adamant in protecting the context in which His creatures can experience the sexuality which He has created in them? A primary reason is that the marriage relationship is a means by which the gospel is adorned (Ephesians 5:22-33). Marriage is a portrait painted upon the canvas of creation to display the glory of the Creator. Anything which perverts the portrait of marriage consequently distorts the picture of worship which it was created to image.

Only loving and sacrificial marriage captures the fidelity with which Christ pursues His Church and the reciprocal love which the Church possesses for Him. As unfaithfulness must have no place in our relationship with Christ, so it must have no place in our relationship with our spouse. Infidelity, adultery, homosexuality, fornication and other forms of sexual immorality portray something false about Christ and His marriage to His people.

## **Help for Those who Struggle:**

The fact that sexual immorality is sinful should not lead to despair, but rather hope. The God Who envisioned and created sexuality is for sexuality, within

the parameters that He has created it to best function within. The God Who calls you to flee from sexual immorality has given you legs to run through the gospel of His Son. Keep fighting. Keep warring. Keep wrestling. Persevere in the work of sanctification. Get up when you fall; confess your shortcomings to God and others, and ask for help. Look to Christ and trust that He is better.

Start with:

- 2 Timothy 3:16-17
- Genesis 1:1 & John 1:1ff
- Genesis 3 & John 3
- Mark 10:6-9
- Romans 8:28-29
- Now... Hebrews 13:4
- Ephesians 5... & Peter...
- "the Church is the Bride of Christ"

\*\*\* "Marriage, by definition, is a whole that is defined by its parts... In short, without a male & a female you cannot have a biblical marriage... Therefore, without a biblically defined marriage, the only "versions" of marriage that remain are perversions... literally." - JDP

#### ANSWERS IN GENESIS:

**"The Bible:** Marriage is a gift of God. When God brought to Adam the woman who was specially created for him, he cried out joyfully: "This is now bone of my bones, and flesh of my flesh" ([Gen. 2:23](#)). This joy over a real companion is the explicit will of God: "It is not good for the man to be alone. I will make a helper suitable for him" ([Gen. 2:18](#)). Marriage has been established by the Creator; it is therefore not a humanly devised institution. It existed from the beginning, as Jesus himself defined the origin and essence of marriage in [Matthew 19:4-6](#): "Haven't you read . . . that at the beginning the Creator 'made them male and female,' and said 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one. Therefore what God has joined together, let man not separate." With the commandment "You shall not commit adultery," God protects marriage and allows sexual intercourse only inside this close union ([Eccles. 9:9](#)). Sexual relations (becoming one flesh) before or outside marriage is branded as fornication and immorality. The supposed evolutionary development from a matriarchy to a patriarchy is biblically false. The woman was originally given as a "helper" ([Gen. 2:18](#)), but not as a ruler of the man. Through Paul, Christ also confirmed this revelation in the New Testament: "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" ([1 Cor. 11:3](#)). The role assigned to men neither leads to a slavish submission of women as in Islam, nor to the rivalry aspired to by the women's liberation movement. The God-given relationship between man and woman is expressed most clearly in the comparison with the relationship between Christ and the Church: "Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her" ([Eph. 5:24-25](#))."

- Answers In Genesis

JIMMY EVENS: Marriage Today Min.

Priorities for healthy marriage:

- Sacrifice
- Time
- Energy
- Attitude

## What does Hebrews 13:4 mean?

This passage focuses on specific, practical instructions for Christian believers. Earlier verses included the concept of showing love to fellow Christians (Hebrews 13:1), care for strangers (Hebrews 13:2), and concern for those experiencing persecution and mistreatment (Hebrews 13:3).

This verse presents another common teaching of the New Testament: the critical importance of sexual purity. In the modern world, sexual sins are often brushed aside as minor, or irrelevant. History, however, shows that sex and its consequences are a powerful force in a person's life. Few urges are as universal as sex, and so it is crucial for believers to maintain a godly, healthy approach to sexuality. This includes fidelity within marriage, as well as abstaining from sex until a person is married.

Other Scriptures, such as Romans 1:24–27, explain how sexual sins lead to natural, inevitable consequences. That passage explains how one form of God's judgment is to simply "hand off" a person to the results of these offenses.

### Context Summary

Hebrews 13:1–6 contains practical, real-world instructions for Christian believers. These mirror some of the more common themes in the New Testament. Brotherly love, hospitality, care for the abused, sexual morality, and contentment are all commended. The writer ties the ability to be content, and faithful, to our trust in Christ to be there with us, and for us, in all of our circumstances. This grounding is strengthened in the following passage.

## Chapter Summary

Chapters 1—9 explained how the new covenant in Jesus Christ is superior to the old covenant of animal sacrifices. This comparison drew on extensive use of Old Testament Scripture. Chapters 10--12 applied that evidence to encourage Christians to "hold fast" despite persecution. The summary of these applications was that believers ought to trust in their faith, and choose to obey God, during times of struggle. Chapter 13 adds a few specific reminders about Christian conduct. This passage also reiterates the idea that Christ is meant to be our ultimate example. The letter concludes with a request for prayer and words of blessing

### BARNES:

*Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

Marriage is honorable in all - The object here is to state that "honor" is to be shown to the marriage relation.

It is not to be undervalued by the pretence of the superior purity of a state of celibacy, as if marriage were improper for any class of people or any condition of life; and it should not be dishonored by any violation of the marriage contract.

The course of things has shown that there was abundant reason for the apostle to assert with emphasis, that "marriage was an honorable condition of life."

There has been a constant effort made to show that celibacy was a more holy state; that there was something in marriage that rendered it "dishonorable" for those who are in the ministry, and for those of either sex who would be eminently pure.

This sentiment has been the cause of more abomination in the world than any other single opinion claiming to have a religious sanction. It is one of the supports on which the Papal system rests, and has been one of the principal upholders of all the corruptions in monasteries and nunneries.

The apostle asserts, without any restriction or qualification, that marriage is honorable in all; and this proves that it is lawful for the ministers of religion to marry, and that the whole doctrine of the superior purity of a state of celibacy is false.

See this subject examined in the notes on [1 Corinthians 7](#).

And the bed undefiled - Fidelity to the marriage vow.

But whore mongers and adulterers God will judge - All licentiousness of life, and all violations of the marriage covenant, will be severely punished by God; see the notes on [1 Corinthians 6:9](#).

The sins here referred to prevailed everywhere, and hence, there was the more propriety for the frequent and solemn injunctions to avoid them which we find in the Scriptures.

- Barnes

John CALVIN:

Marriage is honourable in all, etc. Some think this an exhortation to the married to conduct themselves modestly and in a becoming manner, that the husband should live with his wife temperately and chastely, and not defile the conjugal bed by unbeseeming wantonness. Thus a verb is to be understood in the sense of exhorting, "Let marriage be honorable." And yet the indicative is would not be unsuitable; for when we hear that marriage is honorable, it ought to come immediately to our minds that we are to conduct ourselves in it honorably and becomingly. Others take the sentence by way of concession in this way, "Though marriage is honorable, it is yet unlawful to commit fornication"; but this sense, as all must see, is rigid.

I am inclined to think that the Apostle sets marriage here in opposition to fornication as a remedy for that evil; and the context plainly shows that this was his meaning; for before he threatens that the Lord would punish fornicators, he first states what is the true way of escape, even if we live honourable in a state of marriage.

Let this then be the main point, that fornication will not be unpunished, for God will take vengeance on it.

And doubtless as God has blessed the union of man and wife, instituted by himself, it follows that every other union different from this is by him condemned and accursed.

He therefore denounces punishment not only on adulterers, but also on fornicators; for both depart from the holy institution of God; nay, they violate and subvert it by a promiscuous intercourse, since there is but one legitimate union, sanctioned by the authority and approval of God.

But as promiscuous and vagrant lusts cannot be restrained without the remedy of marriage, he therefore commends it by calling it "honorable".

What he adds, and the bed undefiled, has been stated, as it seems to me, for this end, that the married might know that everything is not lawful for them, but that the use of the legitimate bed should be moderate, lest anything contrary to modesty and chastity be allowed. [277]

By saying in all men, I understand him to mean, that there is no order of men prohibited from marriage; for what God has allowed to mankind universally, is becoming in all without exception; I mean all who are fit for marriage and feel the need of it.

It was indeed necessary for this subject to have been distinctly and expressly stated, in order to obviate a superstition, the seeds of which Satan was probably even then secretly sowing, even this, -- that marriage is a profane thing, or at least far removed from Christian perfection; for those seducing spirits, forbidding marriage, who had been foretold by Paul, soon appeared.

That none then might foolishly imagine that marriage is only permitted to the people in general, but that those who are eminent in the Church ought to abstain from it, the Apostle takes away every exception; and he does not teach us that it is conceded as an indulgence, as Jerome sophistically says, but that it is honourable. It is very strange indeed that those who introduced the prohibition of marriage into the world, were not terrified by this so express a declaration; but it was necessary then to give loose reins to Satan, in order to punish the ingratitude of those who refused to hear God.

The next exhortation is to purity. It is better not to attempt to connect these exhortations. Their special importance in the case of the Hebrew Christians is reason enough for them. Abstinence from marriage is not commended. Our author is not an Essene. On the contrary, he would discourage it. "Let marriage be held in honour among all classes of men." It is the Divinely appointed remedy against incontinence. But in the married state itself let there be purity. For the incontinent, whether in the bonds of wedlock or not, God's direct, providential judgments will overtake.

- Expositors Commentary

Marriage is honorable in all - Let this state be highly esteemed as one of God's own instituting, and as highly calculated to produce the best interests of mankind. This may have been said against the opinions of the Essenes, called Therapeutae, who held marriage in little repute, and totally abstained from it themselves as a state of comparative imperfection. At the same time it shows the absurdity of the popish tenet, that marriage in the clergy is both dishonorable and sinful; which is, in fact, in opposition to the apostle, who says marriage is honorable in All; and to the institution of God, which evidently designed that every male and female should be united in this holy bond; and to nature, which in every part of the habitable world has produced men and women in due proportion to each other.

The bed undefiled - Every man cleaving to his own wife, and every wife cleaving to her own husband, because God will judge, i.e. punish, all fornicators and adulterers.

Instead of δε but, γαρ, for, is the reading of AD\*, one other, with the Vulgate, Coptic, and one of the Itala; it more forcibly expresses the reason of the prohibition: Let the bed be undefiled, For whoremongers and adulterers God will judge.

- Clarke's Commentary

Verse 4. - Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. So in the A.V. the first clause of this verse, which is taken as an assertion, the copula ἐστι, being understood. So it is also taken by Chrysostom and other ancients.

If so, it is a declaration, interposed among hortations, of the honorableness of the "estate of matrimony," with the hortatory purpose of suggesting this "remedy against sin" (as in [1 Corinthians 7:9](#)), or as a protest against false asceticism, such as is alluded to in [1 Timothy 4:3](#), "forbidding to marry."



And certainly the expression, τίμιος ὁ γάμος, taken by itself, would most naturally have this meaning. But most modern commentators understand it as an exhortation, supplying ἔστω; and this for the following cogent reasons: it occurs in the midst of a series of exhortations, and is therefore more likely to be one; it is difficult to understand the connected clause, "and the bed undefiled (καὶ ἡ κοίτη ἀμίαντος)," as a statement; and the exactly similar phrase in ver. 5, ἀφιλάργυρος ὁ τρόπος, seems evidently hortatory. Hence we take it to mean "Let marriage **be** τίμιος ἐν πᾶσιν."

Two questions remain - that of the import of τίμιος, and whether πᾶσιν is masculine or neuter. Τίμιος elsewhere, when applied to persons, means "held in honor" (as in [Acts 5:34](#), of Gamaliel); when applied to things, it means "precious" (as in [1 Corinthians 3:12](#); [Revelation 17:4](#); [Revelation 18:12, 16](#); [Revelation 21:19](#), of precious stones; in [1 Peter 1:19](#), of the blood of the Lamb; [2 Peter 1:4](#), of promises; [Acts 20:24](#), of "my own life," [James 5:7](#), of the fruit of the earth).

Bengel explains thus: "Caelibes, quibus periculum scortationis imminet, hortatur ut matrimonium contrahant, tanquam **pretiosum** quiddam agnoscentes, ejusque bone digne utantur. Conf. [1 Thessalonians 4:4](#)." And, taking πᾶσιν as masculine, he explains further: "Omnesque debent matrimonium magni facere, ut, si quis eo ipse non utatur, alios tamen non prohibeat." According to this view the first clause is an injunction to all to appreciate marriage, the second warns those that are married against any violation of the bond: "Τίμιος γάμος ἀντιθέτον ad scortatotes, κοίτη ἀμίαντος ad adulteros" (Bengel). But the more natural, and the usual, meaning of the common expression ἐν πᾶσιν is "in all things," not "among all persons" (cf. [Jaffa](#), ver. 18; also [Colossians 1:18](#); [Titus 2:9](#); [1 Timothy 3:2](#); [2 Timothy 4:5](#)). If so here, τίμιος ὁ γάμος must be taken rather as an injunction with respect to the sanctity of marriage when contracted: "Let it be held in honor in all respects; in all ways reverently regarded as a holy bond;" the succeeding clause, ἡ κοίτη ἀμίαντος, being a further explication of the same idea (cf. [1 Thessalonians 4:4](#), "That every one of you should know how to possess his own vessel [meaning, probably, as seems to be required by the verb κτᾶσθαι, 'get to himself his own **wife**] in sanctification and **honor** (ἐν ἀγιασμῷ καὶ τιμῇ);" where ἐν τιμῇ may express the same idea as τίμιος in the text). 'In the conclusion of the verse "for" (γὰρ) suits the drift of the sentence as above understood, and is considered to be supported better than "but" (δὲ) of the Textus Receptus.

\*\*\* Observe, lastly, that, in "God will judge," "God" is emphatic, being placed last. Though the kind of sin spoken of is lightly regarded among men, and may escape detection or punishment now, yet certainly **God** will judge it (cf. [1 Thessalonians 4:6](#), "God is the Avenger of all such, as we have also forewarned you and testified;" and [1 Corinthians 6:9](#), where fornicators and adulterers are included among those about whom Christians are not to deceive themselves, as though they would "inherit the kingdom of God"). \*\*\*

- Pulpit Commentary

"whoremongers and adulterers God will judge - Though they frequently escape the sentence of men."

- John Wesley

### Expositor's Greek Testament

In this chapter we find exhortations apparently springing out of a desire to arrest symptoms of a tendency to hide their Christian profession disowning their teachers and fellow Christians and resenting the shame and hardship incident to the following of Christ.

τίμιος ὁ γάμος ἐν πᾶσιν. "Is ἔστω or ἔστι to be supplied?" Probably the former, as in [Hebrews 13:5](#), "Let marriage be held in honour among all". As a natural result of holding marriage in honour, its ideal sanctity will be violated neither by the married nor by the unmarried. Therefore the καὶ links the two clauses closely together and has some inferential force, "and thus let the bed be undefiled" [[μιαίνειν τὴν κοίτην](#) occurs in Plutarch to denote the violation of conjugal relations. Used with [γυναικα](#) in [Ezekiel 18:6](#); [Ezekiel 23:17](#)]. The next clause shows in what sense the

words are to be taken. William Penn's saying must also be kept in view: "If a man pays his tailor but debauches his wife, is he a current moralist?" For marriage as a preventative against vice, cf. 1 Corinthians 7 and [1 Thessalonians 4:4](#). Weiss gathers from the insertion of this injunction that the writer is not guided in his choice of precepts by the condition of those to whom he is writing but by "theoretical reflection". But in the face of [Hebrews 12:16](#), this seems an unwarranted inference. **πόρνοις ... ὁ θεός**. Fornicators may escape human condemnation, but God (in emphatic position) will judge them.

Poole:

**Marriage is honourable in all:** the next duty charged on the subjects of Christ's kingdom, is chastity; the commendation of it is a precept to it. Marriage is that state which God instituted at the beginning, after the creation of Adam and Eve, which was by his law the making of them two to become one flesh, [Genesis 2:24](#); confirmed by Christ, [Matthew 19:5](#). On this state God, the fountain of all honour, hath stamped his own name and excellence, and hath made it, by an irreversible law, a glorious and honourable state.

The connection is present, real, and necessary; God saith it, therefore it is so, and must be so; and this after God's institution in all its concomitants every where, and in all times; but especially in all persons in the kingdom of Christ, true Christians of all sorts and degrees, of what state or calling soever, qualified for and called to it, whether magistrates, ministers, or church members; God by it preventing sin, preserving holy and pure communion between the married, propagating his church, and accomplishing the number of his chosen by it, [Psalm 111:3](#) [Malachi 2:15](#) [1 Corinthians 7:9](#) [1 Thessalonians 4:3,4](#) [1 Peter 3:1,7](#).

**And the bed undefiled;** a good, moral use of the marriage bed, the natural and lawful use of the wife by the husband, and of the husband by the wife, according to the law of God; which is so far from being unclean, filthy, and inconsistent with the purity of Christ, as papists, apostates from the faith, assert, [1 Timothy 4:1-4](#), that it is holy, pure, and chaste in itself, and a most excellent means of preserving chastity among the subjects of Christ's kingdom, [1 Thessalonians 4:4](#) [Titus 2:5](#) [1 Peter 3:2](#); by this they are kept in their bodies from being polluted or dishonoured by fornication or adultery. Marriage is thus honourable in all husbands and wives, of what degree or order soever, whilst they are such; and must be undefiled in all, because their bodies are the members of Christ, and temples of the Holy Ghost, [1 Corinthians 6:15,17-20](#).

**But whoremongers and adulterers God will judge;** but God hates unclean societies of all men and women, but especially of Christians; and as he will certainly judge, and inflict eternal punishment upon, all kind of unclean persons, so especially upon whoremongers and adulterers who profess themselves subjects of Christ's pure kingdom, [2 Peter 2:6](#) [Judges 1:4,7](#) [Re 2:21](#).

- Poole's Commentary

Frances Shaeffer observed, "People drift along from generation to generation, and the morally unthinkable becomes thinkable as the years move on"

Key WORDS:

HONORABLE -

timios 

## Strong's Concordance

**timios:** valued, precious

**Original Word:** τίμιος, α, ον

**Part of Speech:** Adjective

**Transliteration:** timios

**Phonetic Spelling:** (tim'-ee-os)

**Definition:** valued, precious

**Usage:** of great price, precious, honored.

## HELPS Word-studies

**Cognate:** 5093 *tímios* (an adjective) – properly, valuable as having *recognized value in the eyes of the beholder*. [See 5092](#) (*timē*).

## NAS Exhaustive Concordance

### *Word Origin*

from [timé](#)

### *Definition*

valued, precious

### *NASB Translation*

dear (1), honor (1), precious (8), respected (1), very costly (2).

## Thayer's Greek Lexicon

## STRONGS NT 5093: τίμιος

τίμιος, τίμια, τίμιον (τιμή), from Homer down;

**a.** properly, **held as of great price**, i.

e. **precious**: λίθος, [Revelation 17:4](#); [Revelation 18:12, 16](#); [Revelation 21:19](#); plural [1 Corinthians 3:12](#) (R. V. **costly stones**); comparative τιμιωτερος, [1 Peter 1:7](#) Rec.; superlative τιμιωτατος, [Revelation 18:12](#); [Revelation 21:11](#).

**b.** metaphorically, **held in honor, esteemed, especially dear**: [Hebrews 13:4](#); τίνι, to one, [Acts 5:34](#); [Acts 20:24](#) (here with a genitive also, according to the text of T Tr WH (οὐδενός λόγου etc. **not worth a word**; cf. Meyer at the passage)); καρπός τῆς γῆς, [James 5:7](#); αἶμα, [1 Peter 1:19](#); ἐπαγγέλματα, [2 Peter 1:4](#).

## Strong's Exhaustive Concordance

dear, honorable, precious

Including the comparative timioteros (tim-ee-o'-ter-os), and the superlative timiotatos (tim-ee-o'-tat-os) from [time](#); valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

see GREEK [time](#)

## **Strong's Concordance**

**gamos: a wedding**

**Original Word:** γάμος, ου, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** gamos

**Phonetic Spelling:** (gam'-os)

**Definition:** a wedding

**Usage:** a marriage, wedding, wedding-ceremony; plur: a wedding-feast.

## **HELPS Word-studies**

**1062** *gámos* – properly, a wedding celebration; (figuratively) the Marriage Supper of the Lamb which begins with Christ glorifying all the saints (OT, NT) at His return. This eschatological celebration is described in Mt 22:2-10 and Rev 19:7-9 – "and apparently occurs at the final day of the seven-year Tribulation" (G. Archer). For more discussion, see 4394/*prophēteia* ("prophecy) and 110/*athanasia* ("the divine investiture of immortality") at the return of Christ.

## **NAS Exhaustive Concordance**

### ***Word Origin***

a prim. word

### ***Definition***

a wedding

### ***NASB Translation***

marriage (3), wedding (5), wedding feast (7).

## **Thayer's Greek Lexicon**

**STRONGS NT 1062: γάμος**

γάμος, γάμου, ὁ (probably from the root, gam, to bind,

unite; Curtius, p. 546f), as in Greek writings from Homer down;

**1. a wedding or marriage-festival:** [John 2:1](#); [Revelation 19:7](#) (under the figure of a marriage here is represented the intimate and everlasting union of Christ, at his return from heaven, with his church); τό δεῖπνον τοῦ γάμου, [Revelation 19:9](#) (a symbol of the future blessings of the Messiah's kingdom); especially **a wedding-banquet, a marriage-feast:** [Matthew 22:8, 10](#) (here T WH Tr marginal reading συμφών), [Matthew 22:11, 12](#); plural (referring apparently to the several acts of feasting), [Matthew 22:2ff](#); ; [Luke 12:36](#); [Luke 14:8](#) (cf. Winers Grammar, § 27, 3; Buttmann, 23 (21)).

**2. marriage, matrimony:** [Hebrews 13:4](#).

## Strong's Exhaustive Concordance

marriage, wedding.

Of uncertain affinity; nuptials -- marriage, wedding.

pas ►

## Strong's Concordance

pas: all, every

**Original Word:** πᾶς, πᾶσα, πᾶν

**Part of Speech:** Adjective

**Transliteration:** pas

**Phonetic Spelling:** (pas)

**Definition:** all, every

**Usage:** all, the whole, every kind of.

## **HELPS Word-studies**

**3956** *pás* – *each, every*; each "part(s) of a totality" (*L & N*, 1, 59.24).

[3956](#) /*pás* ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." [365](#) (*ananeóō*) then focuses on the *part(s)* making up the whole – viewing the whole *in terms of the individual parts*.

[When [3956](#) (*pás*) modifies a word with the definite article it has "*extensive-intensive*" force – and is straightforward *intensive* when the Greek definite article is lacking.]

## **NAS Exhaustive Concordance**

### ***Word Origin***

a prim. word

### ***Definition***

all, every

### ***NASB Translation***

all (731), all the things (7), all...things (1), all kinds (1), all men (14), all people (4), all respects (3), all things (126), all\* (1), always\* (3), any (16), any at all (1), anyone (3), anything (3), anything\* (1), continually\* (6), entire (4), every (128), every form (1), every kind (9), every respect (1), every way (2), everyone (71), everyone's (1), everyone\* (1), everything (45), forever\* (1), full (2), great (2), no\* (15), none\* (1), nothing (1),



nothing\* (1), one (4), perfectly (1), quite (1), whatever (3), whatever\* (1), whoever (7), whole (18).

## Thayer's Greek Lexicon

### STRONGS NT 3956: πᾶς

πᾶς, πᾶσα, πᾶν, genitive παντός, πάσης, παντός, (dative plural, Lachmann πᾶσι ten times, πασιν seventy-two times; Tdf. πᾶσι five times (see Proleg., p. 98f), πᾶσιν seventy-seven times; Treg. πᾶσιν eighty-two times; WH πᾶσι fourteen times, πᾶσιν sixty-eight times; see Nu, (ἐφελκυστικόν)), Hebrew לְכָל (from Homer down), **all, every**; it is used:

#### I. adjectivally, and

##### 1. with anarthrous nouns;

**a. any, every** one (namely, of the class denoted by the noun annexed to πᾶς); with the singular: as πᾶν δένδρον, [Matthew 3:10](#); πᾶσα θυσία, [Mark 9:49](#) (T WH Tr marginal reading omits; Tr text brackets the clause); add, [Matthew 5:11](#); [Matthew 15:13](#); [Luke 4:37](#); [John 2:10](#); [John 15:2](#); [Acts 2:43](#); [Acts 5:42](#); [Romans 14:11](#); [1 Corinthians 4:17](#); [Revelation 18:17](#), and very often; πᾶσα ψυχὴ ἀνθρώπου, [Romans 2:9](#) (πᾶσα ἄνθρωπος ψυχὴ, Plato, Phaedr., p. 249 e.); πᾶσα συνείδησις ἀνθρώπων, [2 Corinthians 4:2](#); πᾶς λεγόμενος θεός, [2 Thessalonians 2:4](#); πᾶς ἅγιος ἐν Χριστῷ, [Philippians 4:21](#) ff with the plural, **all** or **any** that are of the class indicated by the noun: as πάντες ἄνθρωποι, [Acts 22:15](#); [Romans 5:12, 18](#); [Romans 12:17](#); [1 Corinthians 7:7](#); [1 Corinthians 15:19](#); πάντες ἅγιοι, [Romans 16:15](#); πάντες ἄγγελοι Θεοῦ, [Hebrews](#)

[1:6](#); πάντα (L T Tr WH τά) ἔθνη, [Revelation 14:8](#); on the phrase πᾶσα σὰρξ, see σὰρξ, 3.

**b. any and every, of every kind** (A. V. often **all manner of**): πᾶσα νόσος καὶ μαλακία, [Matthew 4:23](#); [Matthew 9:35](#); [Matthew 10:1](#); εὐλογία, blessings of every kind, [Ephesians 1:3](#); so especially with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs: — thus, πᾶσα ἐλπίς, [Acts 27:20](#); σοφία, [Acts 7:22](#); [Colossians 1:28](#); γνῶσις, [Romans 15:14](#); ἀδικία, ἀσέβεια, etc., [Romans 1:18, 29](#); [2 Corinthians 10:6](#); [Ephesians 4:19, 31](#); [Ephesians 5:3](#); σπουδή, [2 Corinthians 8:7](#); [2 Peter 1:5](#); ἐπιθυμία, [Romans 7:8](#); χαρά, [Romans 15:13](#); αὐτάρκεια, [2 Corinthians 9:8](#); ἐν παντί λόγῳ καὶ γνώσει, [1 Corinthians 1:5](#); σοφία καὶ φρονήσει etc. [Ephesians 1:8](#); ἐν πάσῃ ἀγαθωσύνη καὶ δικαιοσύνη, καὶ ἀλήθεια, [Ephesians 5:9](#); αἰσθήσει, [Philippians 1:9](#); ὑπομονή, θλῖψις, etc., [2 Corinthians 1:4](#); [2 Corinthians 12:12](#); add, [Colossians 1:9-11](#); [Colossians 3:16](#); [2 Thessalonians 1:11](#); [2 Thessalonians 2:9](#); [1 Timothy 1:15](#); [1 Timothy 5:2](#); [1 Timothy 6:1](#); [2 Timothy 4:2](#); [Titus 2:15](#) (on which see σπιταγή); ; [James 1:21](#); [1 Peter 2:1](#); [1 Peter 5:10](#); πᾶσα δικαιοσύνη, i. e. ὁ ἅνῃ δίκαιον, [Matthew 3:15](#); πᾶν θέλημα τοῦ Θεοῦ, everything God wills, [Colossians 4:12](#); πᾶσα ὑποταγή, obedience in all things, [1 Timothy 2:11](#); πάσῃ συνειδήσει ἀγαθῇ, consciousness of rectitude in all things, [Acts 23:1](#); — or it signifies **the highest degree, the maximum**, of the thing which the noun denotes (cf. Winer's Grammar, 110 (105f); Ellicott on [Ephesians 1:8](#); Meyer

on [Philippians 1:20](#); Krüger, § 50, 11, 9 and 10):  
as μετά πάσης παρρησίας, [Acts 4:29](#); [Acts 28:31](#); μετά πάσης ταπεινοφροσύνης, [Acts 20:19](#); προθυμίας, [Acts 17:11](#); χαρᾶς, [Philippians 2:29](#),  
cf. [James 1:2](#); ἐν πάση ἀσφάλεια, [Acts 5:23](#); ἐν παντί φόβῳ, [1 Peter 2:18](#); πᾶσα ἐξουσία, [Matthew 28:18](#) (πᾶν κράτος, Sophocles Phil. 142).

**c. the whole** (all, Latintotus): so before proper names of countries, cities, nations; as, πᾶσα Ἱεροσόλυμα, [Matthew 2:3](#); πᾶς, Ἰσραήλ, [Romans 11:26](#); before collective terms, as πᾶς οἶκος Ἰσραήλ, [Acts 2:36](#); πᾶσα κτίσις (see κτίσις, 2 b.); πᾶσα γραφή (nearly equivalent to the ὅσα προεγράφη in [Romans 15:4](#)), [2 Timothy 3:16](#) (cf. Rothe, Zur Dogmatik, p. 181); πᾶσα γερούσια υἱῶν Ἰσραήλ, [Exodus 12:21](#); πᾶς ἵππος Φαραώ, [Exodus 14:23](#); πᾶν δίκαιον ἔθνος, Additions to Esther 1:9 [Esther 11:71:1f]; by a somewhat rare usage before other substantives also, as (πᾶν πρόσωπον τῆς γῆς, [Acts 17:26](#) L T Tr WH); οἰκοδομή, [Ephesians 2:21](#) G L T Tr WH, cf. Harless at the passage, p. 262 (others find no necessity here for resorting to this exceptional use, but render (with R. V.) **each several building** (cf. Meyer)); πᾶν τέμενος, 3Macc. 1:13 (where see Grimm); Παύλου ... ὃς ἐν πάσῃ ἐπιστολή μνημονεύει ὑμῶν, Ignatius ad Eph. 12 [ET] ((yet cf. Lightfoot)); cf. Passow, under the word πᾶς, 2; (Liddell and Scott, under the word, A. II.); Winers Grammar, § 18, 4; (Buttmann, § 127, 29); Krüger, § 50, 11, 8 to 11; Kühner, see 545f.

2. with nouns which have the article, **all the, the whole** (see c. just above): — with the singular; as, *πᾶσα ἡ ἀγέλη*, **the whole herd**, [Matthew 8:32](#); *πᾶς ὁ ὄχλος*, [Matthew 13:2](#); *πᾶς ὁ κόσμος*, [Romans 3:19](#); [Colossians 1:6](#); *πᾶσα ἡ πόλις* (i. e. all its inhabitants), [Matthew 8:34](#); [Matthew 21:10](#), etc.; *πᾶσα ἡ Ἰουδαία*, [Matthew 3:5](#); add, [Matthew 27:25](#); [Mark 5:33](#); [Luke 1:10](#); [Acts 7:14](#); [Acts 10:2](#); [Acts 20:28](#); [Acts 22:5](#); [Romans 4:16](#); [Romans 9:17](#); [1 Corinthians 13:2](#) (*πίστιν καὶ γινῶσιν* in their whole compass and extent); [Ephesians 4:16](#); [Colossians 1:19](#); [Colossians 2:9, 19](#); [Philippians 1:3](#); [Hebrews 2:15](#); [Revelation 5:6](#), etc.; the difference between *πᾶσα ἡ θλίψις* (all) and *πᾶσα θλίψις* (**any**) appears in [2 Corinthians 1:4](#). *πᾶς ὁ λαός οὗτος*, [Luke 9:13](#); *πᾶσαν τὴν ὀφειλὴν ἐκείνην*, [Matthew 18:32](#); *πᾶς* placed after the noun has the force of a predicate: *τὴν κρίσιν πᾶσαν δέδωκέ*, **the judgment he hath given wholly** (cf. Winer's Grammar, 548 (510)), [John 5:22](#); *τὴν ἐξουσίαν... πᾶσαν ποιεῖ*, [Revelation 13:12](#); it is placed between the article and noun (Buttmann, § 127, 29; Winer's Grammar, 549 (510)), as *τόνπάντα χρόνον*, i. e. **always**, [Acts 20:18](#); add, [Galatians 5:14](#); [1 Timothy 1:16](#) (here L T TrWH ἅπας); — with a plural, **all** (the totality of the persons or things designated by the noun): *πάντας τοὺς ἀρχιερεῖς*, [Matthew 2:4](#); add, [Matthew 4:8](#); [Matthew 11:13](#); [Mark 4:13](#); [Mark 6:33](#); [Luke 1:6, 48](#); [Acts 10:12, 43](#); [Romans 1:5](#); [Romans 15:11](#); [1 Corinthians 12:26](#); [1 Corinthians 15:25](#); [2 Corinthians 8:18](#), and very often; with a demonstrative pronoun added, [Matthew 25:7](#); [Luke 2:19, 51](#) (here TWH omit L Tr marginal reading brackets the pronoun); *πάντες* is placed after the noun: *τάςπόλεις πάσας*, **the cities all** (of them) (cf. Winer's

Grammar, as above), [Matthew 9:35](#); [Acts 8:40](#); add, [Matthew 10:30](#); [Luke 7:35](#) (here L Tr WH text πάντων τῶν etc.); [Luke 12:7](#); [Acts 8:40](#); [Acts 16:26](#); [Romans 12:4](#); [1 Corinthians 7:17](#); [1 Corinthians 10:1](#); [1 Corinthians 13:2](#); [1 Corinthians 15:7](#); [1 Corinthians 16:20](#); [2 Corinthians 13:2](#), [12\(13\)](#); [Philippians 1:13](#); [1 Thessalonians 5:26](#); [2 Timothy 4:21](#) (WH brackets πάντες); [Revelation 8:3](#); οἱ πάντες followed by a noun, [Acts 19:7](#); [Acts 27:37](#); τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, [Acts 21:21](#) (here L omits; Tr brackets πάντας).

## II. without a substantive;

1. masculine and feminine **every** one, **anyone**: in the singular, without any addition, [Mark 9:49](#); [Luke 16:16](#); [Hebrews 2:9](#); followed by a relative pronoun, πᾶς ὅστις, [Matthew 7:24](#); [Matthew 10:32](#); πᾶς ὅς, [Matthew 19:29](#) (L T TrWH ὅστις); [Galatians 3:10](#); πᾶς ὅς ἂν (ἐάν TrWH), **whosoever**, [Acts 2:21](#); πᾶς ἐξ ὑμῶν ὅς, [Luke 14:33](#); with a participle which has not the article (Winer's Grammar, 111 (106)): παντός ἀκούοντος (**if anyone heareth**, whoever he is), [Matthew 13:19](#); παντί ὀφείλοντι ἡμῖν, **everyone owing** (if he owe) **us** anything, unless ὀφείλοντι is to be taken substantively, **every debtor of ours**, [Luke 11:4](#); with a participle which has the article and takes the place of a relative clause (Winer's Grammar, as above): πᾶς ὁ ὀργιζόμενος, **everyone that is angry**, [Matthew 5:22](#); add, [Matthew 7:8](#); [Luke 6:47](#); [John 3:8, 20](#); [John 6:45](#); [Acts 10:43](#); [Acts 13:39](#); [Romans 1:16](#); [Romans 2:10](#); [Romans 12:3](#); [1 Corinthians 9:25](#); [1 Corinthians 16:16](#); [Galatians 3:13](#); [1 John 2:23](#); [1 John 3:3f, 6](#), etc.

Plural, πάντες, without any addition, **all men**: [Matthew 10:22](#); [Mark 13:13](#); [Luke 20:38](#); [Luke 21:17](#); [John 1:7](#); [John 3:31](#)a (in 31b G T WH marginal reading omit the clause); ; [Acts 17:25](#); [Romans 10:12](#); [1 Corinthians 9:19](#); [2 Corinthians 5:14](#)() ; [Ephesians 3:9](#) (here T WH text omit; Lbrackets πάντας); of a certain definite whole: **all** (the people), [Matthew 21:26](#); **all** (we who hold more liberal views), [1 Corinthians 8:1](#); **all**(the members of the church), [1 Corinthians 8:7](#); by hyperbole equivalent to the great majority, the multitude, [John 3:26](#); **all** (just before mentioned), [Matthew 14:20](#); [Matthew 22:27](#); [Matthew 27:22](#); [Mark 1:27](#) (here T TrWH ἅπαντες); [Mark 1:37](#); [Mark 6:39, 42](#); (Lachmann); [Luke 1:63](#); [Luke 4:15](#); [John 2:15, 24](#), and very often; (**all** (about to be mentioned), διά πάντων namely, τῶν ἁγίων(as is shown by the following καί κτλ.), [Acts 9:32](#)). οἱ πάντες, **all** taken together, **all**collectively (cf. Winer's Grammar, 116 (110)): of all men, [Romans 11:32](#); of a certain definite whole, [Philippians 2:21](#); with the 1 person plural of the verb, [1 Corinthians 10:17](#); [Ephesians 4:13](#); with a definite number, **in all**(cf. Buttman, § 127, 29): ἦσαν δέ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο (or δώδεκα), [Acts 19:7](#); ἡμεθα αἱ ψυχαὶ διακόσμιαι ἐβδομήκοντα ἕξ, [Acts 27:37](#) (ἐπ' ἄνδρας τοὺς πάντας δύο, Judith 4:7; ἐγένοντο οἱ πάντες ὡς τετρακόσιοι, Josephus, Antiquities 6, 12, 3; τοὺς πάντας εἰςδυσχιλίους, id. 4, 7, 1; ὡς εἶναι τὰς πάσαςδέκα, Aelian v. h. 12, 35; see other examples from Greek authors in Passow, under the word πᾶς, 5 b.; (Liddell and Scott, under the word, C.); **relinquitur ergo, ut omnia tria genera sint causarum**, Cicero, de invent. 1, 9); οἱ πάντες, **all** those I have spoken of, [1 Corinthians 9:22](#); [2](#)



[Corinthians 5:14](#)(15). πάντες ὅσοι, **all as many as**, [Matthew 22:10](#); [Luke 4:40](#) (here Tr marginal reading WH text ἅπαντες); [John 10:8](#); [Acts 5:36](#)f; πάντες οἱ with a participle, **all (they) that**: [Matthew 4:24](#); [Mark 1:32](#); [Luke 2:18, 38](#); [Acts 2:44](#); [Acts 4:16](#); [Romans 1:7](#); [Romans 10:12](#); [1 Corinthians 1:2](#); [2 Corinthians 1:1](#); [Ephesians 6:24](#); [1 Thessalonians 1:7](#); [2 Thessalonians 1:10](#); [Hebrews 3:16](#); [2 John 1:1](#); [Revelation 13:8](#); [Revelation 18:19, 24](#), and often. πάντες οἱ namely, ὄντες: [Matthew 5:15](#); [Luke 5:9](#); [John 5:28](#); [Acts 2:39](#); [Acts 5:17](#); [Acts 16:32](#); [Romans 9:6](#); [2 Timothy 1:15](#); [1 Peter 5:14](#), etc. πάντες with personal and demonst. pronouns (compare Winer's Grammar, 548 (510)): ἡμεῖς πάντες, [John 1:16](#); [Romans 8:32](#); [2 Corinthians 3:18](#); [Ephesians 2:3](#); πάντες ἡμεῖς, [Acts 2:32](#); [Acts 10:33](#); [Acts 26:14](#); [Acts 28:2](#); [Romans 4:16](#); οἱ πάντες ἡμεῖς, [2 Corinthians 5:10](#); ὑμεῖς πάντες, [Acts 20:25](#); πάντες ὑμεῖς, [Matthew 23:8](#); [Matthew 26:31](#); [Luke 9:48](#); [Acts 22:3](#); [Romans 15:33](#); [2 Corinthians 7:15](#); ([Galatians 3:28](#) R G L WH); [Philippians 1:4, 7](#); [1 Thessalonians 1:2](#); [2 Thessalonians 3:16, 18](#); [Titus 3:15](#); [Hebrews 13:25](#), etc.; αὐτοί πάντες, [1 Corinthians 15:10](#); πάντες αὐτοί, [Acts 4:33](#); [Acts 19:17](#); [Acts 20:36](#); οὗτοι πάντες, [Acts 1:14](#); [Acts 17:7](#); [Hebrews 11:13, 39](#); πάντες (L T ἅπαντες) οὗτοι, [Acts 2:7](#); οἱ δέ πάντες, **and they all**, [Mark 14:64](#).

## 2. Neuter πᾶν, **everything (anything) whatsoever**;

**a.** in the singular: πᾶν τό followed by a participle (on the neuter in a concrete and collective sense cf. Buttmann, § 128, 1), [1 Corinthians 10:25, 27](#); [Ephesians 5:13](#); [1 John 5:4](#); πᾶν τό namely, ὄν, [1 John 2:16](#); πᾶν ὃ, [Romans 14:23](#); [John](#)



[6:37, 39](#) (R. V. **all that**); [John 17:2](#); πᾶν ὃ, τί ἅν or ἑάν, **whatsoever**, [Colossians 3:17](#), and Rec. in [Colossians 3:23](#). Joined to prepositions it forms adverbial phrases: παντός or διαπαντός, **always, perpetually**, see διά, A. II. 1 a.; ἐν παντί, either **in every condition**, or **in every matter**, [Philippians 4:6](#); [1 Thessalonians 5:18](#); **in everything, in every way, on every side, in every particular or relation**, [2 Corinthians 4:8](#); [2 Corinthians 7:5, 11, 16](#); [2 Corinthians 11:6, 9](#); [Ephesians 5:24](#); πλουτίζεσθαι, [1 Corinthians 1:5](#); (περισσεύειν), [2 Corinthians 8:7](#); ἐν παντί καί ἐν πᾶσιν (see μυέω, b.), [Philippians 4:12](#).

**b.** Plural, πάντα (without the article (cf. Winers Grammar, 116 (110); Matthiae, § 438)) **all things**; α. of a certain definite totality or sum of things, the context shewing what things are meant: [Mark 4:34](#); [Mark 6:30](#); [Luke 1:3](#); (v. 28 L T Tr WH); [John 4:25](#) (here T Tr WH ἅπαντα); [Romans 8:28](#); [2 Corinthians 6:10](#); [Galatians 4:1](#); [Philippians 2:14](#); [1 Thessalonians 5:21](#); [2 Timothy 2:10](#); [Titus 1:15](#); [1 John 2:27](#); πάντα ὑμῶν, all ye do with one another, [1 Corinthians 16:14](#); πάνταγίνεσθαι πᾶσιν (A. V. **to become all things to all men**), i. e. to adapt oneself in all ways to the needs of all, [1 Corinthians 9:22](#) L T Tr WH (Rec. τά πάντα i. e. in all the ways possible or necessary); cf. Kypke, Obs. ii, p. 215f. β. accusative πάντα (adverbially), **wholly, altogether, in all ways, in all things, in all respects**: [Acts 20:35](#); [1 Corinthians 9:25](#); [1 Corinthians 10:33](#); [1 Corinthians 11:2](#); cf. Matthiae, § 425, 5; Passow, ii, p. 764a; (Liddell and Scott, under the word D. II. 4). γ. πάντα, in an absolute sense, **all things** that exist, all created things: [John 1:3](#); [1 Corinthians 2:10](#); [1 Corinthians](#)

[15:27](#); [Hebrews 2:8](#) (and L T TrWH in ); [Ephesians 1:22](#); [Colossians 1:17](#); [1 Peter 4:7](#); [Revelation 21:5](#); (in [Romans 9:5](#) πάντων is more fitly taken as genitive masculine (but see the commentaries at the passage)). ποία ἐστὶν ἐντολή πρώτη πάντων (genitive neuter; Rec. πασῶν), what commandment is first of all (things), [Mark](#)

[12:28](#) (ἐφασκε λέγων κορυδὸν πάντων πρώτην ὀρνίθα γενέσθαι, προτέραν τῆς γῆς, Aristophanes av.

472; τὰς πόλεις ... ἐλευθεροῦν καὶ πάντων μάλιστα Ἄντανδρον, Thucydides 4, 52; cf. Winers Grammar, § 27,6; (Buttmann, § 150, 6; Green, p. 109); Fritzsche on Mark, p. 538]. δ. with the article (cf. references in b. above), τὰ πάντα; αα. in an absolute sense, **all things** collectively, the totality of created things, the universe of things: [Romans 11:36](#); [1 Corinthians](#)

[8:6](#); [Ephesians 3:9](#); [Ephesians 4:10](#); [Philippians 3:21](#); [Colossians 1:16](#); [Hebrews 1:3](#); [Hebrews 2:10](#); [Revelation 4:11](#); τὰ πάντα ἐν πᾶσι πληροῦσθαι, to fill the universe of

things in all places, [Ephesians 1:23](#) (Rec. omits τὰ; but others take ἐν πᾶσιν here modally (see θ'. below), others

instrumentally (see Meyer at the passage)). ββ. in a relative

sense: [Mark 4:11](#) (Tdf. omits τὰ) (the whole substance of saving teaching); [Acts 17:25](#) (not [Rec.st](#)) (all the necessities of life); [Romans 8:32](#) (all the things that he can give for our benefit); all intelligent beings (others include things material

also), [Ephesians 1:10](#); [Colossians 1:20](#); it serves by its universality to designate every class of men, all mankind

(cf. Winers Grammar, § 27, 5; Buttmann, § 128, 1), [Galatians 3:22](#) (cf. [Romans 11:32](#)); [1 Timothy](#)

[6:13](#); εἶναι τὰ (T WH omit τὰ) πάντα, to avail for, be a substitute for, to possess supreme authority, καὶ ἐν πᾶσιν (i. e.

either **with all men or in the minds of all** (others take  $\pi\alpha\sigma\iota\nu$  as neuter, cf. Lightfoot at the passage)), [Colossians 3:11](#); ἵνα ἢ ὁ Θεός τά (L Tr WHomit τά) πάντα ἐν  $\pi\alpha\sigma\iota\nu$  (neuter according to Grimm (as below)), i. e. that God may rule supreme by his spiritual power working within all, 'may be the immanent and controlling principle of life,' [1 Corinthians 15:28](#) (so in secular authors πάντα or ἅπαντα without the article: πάντα ἦν ἐν τοῖσι Βαβυλωνιοῖσι Ζωπυρος, Herodotus 3, 157; cf. Herm. ad Vig., p. 727; other examples from secular authors are given in Kypke, Observations, ii., p. 230f; Palaiet, Observations, p. 407; cf. Grimm in the Zeitschr. f. wissenschaft. Theol. for 1873, p. 394ff); accusative (adverbially, cf.  $\beta$ . above)  $\tau\acute{\alpha}\pi\alpha\sigma\iota\alpha$ , in all the parts (in which we grow (Meyer)), in all respects, [Ephesians 4:15](#). The article in  $\tau\acute{\alpha}$  πάντα refers — in [1 Corinthians 11:12](#) to the things before mentioned (husband and wife, and their mutual dependence); in [2 Corinthians 4:15](#) to 'all the things that befall me'; in [1 Corinthians 15:27](#); [Philippians 3:8](#), to the preceding πάντα; in [Colossians 3:8](#)  $\tau\acute{\alpha}\pi\alpha\sigma\iota\alpha$  serves to sum up what follows (Winer's Grammar, 107 (102)). πάντα  $\tau\acute{\alpha}$  followed by a participle (see  $\pi\alpha\varsigma$ , πάντες, II. 1 above): [Matthew 18:31](#); [Luke 12:44](#); [Luke 17:10](#); [Luke 18:31](#); [Luke 21:22](#); [Luke 24:44](#); [John 18:4](#); [Acts 10:33](#); [Acts 24:14](#); [Galatians 3:10](#);  $\tau\acute{\alpha}\pi\alpha\sigma\iota\alpha$  with participle, [Luke 9:7](#); [Ephesians 5:13](#); πάντα  $\tau\acute{\alpha}$  namely, ὄντα (see  $\pi\alpha\varsigma$  ( $\pi\alpha\upsilon\nu$ ), πάντες, II. 1 and 2 above), [Matthew 23:20](#); [Acts 4:24](#); [Acts 14:15](#); [Acts 17:24](#); πάντα  $\tau\acute{\alpha}\omega\delta\epsilon$ , namely, ὄντα, [Colossians 4:9](#);  $\tau\acute{\alpha}$  κατ' ἐμέ, [Colossians 4:7](#) (see κατά, II. 3 b.).  $\zeta$ . and  $\tau\acute{\alpha}\pi\alpha\sigma\iota\alpha$  with pronouns:  $\tau\acute{\alpha}$  ἐμά πάντα, [John 17:10](#); πάντα  $\tau\acute{\alpha}$  ἐμά, [Luke 15:31](#); ταῦτα πάντα, **these things all taken together** (Winer's Grammar, 548 (510); Fritzsche

on [Matthew 24:33, 34](#); cf. Bornemann on [Luke 21:36](#); Lobeck, Paralip., p. 65): [Matthew 4:9](#); [Matthew 6:33](#); [Matthew 13:34, 51](#); [Luke 12:30](#); [Luke 16:14](#); [Luke 21:36](#) (πάντα τά L marginal reading); [Luke 24:9](#) (Tdf. πάντα ταῦτα); [Acts 7:50](#); [Romans 8:37](#); [2 Peter 3:11](#); πάνταταῦτα, **all these things** (references as above): [Matthew 6:32](#); [Matthew 24:8, 33](#) (T Tr text ταῦτα πάντα), [34](#) (Tr marginal reading ταῦταπάντα); [Luke 7:18](#); [Acts 24:8](#); [1 Corinthians 12:11](#); [Colossians 3:14](#); [1 Thessalonians 4:6](#); the reading varies also between πάντα ταῦταand ταῦτα πάντα in [Matthew 19:20](#); [Matthew 23:36](#); [Matthew 24:2](#); πάντα τά συμβεβηκόταταῦτα, [Luke 24:14](#); πάντα ἅ, [John 4](#):(29 T WHTr marginal reading (see the next entry)); [John 4:45](#) (here L Tr WH ὅσα (see the next entry)); ; [Acts 10:39](#); [Acts 13:39](#). εε. πάντα ὅσα: [Matthew 7:12](#); [Matthew 13:46](#); [Matthew 18:25](#); [Matthew 28:20](#); [Mark 12:44](#); [John 4:29](#) (see ζ'above), L Tr WH; ; [Acts 3:22](#); πάντα ὅσα, ἅν(or ἔάν), [Matthew 21:22](#); [Matthew 23:3](#); [Mark 11:24](#) (G L T Tr WH omit ἅν); [Acts 3:22](#). τη. πάντα with prepositions forms adverbial phrases: πρό πάντων, **before or above all things** (see πρό, c.), [James 5:12](#); [1 Peter 4:8](#). (But περί πάντων, [3 John 1:2](#), must not be referred to this head, as though it signified **above all things**; it is rather **as respects all things**, and depends on εὔχομαι (apparently a mistake for εὐοδοῦσθαι; yet see περί, the passage cited ᾶ.), cf. Lücke at the passage, 2nd edition, p. 370 (3rd edition, p. 462f; Westcott at the passage); Winer's Grammar, 373 (350)). (on διά πάντων, [Acts 9:32](#), see 1 above.) ἐν πᾶσιν, **in all things, in all ways, altogether**: [1 Timothy 3:11](#); [1 Timothy 4:15](#)(Rec.); [2 Timothy 2:7](#); [2 Timothy 4:5](#); [Titus 2:9](#); [Hebrews 13:4, 18](#); [1 Peter](#)

[4:11](#) (see also 2 a. at the end, above); ἐπί πᾶσιν, see ἐπί, B. 2 d., p. 233b. κατά πάντα, **in all respects**: [Acts 17:22](#); [Colossians 3:20, 22](#); [Hebrews 2:17](#); [Hebrews 4:15](#).

III. with negatives;

1. οὐ πᾶς, **not everyone**.

2. πᾶς οὐ (where οὐ belongs to the verb), **no one, none**, see οὐ, 2, p. 460b; πᾶς μή (so that μή must be joined to the verb), **no one, none**, in final sentences, [John 3:15](#); [John 6:39](#); [John 12:46](#); [1 Corinthians 1:29](#); with an imperative [Ephesians 4:29](#) (1 Macc. 5:42); πᾶς ... οὐ μή with the aorist subjunctive (see μή, IV. 2), [Revelation 18:22](#).

## Strong's Exhaustive Concordance

every, all manner of

Including all the forms of declension; apparently a primary word; all, any, every, the whole -- all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

koité ►

Strong's Concordance

koité: a bed

**Original Word:** κοίτη, ης, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** koité

**Phonetic Spelling:** (koy'-tay)

**Definition:** a bed

**Usage:** (a) a bed, (b) a marriage bed; plur: repeated (immoral) sexual intercourse.

**NAS Exhaustive Concordance**

**Word Origin**

from [keimai](#)

**Definition**

a bed

**NASB Translation**

bed (2), conceived\* (1), sexual promiscuity (1).

**Thayer's Greek Lexicon**

**STRONGS NT 2845: κοίτη**

**κοίτη**, κοίτης, ἡ (ΚΑΩ, ΚΑΙΩ, κεῖμαι akin to κοιμάω);

from Homer, Odyssey 19, 341 down; the Sept. chiefly for מִשְׁכָּב, also for שְׁכָבָה etc.;

**a. a place for lying down, resting, sleeping in; a bed, couch:** εἰς τὴν κοίτην (see εἰμί, V. 2 a.) εἰσιν, [Luke 11:7](#).

**b. specifically, the marriage-bed**, as in the Tragg.: τὴν κοίτην μιáινειν, of adultery (Josephus, Antiquities 2, 4, 5; Plutarch, de fluv. 8, 3), [Hebrews 13:4](#).

**c. cohabitation**, whether lawful or unlawful ([Leviticus 15:4f, 21-25](#), etc.; Wis. 3:13, 16; Euripides, Med. 152; Alc. 249): plural **sexual intercourse** (see περιπατέω, b. α.), [Romans 13:13](#) (A. V. **chambering**); by metonymy, of the cause for the

effect we have the peculiar expression κοίτην ἔχειν ἐκ τίνος, **to have conceived by a man**, [Romans 9:10](#); κοίτησπέρματος, [Leviticus 15:16](#); [Leviticus 22:4](#); [Leviticus 18:20, 23](#) (here κοίτη εἰσπερματισμόν); on these phrases cf. Fritzsche, Commentary on [Romans 2](#), p. 291f.

### **Strong's Exhaustive Concordance**

bed, chambering, cohabitation

From [keimai](#); a couch; by extension, cohabitation; by implication, the male sperm -- bed, chambering, X conceive.

see GREEK [keimai](#)

**amiantos** ►

### **Strong's Concordance**

**amiantos: undefiled**

**Original Word:** ἀμίαντος, ον

**Part of Speech:** Adjective

**Transliteration:** amiantos

**Phonetic Spelling:** (am-ee'-an-tos)

**Definition:** undefiled

**Usage:** undefiled, untainted, free from contamination.

**HELPS Word-studies**



**283** *amíantos* (an adjective, derived from [1](#) /A"not" and [3392](#) /*miáínō*, "to stain, defile") – properly, untinted (unstained); (figuratively) undefiled because unstained.

## **NAS Exhaustive Concordance**

### ***Word Origin***

from [alpha](#) (as a neg. prefix) and [miainó](#)

### ***Definition***

undefiled

### ***NASB Translation***

undefiled (4).

### **Thayer's Greek Lexicon**

### **STRONGS NT 283: ἀμύαντος**

**ἀμύαντος**, (μυαίνω), "not defiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired": καίτη pure, free from adultery, [Hebrews 13:4](#); κληρονομία (without defect), [1 Peter 1:4](#); θρησκεία, [James 1:27](#); pure from sin, [Hebrews 7:26](#). (Also in the Greek writings; in an ethical sense, Plato, legg. 6, p. 777 e.; Plutarch, Periel. e. 39 βίος καθαρός καιάμύαντος.)

## **Strong's Exhaustive Concordance**

undefiled.

From [a](#) (as a negative particle) and a derivative of [miaino](#); unsoiled, i.e. (figuratively) pure -- undefiled.

see GREEK [a](#)

see GREEK [miaino](#)

**pornos** 

### **Strong's Concordance**

**pornos: a fornicator**

**Original Word:** πόρνος, ου, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** pornos

**Phonetic Spelling:** (por'-nos)

**Definition:** a fornicator

**Usage:** a fornicator, man who prostitutes himself.

### **HELPS Word-studies**

**4205** *pórnos* (from *pernaō*, "to sell off") – properly, a male prostitute. [4205](#) (*pórnos*) is "*properly, 'a male prostitute' (so Xen., etc.); in the NT, any fornicator*" (Abbott-Smith); i.e. anyone engaging in sexual immorality. [See 4202](#) (*porneia*).

### **NAS Exhaustive Concordance**

#### ***Word Origin***

akin to [porné](#)

#### ***Definition***

a fornicator

#### ***NASB Translation***

fornicators (2), immoral (2), immoral men (1), immoral people (2), immoral person (1), immoral persons (2).

### **Thayer's Greek Lexicon**

**STRONGS NT 4205: πόρνος**

πόρνος, πορνου, ὁ (for the etym. see πόρνη), **a man who**

**prostitutes his body to another's lust for hire, a male prostitute,**((Aristophanes), Xenophon, Demosthenes, Aeschines, Lucian); universally, **a man who indulges in unlawful sexual intercourse, a**

**fornicator** (Vulg.fornicator,fornicarius([Revelation 22:15](#)impudicus)): [1 Corinthians 5:9-11](#); [1 Corinthians 6:9](#); [Ephesians 5:5](#); [1 Timothy 1:10](#); [Hebrews 12:16](#); [Hebrews 13:4](#); [Revelation 21:8](#); [Revelation 22:15](#). (Sir. 23:16f.)

## **Strong's Exhaustive Concordance**

fornicator, whoremonger.

From pernemi (to sell; akin to the base of [piprasko](#)); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -  
- fornicator, whoremonger.

see GREEK [piprasko](#)

## **Forms and Transliterations**

πορνοι πόρνοι πορνοῖς πόρνοις πορνός πόρνος πορνούς  
πόρνους pornoi pórnōi pornois pórnōis pornos pórnos  
pornous pórnous

## **Links**

[Interlinear Greek](#) • [Interlinear Hebrew](#) • [Strong's Numbers](#) • [Englishman's Greek Concordance](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#)

## **Englishman's Concordance**

[1 Corinthians 5:9](#) **N-DMP**

[GRK](#): μὴ συναναμίγνυσθαι πόρνοις

[NAS](#): not to associate *with immoral people*;

[KJV](#): not to company *with fornicators*:

INT: not to associate with *the sexually immoral*

### **1 Corinthians 5:10 N-DMP**

GRK: πάντως τοῖς πόρνοις τοῦ κόσμου

NAS: I [did] not at all [*mean*] with *the immoral people* of this

KJV: altogether with *the fornicators* of this

INT: altogether with the *sexually immoral* the world

### **1 Corinthians 5:11 N-NMS**

GRK: ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης

NAS: if *he is an immoral person*, or

KJV: be *a fornicator*, or

INT: designated be either *sexually immoral* or covetous

### **1 Corinthians 6:9 N-NMP**

GRK: πλανᾷσθε οὔτε πόρνοι οὔτε εἰδωλολάτραι

NAS: neither *fornicators*, nor

KJV: neither *fornicators*, nor

INT: Be misled neither *the sexually immoral* nor idolaters

### **Ephesians 5:5 N-NMS**

GRK: ὅτι πᾶς πόρνος ἢ ἀκάθαρτος

NAS: that no *immoral* or

KJV: no *whoremonger*, nor

INT: that any *fornicator* or unclean person

### **1 Timothy 1:10 N-DMP**

GRK: πόρνοις ἀρσενοκοίταις ἀνδραποδισταῖς

NAS: *and immoral men* and homosexuals

KJV: *For whoremongers*, for them that defile themselves with mankind,

INT: *the sexually immoral* homosexuals men-stealers

### **Hebrews 12:16 N-NMS**

GRK: μή τις πόρνος ἢ βέβηλος

NAS: that [there be] no *immoral* or

KJV: there [be] any *fornicator*, or

INT: lest [there be] any *fornicator* or profane person

### **Hebrews 13:4 N-AMP**

**GRK:** κοίτη ἀμίαντος **πόρνους** γὰρ καὶ

**NAS:** [is to be] undefiled; *for fornicators* and adulterers

**KJV:** but *whoremongers* and

**INT:** bed [be] undefiled *the sexually immoral* however and

### **Revelation 21:8 N-DMP**

**GRK:** φονεῦσιν καὶ **πόρνοις** καὶ φαρμακοῖς

**NAS:** and murderers *and immoral persons* and sorcerers

**KJV:** and *whoremongers*, and

**INT:** murderers and *the sexually immoral* and sorcerers

### **Revelation 22:15 N-NMP**

**GRK:** καὶ οἱ **πόρνοι** καὶ οἱ

**NAS:** and the sorcerers *and the immoral persons* and the murderers

**KJV:** and *whoremongers*, and

**INT:** and the *the sexually immoral* and the

### **Strong's Greek 4205**

### **10 Occurrences**

**moichos** ►

**Strong's Concordance**

**moichos: an adulterer**

**Original Word:** μοιχός, οὔ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** moichos

**Phonetic Spelling:** (moy-khos')

**Definition:** an adulterer

**Usage:** an adulterer, that is, a man who is guilty with a married woman.

**NAS Exhaustive Concordance**

### **Word Origin**

a prim. word

### **Definition**

an adulterer

### **NASB Translation**

adulterers (3).

### **Thayer's Greek Lexicon**

**STRONGS NT 3432: μοιχός**

**μοιχός**, μοιχοῦ, ὁ, **an adulterer**: [Luke 18:11](#); [1 Corinthians 6:9](#); [Hebrews 13:4](#). Hebraistically (see μοιχαλῖς, b.) and figuratively, **faithless toward God, ungodly**: [James 4:4](#) R G. (Sophocles, Aristophanes, Xenophon, Plutarch, and following; the Sept..)

### **Strong's Exhaustive Concordance**

adulterer.

Perhaps a primary word; a (male) paramour; figuratively, apostate -- adulterer.

### **Forms and Transliterations**

μοιχοι μοιχοί μοιχοὶ μοιχός μοιχού μοιχους μοιχούς μοιχοὺς  
μοιχών μόλιβδον μόλιβδος μόλιβδου μόλιβδω moichoi  
moichoí moichoì moichous moichoùs

### **Links**

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### **Englishman's Concordance**

[Luke 18:11](#) [N-NMP](#)

GRK: ἄρπαγες ἄδικοι **μοιχοί** ἢ καὶ

NAS: swindlers, unjust, *adulterers*, or even

KJV: unjust, *adulterers*, or

INT: swindlers unrighteous *adulterers* or even

### **1 Corinthians 6:9 N-NMP**

GRK: εἰδωλολάτραι οὔτε **μοιχοὶ** οὔτε μαλακοὶ

NAS: nor *adulterers*, nor

KJV: nor *adulterers*, nor

INT: idolaters nor *adulterers* nor effeminate

### **Hebrews 13:4 N-AMP**

GRK: γὰρ καὶ **μοιχοὺς** κρινεῖ ὁ

NAS: for fornicators *and adulterers* God

KJV: and *adulterers* God

INT: however and *adulterers* will judge

### **Strong's Greek 3432**

### **3 Occurrences**

**krinó** ►

**Strong's Concordance**

**krinó:** to judge, decide

**Original Word:** κρίνω

**Part of Speech:** Verb

**Transliteration:** krinó

**Phonetic Spelling:** (kree'-no)

**Definition:** to judge, decide

**Usage:** (a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the verb, (b) I decide, I think (it) good.

**HELPS Word-studies**



**2919** *krínō* – properly, to separate (distinguish), i.e. judge; come to a *choice*(decision, judgment) by making a *judgment* – either positive (a verdict in favor of) or negative (which rejects or condemns).

J. Thayer comments that "the proper meaning of [2919](#) (*krínō*) is *to pick out* (choose) *by separating*" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). [2919](#)/*krínō* ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an *official (legal) standard*. We only *judge* ([2919](#) /*krínō*) accurately by *intelligent comparison and contrast* based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

[[2919](#) (*krínō*) is used of "bringing to trial" (the trying of fact) in a court of law.

2919 (*krinō*) originally meant "*separate*." So Homer, of Ceres separating the grain from the chaff (Iliad, v, 501). Thence, 'to distinguish, to pick out, to be of opinion, to judge' " (WS, 418).]

## **NAS Exhaustive Concordance**

### ***Word Origin***

a prim. verb

### ***Definition***

to judge, decide

### ***NASB Translation***

act as...judge (1), concluded (1), condemn (1), condemning (1), considered (1), decided (8), determine (1), determined (2), go to law (1), goes to law (1), judge (42), judged (25), judges (10), judging (5), judgment (1), pass judgment (1), passes judgment

(1), passing judgment (1), pronounced (1), regards (2), stand trial (2), sue (1), trial (3), tried (1), try (1).

### **Thayer's Greek Lexicon**

### **STRONGS NT 2919: κρίνω**

**κρίνω**; future κρίνω; 1 aorist ἔκρινα; perfect κέκρικα; 3 person singular pluperfect, without augment (Winers Grammar, § 12, 9; (Buttmann, 33 (29))), κεκρίκει ([Acts 20:16](#) G LT Tr WH); passive, present κρίνομαι; imperfect ἐκρινομην; perfect κεκριμαι; 1 aorist ἐκριθην(cf. Buttmann, 52 (45)); 1 future κριθήσομαι; the Sept. for טָפַץ, and also for יָדַן and יָרַב; Latincerno, i. e.

**1. to separate, put asunder; to pick out, select, choose** (Homer, Herodotus, Aeschylus, Sophocles, Xenophon, Plato, others; μετά νεανίσκων ἀρίστων κεκριμένων(chosen, picked), 2 Macc. 13:15; κεκρίμενοι ἄρχοντες, Josephus, Antiquities 11, 3, 10); hence,

**2. to approve, esteem:** ἡμέραν παρ' ἡμέραν, one day above another, i. e. **to prefer** (see παρά, III. 2 b.), [Romans 14:5](#) (so τί πρό τίνος, Plato, Phil., p. 57 e.; τὸν Ἀπολλῶ πρό Μαρσίου, rep. 3, p. 399{e}.); πᾶσαν ἡμέραν, to esteem every day, i. e. hold it sacred, *ibid.*

**3. to be of opinion, deem, think:** ὀρθῶς ἔκρινας, thou hast decided (judged) correctly, [Luke 7:43](#); followed by an infinitive [Acts 15:19](#); followed by a direct question, [1 Corinthians 11:13](#); τοῦτο, ὅτι etc. **to be of opinion** etc. [2 Corinthians 5:14](#); followed by the accusative with an infinitive [Acts 16:15](#); τινά or τί followed by a predicate

accusative, κρίνειν τινα ἄξιοντίνοσ, to judge one (to be) worthy of a thing, [Acts 13:46](#); ἄπιστον κρίνεται, [Acts 26:8](#).

**4. to determine, resolve, decree:** τί, [1 Corinthians 7:37](#) (κρίναι τί καί πρόθεσθαι, Polybius 3, 6, 7; τό κρίθην, which one has determined on, one's resolve, 5, 52, 6; 9, 13, 7; τοῖς κριθεῖσι ἐμμένειν δεῖ, Epictetus diss. 2, 15, 7ff); δόγματα, passive (**the decrees that had been ordained** (cf. A. V.)), [Acts 16:4](#); τοῦτο κρίνατε, followed by an infinitive preceded by the article τό, [Romans 14:13](#); also with ἐμαυτῷ added, **for myself** i. e. for my own benefit (lest I should prepare grief for myself by being compelled to grieve you), [2 Corinthians 2:1](#); followed by an infinitive, [Acts 20:16](#); [Acts 25:25](#); [1 Corinthians 2:2](#) G L T TrWH ((see below)); ; [Titus 3:12](#) (1 Macc. 11:33; 3Macc. 1:6 3Macc. 6:30; Judith 11:13; Wis. 8:9; Diodorus 17, 95; Josephus, Antiquities 7, 1, 5; 12, 10, 4; 13, 6, 1); with τοῦ prefixed, [1 Corinthians 2:2](#) Rec. ((see above)); followed by the accusative with an infinitive [Acts 21:25](#) (2 Macc. 11:36); with τοῦ prefixed, [Acts 27:1](#) (cf. Buttmann, § 140, 16 δ.); (κρίνεται τίνι, it is one's pleasure, **it seems good to one**, 1 Esdr. 6:20f (21f); (92)).

## **5. to judge;**

**α. to pronounce an opinion concerning right and wrong;** α. in a forensic sense ((differing from δικάζειν, the official term, in giving prominence to the intellectual process, the sifting and weighing of evidence)), of a human judge: τινα, to give a decision respecting one, [John 7:51](#); κατὰ τόν νόμον, [John 18:31](#); [Acts 23:3](#); [Acts 24:6](#) Rec.; the substance of the decision is added in an infinitive, [Acts 3:13](#); passive **to be judged, i. e. summoned to trial that one's case may be examined and**

**judgment passed upon it**, [Acts 25:10](#); [Acts 26:6](#); [Romans 3:4](#) (from [Psalm 50:6](#) ()); περί with the genitive of the thing, [Acts 23:6](#); [Acts 24:21](#); ([Acts 25:20](#)); with addition of ἐπί and the genitive of the judge, **before one**, [Acts 25:9](#). Where the context requires, used of a condemnatory judgment, equivalent to **to condemn**: simply, [Acts 13:27](#). β. of the judgment of God or of Jesus the Messiah, deciding between the righteousness and the unrighteousness of men: absolutely, [John 5:30](#); [John 8:50](#); δικαίως, [1 Peter 2:23](#); ἐν δικαιοσύνη, [Revelation 19:11](#); τινά, [1 Corinthians 5:13](#); passive [James 2:12](#); ζῶνταςκαί νεκρούς, [2 Timothy 4:1](#); [1 Peter 4:5](#); νεκρούς, passive, [Revelation 11:18](#) (Buttmann, 260 (224)); τήν οἰκουμένην, the inhabitants of the world, [Acts 17:31](#) (cf. Winer's Grammar, 389 (364)); τόν κόσμον, [Romans 3:6](#); τάκρυπτά τῶν ἀνθρώπων, [Romans 2:16](#); κρίνειντό κρίμα τίνος ἐκ τίνος (see κρίμα, 2 under the end), [Revelation 18:20](#), cf. 6:10; κρίνειν κατάτό ἐκάστου ἔργον, [1 Peter 1:17](#); τοὺς νεκρούςἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατά τάῳργα αὐτῶν, passive, [Revelation 20:12](#)f; with the accusative of the substance of the judgment, **thou didst pronounce this judgment**, ταῦτα ἔκρινας, [Revelation 16:5](#); **contextually**, used specifically of the act of **condemning and decreeing (or inflicting) penalty on** one: τινά, [John 3:18](#); [John 5:22](#); [John 12:47](#); [Acts 7:7](#); [Romans 2:12](#); [1 Corinthians 11:31](#); [2 Thessalonians 2:12](#); [Hebrews 10:30](#); [Hebrews 13:4](#); [1 Peter 4:6](#) (cf. Winer's Grammar, 630 (585)); [James 5:9](#) (where Rec. κατάκριμα); [Revelation 18:8](#); [Revelation 19:2](#) (Wis. 12:10, 22); τόν κόσμον, opposed to σώζειν, [John 3:17](#); [John 12:47](#); of the devil it is said ὁ ἄρχων τοῦ κόσμου τούτουκρίται, because the

victorious cause of Christ has rendered the supreme wickedness of Satan evident to all, and put an end to his power to dominate and destroy, [John 16:11](#). γ. of Christians as hereafter to sit with Christ at the judgment: τόν κόσμον, [1 Corinthians 6:2](#); ἀγγέλους, [1 Corinthians 6:3](#) (cf. ἄγγελος, 2 under the end; yet see Meyer edition Heinrici ad the passages cited).

**b. to pronounce judgment; to subject to censure;** of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others: universally, and without case, [John 8:16](#), [26](#); κατὰ τί, [John 8:15](#); κατ' ὅψιν, [John 7:24](#); ἐν κρίματι τίνι κρίνειν, [Matthew 7:2](#); τινά, passive (with the nominative of person), [Romans 3:7](#); ἐκ τοῦ στόματος σου κρίνω σε, out of thine own mouth (i. e. from what thou hast just said) will I take the judgment that must be passed on thee, [Luke 19:22](#); τί, [1 Corinthians 10:15](#); passive, [1 Corinthians 10:29](#); τό δίκαιον, [Luke 12:57](#); followed by εἰ, **whether**, [Acts 4:19](#); with the accusative of the substance of the judgment: τί i. e. κρίσιν τινά, [1 Corinthians 4:5](#); κρίσιν κρίνειν (Plato, rep. 2, p. 360 d.) δικάϊαν (cf. Buttman, § 131, 5), [John 7:24](#) (ἀληθινήν καί δικάϊαν, Tobit 3:2; κρίσεις ἀδίκους, Susanna 53); of the disciplinary judgment to which Christians subject the conduct of their fellows, passing censure upon them as the facts require, [1 Corinthians 5:12](#); of those who judge severely (unfairly), finding fault with this or that in others, [Matthew 7:1](#); [Luke 6:37](#); [Romans 2:1](#); τινά, [Romans 2:1, 3](#); [Romans 14:3f, 10, 13](#); followed by ἐν with the dative of

the thing, [Colossians 2:16](#); [Romans 14:22](#); hence equivalent to **to condemn**: [Romans 2:27](#); [James 4:11f](#).

**6.** Hebraistically equivalent to **to rule, govern; to preside over with the power of giving judicial decisions**, because it was the prerogative of kings and rulers to pass judgment: [Matthew 19:28](#); [Luke 22:30](#) (τόνλαόν, [2 Kings 15:5](#); 1 Macc. 9:73; Josephus, Antiquities 5, 3, 3; οἱ κρίνοντες τήν γῆν, [Psalm 2:10](#); Sap. i. 1; cf. Gesenius, Thesaurus, iii., p. 1463f).

**7.** Passive and middle **to contend together**, of warriors and combatants (Homer, Diodorus, others); **to dispute** (Herodotus 3, 120; Aristophanes nub. 66); in a forensic sense, **to go to law, have a suit at law**: with the dative of the person with whom (Winer's Grammar, § 31, 1 g.), [Matthew 5:40](#) ([Job 9:3](#); [Job 13:19](#); Euripides, Med. 609); followed by μετά with the genitive of the person with whom one goes to law, and ἐπί; with the genitive of the judge, [1 Corinthians 6](#): (1), 6.

(Compare: ἀνακρίνω, ἀποκρίνω, ἀνταποκρίνω (ἀνταποκρίνομαι), διακρίνω, ἐνκρίνω, ἐπικρίνω, κατακρίνω, συνκρίνω, ὑποκρίνω (ὑποκρίνομαι), συνυποκρίνω (συνυποκρίνομαι).)

## **Strong's Exhaustive Concordance**

decree, determine, judge

Properly, to distinguish, i.e. Decide (mentally or judicially); by implication, to try, condemn, punish -- avenge, conclude,

condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

## Forms and Transliterations

εκριθη εκρίθη έκρίθη εκρίθησαν εκρίθησαν  
έκρίθησαν εκρινα έκρινα έκρινα έκρινά έκριναν εκρινας  
έκρινας έκρινας έκρινε έκρινέ εκρινεν έκρινεν έκρινεν  
εκρινομεθα εκρινόμεθα έκρινόμεθα έκρινον εκρίνοντο  
κεκρικα κέκρικα κεκρικατε κεκρίκατέ κεκρικει κεκρίκει  
κεκρικεν κέκρικεν κεκριμενα κεκριμένα κεκριμένον κεκριται  
κέκριται κριθηναι κριθήναι κριθῆναι κριθησεσθε κριθήσεσθε  
κριθήσεται κριθήσομαι κριθησόμενός κριθησονται  
κριθήσονται κριθητε κριθήτε κριθῆτε κρίητε κρίητι  
κριθήτωσαν κριθώμεν κριθωσι κριθώσι κριθῶσι κριθωσιν  
κριθῶσιν κρίναι κρίναι κριναντας κρίναντας κριναντες  
κρίναντες κριναντος κρίναντος κρινας κρίνας κρινατε κρίνατε  
κρινάτω κρίνε κρινει κρινεί κρινεῖ κρίνει κρινειν κρινείν  
κρίνειν κρινεις κρινείς κρίνεις κρινεσθαι κρίνεσθαι κρίνεσθαί  
κρινεται κρίνεται κρινετε κρίνετε κρινετω κρινέτω κρινη  
κρίνη κρίνη κρίνης κρίνηται κρινομαι κρίνομαι κρινομενοι  
κρινόμενοι κρινομενος κρινόμενος κρινόμενός κρινομένων  
κρίνον κρίνόν κρινοντα κρίνοντα κρινοντες κρίνοντες  
κρινοντι κρίνοντι κρίνοντος κρινουμεν κρινούμεν κρινοῦμεν  
κρινούσι κρινουσιν κρινούσιν κρινοῦσιν κρινω κρινώ κρινῶ  
κρίνω κρινωμεν κρίνωμεν κρινων κρίνων κρίνωσι κριοί κριοίς  
κριόν κριός κριού κριούς κριώ κριών ekrina ékrina ékriná  
ekrinas ékrinas ekrinen ékrinen ekrinometha ekrinómetha  
ekrithe ekrithē ekrítthe ekríthē ekrithesan ekrithēsan  
ekríthesan ekríthēsan kekrika kékrika kekrikate kekríkaté  
kekrikei kekríkei kekriken kékriken kekrimena kekriména  
kekritai kékritai krinai krînai krinantas krínantas krinantes



krínantes krinantos krínantos krinas krínas krintate krínate  
krine krinē krinei krineî krínei krínēi krintein krínein krineis  
kríneis krintesthai krínesthai krínesthaí krintetai krínetai  
krintete krínete krinteto krintetō kríneto krínétō krino krinō  
krinō krinō kríno krínō krinomai krínomai krinomen  
krinōmen krínomen krínōmen krinomenoi krínōmenoi  
krinomenos krínōmenos krinton krinōn krínon krínōn  
krintonta krínonta krintontes krínontes krintonti krínonti  
krintoumen krinoûmen krintousin krinoûsin krinthenai krintênai  
krintēnai krintēnai krintesesthe krintēsesthe krintésesthe  
krintesontai krintēsontai krintésontai krintete krintête  
krintête krintête krintosi krintōsi krintōsi krintōsi krintosin  
krintōsin krintōsin krintōsin

## Links

[Interlinear Greek](#) • [Interlinear Hebrew](#) • [Strong's Numbers](#) • [Englishman's Greek Concordance](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#)

## Englishman's Concordance

### [Matthew 5:40 V-ANP](#)

**GRK:** θέλοντί σοι κριθῆναι καὶ τὸν

**NAS:** If anyone wants *to sue* you and take

**KJV:** sue thee *at the law*, and take away

**INT:** would from you *sue you* and the

### [Matthew 7:1 V-PMA-2P](#)

**GRK:** Μὴ κρίνετε ἵνα μὴ

**NAS:** *Do not judge so*

**KJV:** *Judge not, that*

**INT:** not *do judge* that not

### [Matthew 7:1 V-ASP-2P](#)

**GRK:** ἵνα μὴ κριθῆτε

**NAS:** *so that you will not be judged.*

KJV: ye be not *judged*.

INT: that not *you be judged*

### Matthew 7:2 V-PIA-2P

GRK: γὰρ κρίματι **κρίνετε** κριθήσεσθε καὶ

NAS: For in the way *you judge*, you will be judged;

KJV: judgment *ye judge*, ye shall be judged:

INT: for judgment *you judge* you will be judged and

### Matthew 7:2 V-FIP-2P

GRK: κρίματι κρίνετε **κριθήσεσθε** καὶ ἐν

NAS: you judge, *you will be judged*; and by your standard

KJV: ye judge, *ye shall be judged*: and

INT: judgment you judge *you will be judged* and with

### Matthew 19:28 V-PPA-NMP

GRK: δώδεκα θρόνους **κρίνοντες** τὰς δώδεκα

NAS: thrones, *judging* the twelve

KJV: thrones, *judging* the twelve

INT: twelve thrones *judging* the twelve

### Luke 6:37 V-PMA-2P

GRK: καὶ μὴ **κρίνετε** καὶ οὐ

NAS: *Do not judge*, and you will not be judged;

KJV: *Judge* not, and

INT: And not *judge* that no

### Luke 6:37 V-ASP-2P

GRK: οὐ μὴ **κριθῆτε** καὶ μὴ

NAS: Do not judge, *and you will not be judged*; and do not condemn,

KJV: ye shall not *be judged*: condemn not,

INT: no not *you be judged* and not

### Luke 7:43 V-AIA-2S

GRK: αὐτῷ Ὁρθῶς **ἐκρινας**

NAS: And He said *to him*, *You have judged* correctly.

KJV: Thou hast rightly *judged*.

INT: to him Rightly *you have judged*

### **Luke 12:57 V-PIA-2P**

**GRK:** ἑαυτῶν οὐ κρίνετε τὸ δίκαιον

**NAS:** initiative *judge* what is right?

**KJV:** yourselves *judge ye* not

**INT:** yourselves not *judge you* what [is] right

### **Luke 19:22 V-FIA-1S**

**GRK:** στόματός σου κρίνω σε πονηρὲ

**NAS:** to him, 'By your own words *I will judge* you, you worthless

**KJV:** mouth *will I judge* thee,

**INT:** mouth of you *I will judge* you evil

### **Luke 22:30 V-PPA-NMP**

**GRK:** δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ

**NAS:** on thrones *judging* the twelve

**KJV:** on thrones *judging* the twelve tribes

**INT:** twelve tribes *judging* of Israel

### **John 3:17 V-PSA-3S**

**GRK:** κόσμον ἵνα κρίνη τὸν κόσμον

**NAS:** into the world *to judge* the world,

**KJV:** the world *to condemn* the world; but

**INT:** world that *he might judge* the world

### **John 3:18 V-PIM/P-3S**

**GRK:** αὐτὸν οὐ κρίνεται ὁ δὲ

**NAS:** He who believes in *Him is not judged*; he who does not believe

**KJV:** not *condemned*: but

**INT:** him not *is judged* he that however

### **John 3:18 V-RIM/P-3S**

**GRK:** πιστεύων ἤδη κέκριται ὅτι μὴ

**NAS:** he who does not believe *has been judged* already,

**KJV:** not *is condemned* already,

**INT:** believes already *has been judged* because not

### **John 5:22 V-PIA-3S**

**GRK:** ὁ πατήρ κρίνει οὐδένα ἄλλὰ

NAS: the Father *judges* anyone,

KJV: For the Father *judgeth* no man, but

INT: the Father *judges* no one but

**John 5:30 V-PIA-1S**

GRK: καθὼς ἀκούω **κρίνω** καὶ ἡ

NAS: As I hear, *I judge*; and My judgment

KJV: as I hear, *I judge*: and my

INT: even as I hear *I judge* and the

**John 7:24 V-PMA-2P**

GRK: μὴ **κρίνετε** κατ' ὄψιν

NAS: *Do not judge* according to appearance,

KJV: *Judge* not according to

INT: not *Judge* according to appearance

**John 7:24 V-PMA-2P**

GRK: δικαίαν κρίσιν **κρίνετε**

NAS: to appearance, *but judge* with righteous

KJV: but *judge* righteous

INT: righteous judgment *judge*

**John 7:51 V-PIA-3S**

GRK: νόμος ἡμῶν **κρίνει** τὸν ἄνθρωπον

NAS: Our Law *does not judge* a man unless

KJV: our law *judge* [any] man, before

INT: law of us *does judge* the man

**John 8:15 V-PIA-2P**

GRK: τὴν σάρκα **κρίνετε** ἐγὼ οὐ

NAS: *You judge* according to the flesh;

KJV: Ye *judge* after the flesh;

INT: the flesh *judge* I not

**John 8:15 V-PIA-1S**

GRK: ἐγὼ οὐ **κρίνω** οὐδένα

NAS: to the flesh; *I am not judging* anyone.

KJV: the flesh; I *judge* no man.

INT: I not *judge* no one

### **John 8:16 V-PSA-1S**

**GRK:** καὶ ἐὰν κρίνω δὲ ἐγώ

**NAS:** if *I do judge*, My judgment

**KJV:** if I *judge*, my judgment

**INT:** And if *judge* moreover I

### **John 8:26 V-PNA**

**GRK:** λαλεῖν καὶ κρίνειν ἄλλ' ὃ

**NAS:** to speak *and to judge* concerning

**KJV:** to say and *to judge* of you:

**INT:** to say and *to judge* but the [one]

### **John 8:50 V-PPA-NMS**

**GRK:** ζητῶν καὶ κρίνων

**NAS:** there is One who seeks *and judges*.

**KJV:** one that seeketh and *judgeth*.

**INT:** seeks and *judges*

### **Strong's Greek 2919**

### **115 Occurrences**

theos 

**Strong's Concordance**

**theos:** God, a god

**Original Word:** θεός, οὖ, ὁ

**Part of Speech:** Noun, Feminine; Noun, Masculine

**Transliteration:** theos

**Phonetic Spelling:** (theh'-os)

**Definition:** God, a god

**Usage:** (a) God, (b) a god, generally.

**HELPS Word-studies**

**2316** *theós* (of unknown origin) – properly, *God, the Creator* and *owner* of all things (Jn 1:3; Gen 1 - 3).

[Long before the NT was written, [2316](#) (*theós*) referred to the supreme being who *owns* and sustains all things.]

## **NAS Exhaustive Concordance**

### ***Word Origin***

of uncertain origin

### ***Definition***

God, a god

### ***NASB Translation***

divinely (1), God (1267), god (6), God's (27), God-fearing (1), godly (2), godly\* (1), gods (8), Lord (1).

### **Thayer's Greek Lexicon**

### **STRONGS NT 2316: Θεός**

**Θεός**, Θεοῦ, ὁ and ἡ, vocative θῆ, once in the N. T., [Matthew 27:46](#); besides in [Deuteronomy 3:24](#); [Judges 16:28](#); [Judges 21:3](#); ([2 Samuel 7:25](#); [Isaiah 38:20](#)); Sir. 23:4; Wis. 9:1; 3Macc. 6:3; 4 Macc. 6:27; Act. Thom. 44f, 57; Eus. h. e. 2, 23, 16; (5, 20, 7; vit. Const. 2, 55, 1. 59); cf. Winers Grammar, § 8, 2 c.; (Buttmann, 12 (11)); ((on the eight or more proposed derivations see Vanicek, p. 386, who follows Curtius, (after Döderlein), p. 513ff in connecting it with a root meaning to supplicate, implore; hence, **the implored**; per contra cf. Max Müller, Chips etc. 4:227f; Liddell and Scott, under the word, at the end)); (from Homer down); the Sept. for אֱלֹהִים, אֵל and יְהוָה; **a god, a goddess**;

**1.** a general appellation of **deities or divinities**: [Acts 28:6](#); [1 Corinthians 8:4](#); [2 Thessalonians 2:4](#); once ἡ Θεός, [Acts](#)

[19:37](#) GL T Tr WH; Θεοῦ φωνή καί οὐκ ἀνθρώπου, [Acts 12:22](#); ἄνθρωπος ὧν ποιεῖς σεαυτόνΘεόν, [John 10:33](#); plural, of the gods of the Gentiles: [Acts 14:11](#); [Acts 19:26](#); λεγόμενοιθεοί, [1 Corinthians 8:5a](#); οἱ φύσει μὴ ὄντεςθεοί, [Galatians 4:8](#); τοῦ Θεοῦ Π'εφαν (which see), [Acts 7:43](#); of angels: εἰσὶ θεοὶ πολλοί, [1 Corinthians 8:5b](#) (on which cf. Philo de somn. i. § 39 ὁ μὲν ἀλήθεια Θεός εἰς ἐστίν, οἱ δ' ἐνκαταχρησεὶ λεγόμενοι πλείους). (On the use of the singular Θεός (and Latindeus) as a generic term by (later) heathen writers, see Norton, Genuineness of the Gospels, 2nd edition iii. addit. note D; cf. Dr. Ezra Abbot in Chris. Exam. for Nov. 1848, p. 389ff; Huidekoper, Judaism at Rome, chapter i. § ii.; see Bib. Sacr. for July 1856, p. 666f, and for addit. examples Nagelsbach, Homer. Theol., p. 129; also his Nachhomerische Theol., p. 139f; Stephanus' Thesaurus, under the word; and references (by Prof. Abbot) in the Journal of the Society for Biblical Literature and Exegesis, i., p. 120 note.)

2. Whether Christ is called God must be determined from [John 1:1](#); [John 20:28](#); [1 John 5:20](#); [Romans 9:5](#); [Titus 2:13](#); [Hebrews 1:8f](#), etc.; the matter is still in dispute among theologians cf. Grimm, Institutio theologiae dogmaticae, edition 2, p. 228ff (and the discussion (on [Romans 9:5](#)) by Professors Dwight and Abbot in the Journal of the Society for Biblical Literature, etc. as above, especially, pp. 42ff, 113ff).

3. spoken of **the only and true** God: with the article, [Matthew 3:9](#); [Mark 13:19](#); [Luke 2:13](#); [Acts 2:11](#), and very often; with prepositions: ἐκτοῦ Θεοῦ, [John 8:42, 47](#) and often in John's writings; ὑπὸ τοῦ Θεοῦ [Luke 1:26](#) (T Tr WHἀπό); [Acts](#)



[26:6](#); παρά τοῦ Θεοῦ, [John 8:40](#); [John 9:16](#) (L T Tr WH here omit the article); παρά τῷ Θεοῦ, [Romans 2:13](#) (Tr text omits, and L WH Tr marginal reading brackets the article); ; ἐν τῷ Θεοῦ, [Colossians 3:3](#); ἐπὶ τῷ Θεῷ, [Luke 1:47](#); εἰς τόν Θεόν, [Acts 24:15](#) (Tdf.πρός); ἐπὶ τόν Θεόν, [Acts 15:19](#); [Acts 26:18, 20](#); πρὸς τόν Θεόν, [John 1:2](#); [Acts 24:\(15 Tdf.\),16](#), and many other examples without the article: [Matthew 6:24](#); [Luke 3:2](#); [Luke 20:38](#); [Romans 8:8, 33](#); [2 Corinthians 1:21](#); [2 Corinthians 5:19](#); [2 Corinthians 6:7](#); [1 Thessalonians 2:5](#), etc.; with prepositions: ἀπό Θεοῦ, [John 3:2](#); [John 16:30](#); [Romans 13:1](#) (L TTr WH ὑπό) παρά Θεοῦ, [John 1:6](#); ἐκ Θεοῦ, [Acts 5:39](#); [2 Corinthians 5:1](#); [Philippians 3:9](#); παρά Θεῷ, [2 Thessalonians 1:6](#); [1 Peter 2:4](#); κατὰ Θεόν, [Romans 8:27](#); [2 Corinthians 7:9f](#); cf. Winer's Grammar, § 19, under the word ὁ Θεός τίνος (genitive of person), **the (guardian) God of anyone**, blessing and protecting him: [Matthew 22:32](#); [Mark 12:26f](#) ([Mark 12:29](#) WHmarginal reading (see below)); [Luke 20:37](#); [John 20:17](#); [Acts 3:13](#); [Acts 13:17](#); [2 Corinthians 6:16](#); [Hebrews 11:16](#); [Revelation 21:3](#) (without ὁ; but G T Tr WH text omit the phrase); ὁ Θεός μου, equivalent to οὗ εἰμί, ὧ καὶ λατρεύω ([Acts 27:23](#)): [Romans 1:8](#); [1 Corinthians 1:4](#) (Tr marginal reading brackets the genitive); [2 Corinthians 12:21](#); [Philippians 1:3](#); [Philippians 4:19](#); [Philemon 1:4](#); κύριος ὁ Θεός σου, ἡμῶν, ὑμῶν, αὐτῶν (in imit. of Hebrew יהוה יהוה אלהינו, יהוה אלהינו, יהוה אלהינו, יהוה אלהינו): [Matthew 4:7](#); [Matthew 22:37](#); [Mark 12:29](#) (see above); [Luke 4:8, 12](#); [Luke 10:27](#); [Acts 2:39](#); cf. Thilo, Cod. apocr. Nov. Test., p. 169; (and Lightfoot as quoted under the word κύριος, c. α. at the beginning); ὁ Θεός καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ:

[Romans 15:6](#); [2 Corinthians 1:3](#); [2 Corinthians 11:31](#) (L T Tr WH omit ἡμῶν and Χριστοῦ); [Ephesians 1:3](#); [Colossians 1:3](#) (LWH omit καί); [1 Peter 1:3](#); in which combination of words the genitive depends on ὁ Θεός as well as on πατήρ, cf. Fritzsche on Romans, iii., p. 232f; (Oltramare on Romans, the passage cited; Lightfoot on [Galatians 1:4](#); but some would restrict it to the latter; cf. e. g. Meyer on Romans, the passage cited; also on Ephesians, the passage cited; Ellicott on Galatians, the passage cited; also, Ephesians, the passage cited); ὁ Θεός τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [Ephesians 1:17](#); ὁ Θεός καίπατήρ ἡμῶν, [Galatians 1:4](#); [Philippians 4:20](#); [1 Thessalonians 1:3](#); [1 Thessalonians 3:11, 13](#); Θεός ὁ πατήρ, [1 Corinthians 8:6](#); ὁ Θεός καίπατήρ, [1 Corinthians 15:24](#); [Ephesians 5:20](#); [James 1:27](#); [James 3:9](#) (Rec.; others κύριοςκαί πατήρ); ἀπό Θεοῦ πατρός ἡμῶν, [Romans 1:7](#); [1 Corinthians 1:3](#); [2 Corinthians 1:2](#); [Ephesians 1:2](#); [Philippians 1:2](#); [Colossians 1:2](#); [2 Thessalonians 1:2](#); [1 Timothy 1:2](#) (Rec., others omit ἡμῶν); [Philemon 1:3](#); (ὁ Θεόςπατήρ, [Colossians 3:17](#) L T Tr WH (cf. Lightfoot at the passage); elsewhere without the article as) Θεοῦ πατρός (in which phrase the two words have blended as it were into one, equivalent to a proper name, German Gottvater (A. V. **God the Father**)): [Philippians 2:11](#); [1 Peter 1:2](#); ἀπό Θεοῦ πατρός, [Galatians 1:3](#); [Ephesians 6:23](#); [2 Timothy 1:2](#); [Titus 1:4](#); παρά Θεοῦ πατρός, [2 Peter 1:17](#); 2 John 3; cf. Wieseler, commentary üb.

*d.* Brief a. d. Galat., p. 10ff ὁ Θεός with the genitive of the thing of which God is the author (cf. Winer's Grammar, § 30, 1): τῆς ὑπομονῆςκαί τῆς παρακλήσεως, [Romans 15:5](#); τῆς ἐπλίδος, [Romans 15:13](#); τῆς εἰρήνης, [Romans](#)

[15:33](#); [1 Thessalonians 5:23](#); τῆς παρακλήσεως, [2 Corinthians 1:3](#). τὰ τοῦ Θεοῦ, **the things of God**, i. e. α. his counsels, [1 Corinthians 2:1](#) L β. his interests, [Matthew 16:23](#); [Mark 8:33](#). γ. things due to God, [Matthew 22:21](#); [Mark 12:17](#); [Luke 20:25](#). τὰ πρὸς τὸν Θεόν, things respecting, pertaining to, God — contextually equivalent to the sacrificial business of the priest, [Romans 15:17](#); [Hebrews 2:17](#); [Hebrews 5:1](#); cf. Xenophon, rep. Lac. 13, 11; Fritzsche on Romans, iii., p. 262f Nom. ὁ Θεός for the vocative: [Mark 15:34](#); [Luke 18:11](#), [13](#); [John 20:28](#); [Acts 4:24](#) (R G; [Hebrews 1:8](#) ?); ; cf. Winers Grammar, § 29, 2; (Buttmann, 140 (123)). τῷ Θεῷ, God being judge (cf. Winers Grammar, § 31, 4 a.; 248 (232f); Buttmann, § 133, 14): after δυνατός, [2 Corinthians 10:4](#); after ἀστεῖος, [Acts 7:20](#) (after ἄμεμπτος, Wis. 10:5; after μέγας, [Jonah 3:3](#); see ἀστεῖος, 2). For the expressions ἄνθρωπος Θεοῦ, δύνάμις Θεοῦ, υἱός Θεοῦ, etc., Θεός τῆς ἐλπίδος etc., ὁζῶν Θεός etc., see under ἄνθρωπος 6, δύνάμις a., υἱός τοῦ Θεοῦ, ἐλπίς 2, ζάω I. 1, etc.

**4. Θεός is used of whatever can in any respect be likened to God, or resembles him in any way:** Hebraistically, equivalent to **God's representative or vicegerent**, of magistrates and judges, [John 10:34](#)f after [Psalm 81:6](#) () (of the wise man, Philo de mut. nom. § 22; quod omn. prob. book § 7; (ὁ σοφός λέγεται Θεός τοῦ ἄφρονος ... Θεός πρὸς φαντασίαν καὶ ἰδοκῆσιν, quod det. pot. insid. § 44); πατήρ καὶ μήτηρ ἐμφανεῖς εἰσὶ θεοί, μιμούμενοι τὸν ἄγεννητον ἐν τῷ ζωοπλάστειν, de decal. § 23; ὠνομάσθη (i. e. Moses) ὁ λουτοῦ ἔθνους Θεός καὶ βασιλεύς, de vita Moys. i. § 28; (de migr. Abr. § 15; de alleg. leg. i. § 13)); of the

devil, ὁ Θεός τοῦ αἰῶνος τούτου(see αἰών, 3), [2 Corinthians 4:4](#); the person or thing to which one is wholly devoted, for which alone he lives, e. g. ἡ κοιλία, [Philippians 3:19](#).

## **Strong's Exhaustive Concordance**

the supreme Divinity, God, godly.

Of uncertain affinity; a deity, especially (with [ho](#)) the supreme Divinity; figuratively, a magistrate; by Hebraism, very -- X exceeding, God, god(-ly, -ward).

see GREEK [ho](#)

## **Forms and Transliterations**

Θεε Θεέ Θεοι Θεοί θεοὶ θεοις θεοῖς θεοῖς θεον θεόν θεὸν  
θεος θεός θεὸς θεου θεοῦ θεοῦ θεού θεους θεοὺς θεοὺς ΘΕΩ  
θεῶ θεῷ θεων θεών και κύριος κυρίου κυρίῳ οἴκῳ kuriou  
kyriou kyρίου oiko oikō οἴκοι οἰκῶι Thee Thé THEo THEō  
Theoi Theoί theoi theōi theōi theois theōis theon theόν theòn  
theos theós theòs theou theoû theous theoùs

## **Links**

[Interlinear Greek](#) • [Interlinear Hebrew](#) • [Strong's Numbers](#) • [Englishman's Greek Concordance](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#)

## **Englishman's Concordance**

### **[Matthew 1:23 N-NMS](#)**

[GRK](#): ἡμῶν ὁ θεός

[NAS](#): translated means, *GOD* WITH US.

[KJV](#): being interpreted is, *God* with us.

[INT](#): us *God*

### **[Matthew 3:9 N-NMS](#)**

GRK: δύναται ὁ **θεὸς** ἐκ τῶν

NAS: stones *God* is able

KJV: unto you, that *God* is able of

INT: able is *God* from the

### **Matthew 3:16 N-GMS**

GRK: πνεῦμα τοῦ **θεοῦ** καταβαῖνον ὥσεἰ

NAS: the Spirit *of God* descending

KJV: the Spirit *of God* descending

INT: Spirit of *God* descending as

### **Matthew 4:3 N-GMS**

GRK: εἶ τοῦ **θεοῦ** εἶπὲ ἵνα

NAS: You are the Son *of God*, command

KJV: thou be the Son *of God*, command that

INT: you are *of God* speak that

### **Matthew 4:4 N-GMS**

GRK: διὰ στόματος **θεοῦ**

NAS: OUT OF THE MOUTH *OF GOD*.'

KJV: out of the mouth *of God*.

INT: of [the] mouth *of God*

### **Matthew 4:6 N-GMS**

GRK: εἶ τοῦ **θεοῦ** βάλε σεαυτὸν

NAS: You are the Son *of God*, throw

KJV: thou be the Son *of God*, cast thyself

INT: you are *of God* throw yourself

### **Matthew 4:7 N-AMS**

GRK: Κύριον τὸν **θεόν** σου

NAS: THE LORD *YOUR GOD* TO THE TEST.'

KJV: the Lord thy *God*.

INT: [the] Lord the *God* of you

### **Matthew 4:10 N-AMS**

GRK: Κύριον τὸν **θεόν** σου προσκυνήσεις

NAS: THE LORD *YOUR GOD*, AND SERVE

KJV: the Lord thy *God*, and him

INT: [The] Lord the *God* of you will you worship

**Matthew 5:8 N-AMS**

GRK: αὐτοὶ τὸν **θεὸν** ὄψονται

NAS: in heart, for they shall see *God*.

KJV: they shall see *God*.

INT: they *God* will see

**Matthew 5:9 N-GMS**

GRK: αὐτοὶ υἱοὶ **θεοῦ** κληθήσονται

NAS: for they shall be called sons *of God*.

KJV: shall be called the children *of God*.

INT: they sons *of God* will be called

**Matthew 5:34 N-GMS**

GRK: ἐστὶν τοῦ **θεοῦ**

NAS: for it is the throne *of God*,

KJV: for it is *God's* throne:

INT: it is *of God*

**Matthew 6:8 N-NMS**

GRK: γὰρ ὁ **θεὸς** ὁ πατὴρ

INT: indeed *God* the Father

**Matthew 6:24 N-DMS**

GRK: οὐ δύνασθε **θεῷ** δουλεύειν καὶ

NAS: You cannot serve *God* and wealth.

KJV: Ye cannot serve *God* and mammon.

INT: not You are able *God* to serve and

**Matthew 6:30 N-NMS**

GRK: βαλλόμενον ὁ **θεὸς** οὕτως ἀμφιέννυσιν

NAS: But if *God* so clothes

KJV: Wherefore, if *God* so clothe

INT: is thrown *God* thus clothes

**Matthew 6:33 Noun-GMS**

GRK: βασιλείαν τοῦ **θεοῦ** καὶ τὴν

INT: kingdom of *God* and the

**Matthew 8:29 N-GMS**

GRK: υἱὲ τοῦ **θεοῦ** ἦλθες ὧδε

NAS: business do we have with each other, Son of God? Have You come

KJV: thou Son of God? art thou come

INT: Son of God are you come here

### Matthew 9:8 N-AMS

GRK: ἐδόξασαν τὸν Θεὸν τὸν δόντα

NAS: and glorified God, who had given

KJV: and glorified God, which had given

INT: glorified God who having given

### Matthew 12:4 N-GMS

GRK: οἶκον τοῦ Θεοῦ καὶ τοὺς

NAS: the house of God, and they ate

KJV: the house of God, and

INT: house of God and the

### Matthew 12:28 N-GMS

GRK: ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω

NAS: by the Spirit of God, then

KJV: by the Spirit of God, then the kingdom

INT: by [the] Spirit of God I cast out

### Matthew 12:28 N-GMS

GRK: βασιλεία τοῦ Θεοῦ

NAS: the kingdom of God has come

KJV: then the kingdom of God is come unto

INT: kingdom of God

### Matthew 14:33 N-GMS

GRK: λέγοντες Ἀληθῶς Θεοῦ υἱὸς εἶ

NAS: You are certainly God's Son!

KJV: thou art the Son of God.

INT: saying Truly of God Son you are

### Matthew 15:3 N-GMS

GRK: ἐντολὴν τοῦ Θεοῦ διὰ τὴν

NAS: the commandment of God for the sake

KJV: the commandment of God by



INT: commandment *of God* on account of the

**Matthew 15:4 N-NMS**

GRK: ὁ γὰρ θεὸς εἶπεν Τίμα

NAS: *For God* said, HONOR

KJV: *For God* commanded, saying,

INT: *For God* commanded Honor

**Matthew 15:6 N-GMS**

GRK: λόγον τοῦ θεοῦ διὰ τὴν

NAS: the word *of God* for the sake

KJV: the commandment *of God* of none effect

INT: commandment *of God* on account of the

**Matthew 15:31 N-AMS**

GRK: ἐδόξασαν τὸν θεὸν Ἰσραήλ

NAS: and they glorified *the God* of Israel.

KJV: and they glorified *the God* of Israel.

INT: they glorified the *God* of Israel

**Strong's Greek 2316**

**1327 Occurrences**

***The Six Clobber Verses***

- |    |                      |   |
|----|----------------------|---|
| 1. | Sodom & Gomorrah     | <a href="#"><u>Genesis 19:1-38</u></a>        |
| 2. | Levitical Laws       | <a href="#"><u>Leviticus 18:22; 20:13</u></a> |
| 3. | Pederasty in Corinth | <a href="#"><u>1 Corinthians 6:9-11</u></a>   |
| 4. | Pederasty in Ephesus | <a href="#"><u>1 Timothy 1:9-10</u></a>       |
| 5. | Strange Flesh        | <a href="#"><u>Jude 6-7</u></a>               |
| 6. | Cult Prostitution    | <a href="#"><u>Romans 1:25-27</u></a>         |

**See: “God & the Gay Christian: A Response? A Response to Matthew Vines”**

God, the Gospel and the Gay Challenge: A Response to Matthew Vines R. Albert Mohler Jr.