

Biblical Womanhood

by

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THE LAST DAYS OF HISTORY (23)

Acts of the sinful nature. Contd

(6) "Hatred" (Gk *echthra*), i.e., intense, hostile intentions and acts; extreme dislike or enmity;

(7) "Variance" (Gk *eris*), "contentions" i.e., quarreling, antagonism; a struggle for superiority (Rom1:29; 1 Cor1:11; 3:3);

(8) "Emulations" (Gk *zêlos*), "jealousies" i.e., resentfulness, envy of another's success;

(9) "Wrath" (Gk *thumos*), i.e., "outbursts of wrath," explosive anger that flames into violent words or deeds (Col3:8);

(10) "Strife" (Gk *eritheia*), i.e., "selfish ambitions" unrighteously seeking power or position (2 Cor12:20; Phil1:16-17);

(11) "Seditions" (Gk *dichostasia*), "dissensions" i.e., introducing divisive teachings not supported by God's Word (Rom16:17);

(12) "Heresies" (Gk *hairesis*), i.e., division within the congregation into exclusive groups or cliques that destroy the unity of the church (1 Cor11:19);

(13) "Envyings" (Gk *phthonos*), i.e., resentful dislike of another person who has something that one desires (Rom13:13; 1 Cor3:3)

(14) "Murders." Intentional taking of human life. Jesus removed the concept of murder from a physical act to the intention of one's heart (Mat5:21-22). The writer of 1 John pushed Jesus' teaching to its ultimate: "Everyone who hates his brother is a murderer, and you know that no murderer has eternal life residing in him (1 Jn3:15)

(15) "Drunkenness" (Gk *methê*), i.e., impairing one's mental or physical control by alcoholic drink;

(16) "Revellings" (Gk *kómos*), i.e., excessive feasting and revelry; a party spirit involving alcohol, drugs, sex or the like.

Paul's final comment about the acts of the sinful nature is stern and forceful: any so-called Christians who engage in these types of activities shut themselves out of the kingdom of God, i.e., they do not possess eternal salvation (Gal5:21; 1 Cor6:9).

(10v) STANDARDS OF SEXUAL MORALITY: An overview

"Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge" (Heb13:4)

Believers are called in Christ to be morally and sexually pure (2Cor11:2; Tit 2:5; 1 Pet3:2). The word "pure" (Gk *hagnos* or *amiantos*) means to be free from all taint of that which is lewd. It suggests refraining from all acts and thoughts that incite desire not in accordance with one's virginity before marriage or one's marriage covenant after marriage. It stresses restraint and avoidance of all sexual stimulation or activity that would defile one's purity before God. It includes controlling one's own body "in sanctification and honour" (1Thes4:4), and not in "lust of concupiscence" (4:5). This Scriptural instruction is for both those who are single and those who are married. With regard to sexual morality and purity, the Bible teaches the following:

(1) Sexual intimacy is reserved for the marriage relationship and is approved and blessed by God only in that state (Gen2:24, Sol2:7; 4:12) Through marriage the husband and wife become one flesh according to God's will. The physical and emotional pleasures resulting from a faithful marriage relationship are ordained by God and held in honor by Him.

(2) Adultery, sexual intercourse before marriage, forbidden sensual activity, homosexuality and degrading passions are considered grave sins in God's sight, since they are a transgression of God's moral law (Ex 20:14) and a defiling of the marriage relationship. Such sins not only are condemned in Scripture (Prov5:3) but also place one outside God's kingdom (Rom1:24-32; 1Cor6:9-10; Gal5:19-21).

(3) Sexual impurity includes not only forbidden intercourse or consummated acts, but also involves any act of sexual gratification with another person other than one's marriage partner, achieved by uncovering or exploring the nakedness of that person. The contemporary teaching that says sexual intimacy among "committed" unmarried youth and adults is acceptable as long as it stops short of full sexual union is a teaching contrary to God's holiness and the Biblical standard of purity.