

Cohabitation/Living Together - Euphemisms for Sex Outside of Marriage

Exodus 20:14 - “You shall not commit adultery.” Normally we would call sexual union outside of marriage fornication. This passage, however, is interpreted in the New Testament to include an admonition not to commit any sins that are sexual in nature (all sexual activity outside of the marital bond). Consider that understanding with the following...

Matthew 5:27-28 - “You have heard that it was said, ‘Do not commit adultery.’ 28 But I tell you that anyone (Notice Jesus doesn’t just say, “any husband...”) who looks at a woman lustfully has already committed adultery with her in his heart.” Obviously, all Christians are guilty of this at one time or another due to their sinful nature, but those who don’t repent are under God’s eternal judgment, and it’s impossible to repent if one decides to live with a partner outside of marriage. By their very actions one willfully declares, “I don’t think this is a sin and I won’t repent of this.” We can rationalize things as much as we want, but God’s Word is clear about this situation. Be mindful of...

Proverbs 16:25 - “Many ways seem right to a man but in the end they lead to death.” The following is more Biblical proof that sex outside of marriage is a sin...

Initiation Into Marriage: Intimately Linked to the Act of Sexual Union:

Genesis 2:24 “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.”

1 Corinthians 6:16 “Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, ‘The two will become one flesh.’”

*1 Corinthians 6:16 defines the “becoming one flesh” of Genesis 2:24 as sexual intercourse. In the case of Genesis it is between a husband and a wife. In the case of 1 Corinthians 6:16 it is between a person and a prostitute which Paul points out to be sinful. “The marriage bed” in Hebrews 13:4 which follows refers to sexual relations between a man and a woman in marriage. “Marriage should be honored by all.”

Hebrews 13:4 “Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.”

*By context, all of the passages above show that sex outside of marriage is a sin, but there is more...

The NIV’s Term – Sexual Immoral(ity) Is Greek Term (πορνείω) Fornication & All Pornography

Galatians 5:19 “The acts of the sinful nature are obvious: **sexual immorality (Greek Root = πορνείω = fornicator [specifically]/sexually immoral [generally])**, impurity and debauchery. . . . 21 I warn you, as I did before, that those **who live like this** will not inherit the kingdom of God.”

1 Corinthians 6:9-10 “Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither **the sexually immoral (Greek Root = πορνείω = fornicator [specifically]/sexually immoral [generally])** nor idolaters nor adulterers nor male prostitutes nor homosexual offenders 10 nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.”

****Word Study:***

Reference 1...

for-ni-ca-tion (fôr n ĭ-kā' shən) *n.*

Sexual intercourse between partners who are not married to each other.

Word History: The word *fornication* had a lowly beginning suitable to what has long been the low moral status of the act to which it refers. The Latin word *fornix*, from which *fornicātiō*, the ancestor of *fornication*, is derived, meant “a vault, an arch.” The term also referred to a vaulted cellar or similar place where

prostitutes plied their trade. This sense of *fornix* in Late Latin yielded the verb *fornicārī*, “to commit fornication,” from which is derived *fornicātiō*, “whoredom, fornication.” Our word is first recorded in Middle English about 1303.¹

Reference 2...

4202 πορνεία [*porneia* /por·ni·ah/] AV 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.

4203 πορνεύω [*porneuo* /porn·yoo·o/] From 4204; TDNT 6:579; TDNTA 918; GK 4519; Eight occurrences; AV translates as “**commit fornication**” seven times, and “commit” once. **1** to prostitute one’s body to the lust of another. **2** to give one’s self to unlawful sexual intercourse. 2A to commit fornication. **3** metaph. to be given to idolatry, to worship idols. 3A to permit one’s self to be drawn away by another into idolatry.²

Reference 3...

4203. πορνεύω πορνευῶ; from 4204; **to commit fornication**:— act immorally(1), commit...immorality(2), committed...immorality(3), did(1), immoral(1).

4204. πόρνη πορνῆ; from **πέρνημι περνῆμι** (*to export for sale*); *a prostitute*:— harlot(6), harlots(1), prostitute(2), prostitutes(3).

4205. πόρνος pornos; akin to 4204; *a fornicator*:— **fornicators** (2), immoral(2), immoral men(1), immoral people(2), immoral person(1), immoral persons(2).³

Reference 4...

The NT is characterised by an unconditional repudiation of all extra-marital and unnatural intercourse. In this respect it follows to a large degree the judgment of OT and Israelite preaching and transcends the legalistic practice of later Judaism, which is shown to be inadequate by the Word of Jesus. Jesus can and does effect this radicalising because the Gospel as saving forgiveness manifests the divine dynamic in this age. A further result of this is a basically new attitude to woman. She is no longer man’s chattel (→ 589, 26 ff.) but a partner of equal dignity before both man and God.

I. The Proclamation of Jesus.

The Gospels presuppose that there were harlots in Palestine and that their profession was in direct opposition to the righteousness required for the kingdom of God, Mt. 21:31 f.; Lk. 15:30. The Gospels also tell us, however, **that the Baptist’s message of repentance and Jesus’ invitation into the kingdom of God awakened penitence for their way of life** in many harlots (Lk. 7:50), and indeed brought them much more powerfully to repentance than it did the morally correct Pharisees (Mt. 21:31 f.)...

II. Acts.

The only word of the group used in Ac. is πορνεία, and this occurs only 3 times in verses recording the prohibitions of the apostolic decree,⁷⁶ 15:20, 29 and 21:25. In content the decree is a concession to Gentile Christians. There is no insistence on the Jewish Law, only on the observance of minimal requirements for the interrelationships of Jewish and Gentile Christians, 15:28. **Among these is the prohibition of fornication.**⁴

¹ www.dictionary.com “fornication”

² Strong, J. (1996). *Enhanced Strong's Lexicon* (G4202). Ontario: Woodside Bible Fellowship.

³ Thomas, R. L. (1998, 1981). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition* (G4203). Anaheim: Foundation Publications, Inc.

NT New Testament.

OT Old Testament.

⁷⁶ On this whole subject cf. Haench. Ag., *ad loc.*

⁴ *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich.

Reference 5...

πορνεία, ας, *prostitution, unchastity, fornication, of every kind of unlawful sexual intercourse.* ⁵

Reference 6...

4521 πόρνος (*pornos*), ου (*ou*), ὁ (*ho*): *sexually immoral person, one who commits sexual immorality* (1Co 5:9–11; 6:9; Eph 5:5; 1Ti 1:10; Heb 12:16; 13:4; Rev 21:8; 22:15+)⁶

In Light of the Above Christians Have the Following Admonitions

1 Thessalonians 4:3-8 “It is God’s will that you should be sanctified: ***that you should avoid sexual immorality;*** 4 that each of you should learn to control his own body in a way that is holy and honorable, 5 not in passionate lust like the heathen, who do not know God; 6 and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. 7 For God did not call us to be impure, but to live a holy life. ***8 Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.***”

Ephesians 5:3 ³ But among you there ***must not be even a hint of sexual immorality,*** or of any kind of impurity, or of greed, because these are improper for God’s holy people.

1Corinthians 7:8 ⁸ Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. ⁹ But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion. ⁷ (Context is speaking of sex – see 1 Corinthians 7:1-7).

Romans 6:1-3 What shall we say, then? Shall we go on sinning so that grace may increase? ² By no means! ***We died to sin; how can we live in it any longer?*** ³ Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? ⁴ We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

⁵ If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. ⁶ For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin— ⁷ because anyone who has died has been freed from sin.

⁸ Now if we died with Christ, we believe that we will also live with him. ⁹ For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. ¹⁰ The death he died, he died to sin once for all; but the life he lives, he lives to God.

¹¹ ***In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*** ¹² ***Therefore do not let sin reign in your mortal body so that you obey its evil desires.*** ¹³ ***Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.*** ¹⁴ ***For sin shall not be your master, because you are not under law, but under grace.***

Concerning the Biblical Definition of Marriage - Where the Gift of Sexual Union Only Belongs

I know there’s an idea floating around which is something along the lines of this: If I’m committed to a person for my entire life, I’m married to that person in God’s eyes. Why do I need some government papers, then, to tell me I’m married?

⁵ Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur.* Chicago: University of Chicago Press.

+ More references in GNT4

⁶ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (GGK4521). Oak Harbor: Logos Research Systems, Inc.

⁷ *The Holy Bible : New International Version.* 1996, c1984 (1 Co 7:8). Grand Rapids: Zondervan.

In short, God tells us to obey our government. Our government has passed laws to regulate marriage because it recognizes that marriage has a stabilizing impact upon society (Romans 13:1-2). Since these laws of the government do not conflict with God's Word, we are to obey those laws. Therefore, one is not truly married in God's eyes in our country and in our time until he or she files with the state.

More Passages that Speak Against Premarital Sex:

³ It is God's will that you should be sanctified: that you should avoid sexual immorality; ⁴ that each of you should learn to control his own body (literally: "acquire a vessel" which is an idiom for acquire a wife and thus control your sexual desire) in a way that is holy and honorable, ⁵ not in passionate lust like the heathen, who do not know God; (1 Thessalonians 4:3-5).

¹⁸ **Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.** ¹⁹ **Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;** ²⁰ **you were bought at a price. Therefore honor God with your body (1 Corinthians 6:18-20).**

7 Now for the matters you wrote about: **It is good for a man not to marry.**

But since there is so much immorality, each man should have his own wife, and each woman her own husband. (Paul states here that one reason to marry is to avoid sexual immorality. The Greek word for immorality (porneia) is plural suggesting that Paul is referring to any and every kind of sexual sin. Once again, the position of this phrase adds emphasis to Paul's point that one would marry if they were in danger of committing sexual sins. This same thought comes out again in verse 8.)

³ The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. ⁴ The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. ⁵ Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. ⁶ I say this as a concession, not as a command. ⁷ I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

⁸ **Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am.** ⁹ **But if they cannot control themselves, they should marry, for it is better to marry than to burn (pyrow) with passion** (1 Corinthians 7).

Πυρώω, πεπυρωμένος; *set on fire, burn up*, in our only pass. **1. burn**—**a.** lit., of the fiery end of the world ούρανοι πυρούμενοι λυθήσονται 2 Pt 3:12. Symbolically τὰ βέλη τὰ πεπυρωμένα (βέλος) Eph 6:16 (cf. Cicero, Tusc. Disp. 5, 27, 76). **b. burn, be inflamed** sympathy, readiness to aid, or indignation 2 Cor 11:29 (cf. 2 Macc 4:38; 10:35; 14:45; 3 Macc 4:2; Philo, Leg. All. 1, 84 πεπύρωται ἐν εὐχαριστίᾳ θεοῦ. So also the father and mother, who are burning w. grief; Ltzm. thinks of the burning of the dead, referring to 20, 4 where, however, the act. is used); **burn with sexual desire** 1 Cor 7:9 (cf. Anacreontea 11, 15 Preis.: Ἔρωσ εὐθέως με πύρωσον; 4, 2931 βάλε πυρσὸν ἔρωτα; 36, 111; 200 πυρουμένη;⁸

Revelation 14:4 “These (all believers) are those who did not defile themselves with women, for they kept themselves pure (literally: “**for they were virgins/parthenoi**” and **parthenoi** is the Greek word for those who are chaste - abstain from sexual relationships unless it is within the context of marriage). They

⁸Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaptation of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur*. Chicago: University of Chicago Press.

follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb (Revelation 14:4).”

*In other words, single people who follow Christ will seek to keep themselves sexually pure - as virgins literally. Married couples who follow Christ will also seek to keep themselves as sexually pure/chaste by only having sex in the context of their marriage.

Exegetical Study of Revelation 14:4

οὗτοί οὗτος: *these (demons. pron.)* pronoun, adjectival, demonstrative, masculine, plural, nominative

εἰσιν εἰμί: *are verb, third person, plural, present, active, indicative*

οἱ ὁ: *those; demonstrative this, that; rel. who, which, that* article, masculine, plural, nominative

μετὰ μετά: *among, after* preposition, genitive

γυναικῶν γυνή: *women* noun, feminine, plural, genitive **1222** γυνή (*gynē*), αἰκός (*aikos*), ἡ (*hē*): 851; 1135; 1.9.34 **woman**, adult female (Ac 22:4; Jn 8:3, 4, 9, 10) *Not used to denote a prostitute. Rather, the term usually carries no connotation at all, but it simply points out that the gender of a person is female. If there is a connotation with this term it is gathered from the context and it is a positive connotation such as virgin, woman, wife. In this verse, the connotation is neutral – simply denoting persons of the female gender.)⁹

οὐκ οὐ: *not, no, lest (used for qualified negation)* particle, negative

ἐμολύνθησαν, μολύνω: *not stained, defile* verb, third person, plural, aorist, passive, indicative a. “To soil,” “to smear,” with dirt, e.g., of pigs τῶ πηλῶ μολύνοντες ... ἑαυτούς., VII, 18, p. 571b, 18; IV, 11, 10 (with πηλοῦσθαι of the feet), VII, 535e (ὡσπερ θηρίον ἕϊον ἐν ἀμαθίῳ μολύνηται). μολύνειν thus differs from the original sense of the → μαίνειν “to paint.” **It is used especially of sexual defilement.**¹⁰

παρθένοι παρθένος: *Virgins, Chaste Ones, Sexually Pure* noun, masculine, plural, nominative **3933** παρθένος [*parthenos* /par·then·os/] 1. a virgin. 1A a marriageable maiden. 1B a woman who has never had sexual intercourse with a man. 1C one’s marriageable daughter. 2 **one who has never had intercourse with women.**¹¹

γάρ γάρ: *for, indeed (a conjunc. used to express cause, explanation, inference or continuation)* con. Sub. causal

εἰσιν, εἰμί: *they are verb, third person, plural, present, active, indicative*

οὗτοι οὗτος: *these (demons. pron.)* pronoun, demonstrative, masculine, plural, nominative

οἱ ὁ: *who, the; demonstrative this, that; rel. who, which, that* article, masculine, plural, nominative

ἀκολουθοῦντες ἀκολουθέω: *follow* verb, present, active, participle, masculine, plural, nominative

τῷ ὁ: *the; demonstrative this, that; rel. who, which, that* article, neuter, singular, dative

ἀρνίῳ ἀρνίον: **Lamb** noun, neuter, singular, dative

ὅπου ὅπου: *where* conjunction, subordinating, locational

ἂν ἂν: *usually untranslatable, but generally denoting supposition, wish, possibility or uncertainty* particle [uncertainty]

ὑπάγῃ. ὑπάγω: *he leads, bring under, to lead on slowly, to depart* verb, third person, singular, present, active, subjunctive

οὗτοι οὗτος: *these (demons. pron.)* pronoun, demonstrative, masculine, plural, nominative

ἠγοράσθησαν ἀγοράζω: *were bought in the marketplace, purchase* verb, third person, plural, aorist, passive, indicative

ἀπὸ ἀπό: *from, away from* preposition, genitive

τῶν ὁ: *the; demonstrative this, that; rel. who, which, that* article, masculine, plural, genitive

ἀνθρώπων ἄνθρωπος: *race of men* noun, masculine, plural, genitive

ἀπαρχὴ ἀπαρχή: *as first fruits* noun, feminine, singular, nominative

τῷ ὁ: *to the; demonstrative this, that; rel. who, which, that* article, masculine, singular, dative

θεῷ θεός: **God** noun, masculine, singular, dative

καὶ καί: *and, even, also* conjunction, coordinating, copulative

τῷ ὁ: *to the; demonstrative this, that; rel. who, which, that* article, neuter, singular, dative

ἀρνίῳ, **The Lamb** noun, neuter, singular, dative

⁹ Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament): 1222 γυνή

¹⁰ *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans.

¹¹ Strong, J. (1996). *Enhanced Strong's Lexicon* (G3933). Ontario.

Further and Rather Explicit Clarifications Due to the Nature of Society's Hardness of Heart Today...

A Clearer Explanation of the Greek term "Porneia."

In speaking of sexual relations outside of marriage the Bible uses some general terms that must be understood on the basis of their meaning in the original languages. "Sexual immorality" is a much more inclusive term than "sexual intercourse." The Greek word translated "sexual immorality" by the NIV is in 1 Thessalonians 4:3-8, 1 Corinthians 6:18, and Ephesians 5:3-7, is porneia (from which we get our English word pornography). It means sexually explicit acts outside of marriage. It includes genital intercourse, but does not mean intercourse exclusively.

The Greek language had a word for intercourse, but St. Paul chose to use the more general term. Words derived from the Greek root porn include the Greek words for male and female prostitutes. Ancient prostitutes engaged in a variety of sexual activities as do prostitutes today. Homosexual prostitutes are not capable of genital intercourse with partners of the same sex, but substitute mutual masturbation, oral sex, and anal intercourse for heterosexual genital intercourse.

Concerning the Topic of Nakedness:

Throughout the Scriptures uncovering someone's nakedness or someone exposing their nakedness to anyone other than their spouse is considered shameful and used as a picture of moral degradation and the epitome of shame (e.g., Isaiah 47:3, Isaiah 57:8, Lamentations 1:8, Ezekiel 16:36-37, Revelation 3:18). The prohibition of sexual relations between close relatives in Leviticus 18 literally forbids uncovering their nakedness. Even in Genesis 3 right after the Fall, husband and wife – Adam and Eve – felt ashamed because of their nakedness. If husband and wife ought to show a bit of modesty within marriage as Genesis 3 would imply, how much more those who are not married.

A Closer Look at Jesus' Words in Matthew 5

When Jesus says (Matthew 5:27-28) that looking at a woman lustfully is already a sin against the sixth commandment, he is not speaking only to the married. He is stating that impure thoughts are already sinful even if there are no overt sexual acts. Moreover, if the thoughts are already sinful so much more are the various sexual acts outside of marriage sinful.

The Greek expression used in Matthew 5:27-28 does not limit the desire to sexual intercourse, but literally means to desire a woman sexually. It would be a rationalization (and a rather absurd one at that) to say that if one only desires to look at and touch a woman's genitalia and to receive oral or manual sexual gratification from her, it is not sinful, but if he desires to have intercourse with her, then it is. Such a rationalization cannot be supported by the text.

Passages Against Premarital Sex Continued:

The Samaritan Woman at the Well:

John 4:16-17 He (Jesus) told her, “Go, call your husband and come back.” “I have no husband,” she replied. Jesus said to her, “You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.

- Jesus points out two of her sins. Her divorces and her current living together situation. The fact that he uses *exein ina* is proof that his speaking to her confirms that she is condemned in her situation of living with a man outside of marriage as well as having had five husbands with whom there have been divorces.

Jesus' Conclusion on the Topic of Divorce:

Matthew 19:10-12

The disciples said to him, “If this is the situation between a husband and wife, it is better not to marry.” (They were startled to hear that God demands a lifelong commitment in marriage between husband and wife and that divorce is not God pleasing. See 19:1-9.)

Jesus replied, “Not everyone can accept this word, but only those to whom it has been given. For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage (or have made themselves eunuchs) because of the kingdom of heaven. The one who can accept this should accept it.”

- Point: Believers have either married (committed to a lifelong relationship) for the blessings of marriage one of which is sex, or they have decided not to marry and by doing so they decide to become eunuchs; they know they aren't to have sex outside of the marriage bed. (1 Corinthians 7:7-8 is a perfect example of this.)

2 Timothy 4:3 For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.