

**Intro:** The exhortations to live out doctrine continues in this passage. Whereas the first passage spoke of love being lived out towards others, this passage deals more with our responsibility to ourselves in the area of sexual purity, satisfaction with what we have, and steadfastness in faith. XXXVIII. Christian Behavior: In Relation to Ourselves

A. Sexual Purity- vs 4

1. Marriage is to be honored

a. God is the One that Instituted marriage, not the state

- i. It is not to be a temporary convenience
- ii. Divorce is a sign of a dying culture

b. Marriage is honorable among all

- i. the statement may have been a reaction to a practice of the day
  - celibacy was held in a higher estate
  - by the third century, some even chose castration thinking that they could serve God better
- ii. How God honored Marriage
  - the Father by instituting it
  - the Son by performing His first miracle at one
  - the Spirit by using it as a picture the relationship between the church and Christ in the NT

c. Scriptural reasons for marriage

- i. pro-creation—fulfillment of God's commission to be fruitful and multiply - Ge 1:28
- ii. A means of preventing sexual sin
  - 1 Co 7:2 because of sexual immorality, let each man have his own wife, and let each woman have her own husband.
  - 1Co 7:8-9 But I say to the unmarried and to the widows: It is good for them if they remain even as I am; but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion.
- iii. Companionship - Ge 2:18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

d. How marriage is honored

- i. the participants honoring their roles
  - Men leading in a godly manner - 1 Co 11:3; Eph 5:23; 1 Pe 3:7
  - women submitting to the husband - Eph 5:22; 1 Pe 3:1, 6
- ii. the above being regulated by mutual love and respect - co heirs - 1 Pe 3:7; Eph 5:33

2. The marriage bed is to be undefiled

- a. What God says is more important than what the world says - Eph 5:6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.
  - i. Since God is Love, when He limits something, it is due to the damage that happens to those who disobey.
  - ii. The world says that sex is just a physical function like eating, drinking, or sleeping. It's physical demands must be satisfied or there will be neuroses and repressive psychoses.

iii. Since people have not obeyed God, the consequences have been obvious and multiplied

- abortion runs rampant even though we have various kinds of birth control
- rape, incest, sex trafficking has increased, some has become acceptable
- STDs have increased though kept levelized through medicine

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

i.  **pornos** - a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine):--fornicator, whoremonger. Anyone engaging in sexual immorality, to "sell off" (surrender) sexual purity by illicit relations for sensual satisfaction, i.e. engaging in (providing) sex outside marriage.

ii.  **moichos** - a (male) paramour; figuratively, apostate:--adulterer. - Mt 5:28

iii. Fornication and adultery are sins against God, the other parties, and oneself

iv. When Christians sin in this way, it is worse in that the testimony of God, His word, and His church are all damaged in the eyes of those who need to see the Gospel lived out before them

3. With-in marriage, sex can be beautiful and fulfilling when both parties are involved in a biblical way - 1 Cor 7:1-5

B. Satisfaction with What We Have - vs 5-6

1.  **aphilarguros** - unavaricious:--without covetousness, not greedy of filthy lucre.

a. a requirement for one to be an Elder - 1Ti 3:3; Tit 1:7

i. when we have a love of money our eye is on the wrong thing

ii. 1Ti 6:6 Now godliness with contentment is great gain.

b. covetousness -  **philarguros** - fond of silver (money), i.e. avaricious:--covetous.

i. you do not have to have a lot of things to be covetous

ii. It is an attitude, wanting to have, longing for, setting thoughts on

iii. Ec 5:0 He who loves silver will not be satisfied with silver; Nor he who loves abundance, with increase. This also is vanity.

c. Love of Money

i. the most common form of covetousness

ii. Money can be used easily to get all the things we want

iii. Love of money is a form of distrust in God since He has already promised to provide for all our needs - Mt 6:25-34; 1 Tim 6:17

iv. Lu 12:15 And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

d. this is not saying having wealth is sin

i. God has blessed many with riches

-Abraham

- Job

- Solomon

ii. It is the desire to have outside of God's blessing

- Achan - Josh 7:1, 5, 25

- Gehazi - Elisha's servant - 2 Kgs 5:15-27

- Ananias and Saphira - Acts 5:1-10

2. be content with such things as you have. - Php 4:11-12;

- a. for He Himself has said, "I will never leave you nor forsake you." - De 31:8;
- b. many to whom this book was written had lost all material possessions but now had something better
  - i. Heb 10:34a for you had compassion on me in my chains, and joyfully accepted the plundering of your goods,
  - ii. Heb 10:34b knowing that you have a better and an enduring possession for yourselves in heaven.
- c. how do we attain contentment
  - i. We need to remember that God is good
    - He will take care of His own - Ps 37:25;
    - He works all things together for good - Ro 8:28
  - ii. We need to realize that God is Omniscient
    - realize, not just acknowledge
    - He knows what we need before we ask - Lk 12:3
  - iii. We need to think about what we deserve
    - wanting or needing is one thing, deserving is another
    - Ge 32:10a "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant;
  - iv. We need to recognize God's Supremacy and Sovereignty
    - He does not have the same plan for each of His children
    - in His love, He may give to one and withhold from another
    - 1Sa 2:7 The LORD makes poor and makes rich; He brings low and lifts up.
  - v. We need to remember what true riches are
    - true riches are eternal - Mt 6:20
    - Pr 13:7 There is one who makes himself rich, yet has nothing; And one who makes himself poor, yet has great riches.
  - vi. We need to remember that true contentment comes from communion with God which brings forth verse 6

3. So we may boldly say: - vs 6

- a. *tharrheo* - to exercise courage, be bold, boldly, have confidence, be confident.
- b. "The LORD is my helper - Ps 54:4 Behold, God is my helper; The Lord is with those who uphold my life.
- c. I will not fear. - Ps 27:1 The LORD is my light and my salvation; Whom shall I fear? The LORD is the strength of my life; Of whom shall I be afraid?
- d. What can man do to me?" - Ps 56:4,11-12; 118:6

C. Steadfastness in the Faith - vs 7-9

- 1. this section is probably for those who have heard and professed,
  - a. they haven't returned to Judaism
  - b. Remember those who rule over you,
    - i. who have spoken the word of God to you,
    - ii. whose faith follow,
    - iii. considering the outcome of their conduct.
  - c. Why? B/c Jesus Christ is the same yesterday, today, and forever.

2. Purity of Doctrine

- a. A sad thing for Christians to be drawn into false doctrine -
  - i. Paul writes in Ga 1:6-7 I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

ii. Believing b/c they are nice - Ga 1:8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.

iii. The Galatians had started out in grace but were falling back under the law

b. Do not be carried about with various and strange doctrines.

i. the teachings are not named,

ii. probably traditional Jewish beliefs

### 3. Rejection of Legalism

a. Getting accustomed to Freedom

i. The Jews had been under dietary for a fifteen hundred years

ii. they would not have understood 1Co 8:8 But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

b. The NT does not have dietary regulations (other than blood - Acts 15:29)

i. unnecessary in the NT

ii. Contrary to the Gospel of grace

iii. Those propagating such ideas Paul describes in 1Ti 4:1-5 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer.

c. Do not be carried about with various and strange doctrines.

i. *periphero* - to convey around, i.e. transport hither and thither:--bear (carry) about.

ii. *poikilos* - motley, i.e. various in character:--divers, manifold.

iii. *xenos* - foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer:--host, strange(-r).

iv. Eph 4:14; 5:6; Col 2:4,8; 1Jo 4:1

d. For it is good that the heart be established by grace,

i. *bebaioo* - to stabilize (figuratively):--confirm, (e-)stablish.

ii. not with foods which have not profited those who have been occupied with them. - Ro 14:17; Col 2:16; 1Ti 4:3;