



**Separation from the Dark Side & Its Lifestyle: Persecution for Withdrawal, 1 Pet 4:3-4;  
Debauchery Contrasted with Sex in Marriage, Heb 13:4; 1Cor 7:1-7**

7. Separation is therefore necessary under a number of circumstances presented by the Dark Side and those who promote its lifestyle.

Peter alerts believers who were once part of the Dark Side about the persecution they will receive from their old acquaintances:

**1 Peter 4:3 - [Net Bible]** For the time that has passed was sufficient for you to do what unbelievers desire. You lived then in debauchery [ ἀσέλγεια, aselgeia: varied perversions associated with sexual sins ], evil desires [ ἐπιθυμία, epithumia: over or beyond thumos: which originally meant “passions” & “desires” which are normal but the prefix epi- denotes what goes beyond these are excessive and refers to the lust patterns of the sinful nature ], drunkenness [ οἴνοφλυγία, oinophlugia: οἶνος, oinos: wine, plus φλύω, phluō: bubble up, i.e., drunk with wine ], carousing [ κῶμος, kōmos: feasts accompanied by drunkenness and orgies in honor of Bacchus, the god of wine: bacchanalia ], boozing [ πότος, potos: a drinking party ], wanton idolatries [ ἀθέμιτος εἰδωλολατρεία, athemitos eidōlolaiteia: unlawful sexual activity associated with the phallic cult ];

**v. 4 -** So they [ the unbelievers ] are astonished [ ξενίζω, xenizō: think it strange ] when you do not rush with them into the same flood of wickedness [ ἀσῳτία ἀνάχυσις, asōtia anachusis: extravagant pouring forth of self-indulgence ], and they vilify [ βλασφημέω, blasphemēō: to be excessively critical of your norms and standards ] you.

- (1) The issues that the believer must manage are moderation and temperance. There is a proper application of most of the condemned behaviors of these unbelievers. The believer is to abstain from the former and separate from the latter.
- (2) For children and adolescents none of these behaviors or activities is legitimate and all are to be avoided as well as those who practice them.
- (3) With that in mind, let's take the list and notice how some of these things can be properly applied:
  1. Debauchery: This has to do with perversions associated with sexual sins. But in marriage there are no sexual sins. Whatever both agree to is sanctified:

**Hebrews 13:4 - Let marriage be held in honor among all men, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.**

Marriage was established in Eden between one man and one woman (Genesis 2:22-25). Sex is the ordained ritual that commemorates the union of souls (Genesis 2:24), it is to be monogamous until death (Matthew 19:6) and divorce is prohibited except for adultery (Matthew 19:9).



Consequently, all human governments must recognize marriage and write laws that protect its sanctity. This is especially true of a client nation. Failure to do this dilutes the institution so that its defining principles are indiscriminately altered. This does irreparable damage to society and results in the country suffering the five cycles of national discipline.

The phrase “the marriage bed is undefiled” makes reference to the sexual relationship of right man and right woman in marriage. Whatever they agree to is legitimate and undefiled and therefore not debauchery but rather the *summum bonum* in the physical area of marital bliss.

2. Evil desires: There is a proper place for passion and desire between right man and right woman. God has designed this as the divinely appointed environment for their expression. All other categories are cheap substitutes and are designed by the Dark Side to destroy the divine institution of marriage and in so doing destroy the family as well.

Sex is forbidden outside of marriage but commanded within marriage and the passions and desires associated with it are not the production of evil but of divine good:

**1 Corinthians 7:1 - [NET Bible]** Now with regard to the issues you wrote about: “It is good for a man not to have sexual relations with a woman [ This statement is idiomatic for sexual relations outside of marriage ].”

**v. 2 - But because of immoralities [ πορνεία, *porneia*: this refers in the plural to fornication, adultery, homosexuality, & licentious behaviors ], ...**

The Zeitgeist in Corinth was tolerant toward all manner of sexual expressions. A bit of detail is required to understand the context of this passage:

Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 6:593-94:

As compared with the different judgment of the Greek world, the concrete directions of Paul bring to the attention of Gentile Christians the incompatibility of πορνεία [*porneia*] and the kingdom of God. In 1 Corinthians 6:9 the sexual vices are put next to the chief sin of idolatry:

**1 Corinthians 6:9 - [corrected & expanded translation]** Do you not know that those who do not have the imputation of divine righteousness as a result of salvation will not receive the inheritance of the eternal state and thus not possess an escrow account. Do not allow yourselves to be deceived by others to the point of engaging in the behavior of the unbeliever reversionist! The sexually immoral [ πορνεία, *porneia* ], idolaters [ ειδωλολάτρης, *eidōlōlatrēs* ], adulterers [ μοιχός, *moichos* ], homosexuals who are submissive sodomites [ μαλακός, *malakos* ], homosexuals who are assertive sodomites [ ἀρσενοκοίτης, *arsenolōitēs* ] ...

In the shameful environment of unnatural sex relations, which spread like a plague in the Graeco-Roman world of his day, Paul sees the outworking of a severe judgment of God, Romans 1:18 ff.



As individuals are to steer clear of *πορνεία* [*porneia*], so it is the apostle's supreme concern to keep the communities free from such sins, since toleration of the offender makes the whole church guilty and constitutes an eschatological threat. Thus Paul demands that the congregation expel the impenitent wrong-doer (1 Corinthians 5:13) and break off all fellowship with those who live licentious lives (1 Corinthians 5:9). The *πορνεία* [*porneia*] of individual members makes the whole church unclean and threatens the whole work of the apostle, which is to present pure communities to Christ, 2 Corinthians 12:2. God's mighty will for the salvation of men is *ἁγιασμός* [*hagiasmos*: positional sanctification or the baptism of the Holy Spirit], 1 Thessalonians 4:3; also Ephesians 5:3-5. This includes sanctification of the body too and thus excludes any acceptance of fornication, 1 Thessalonians 4:1-5. The Christian is a temple of the Holy Spirit, 1 Corinthians 6:19. Hence he cannot do as he likes with himself. He may not give to a harlot the members which belong to Christ, 1 Corinthians 6:15 f. A man shames his own body by fornication, 6:18. He also brings shame on the body of Christ. Licentiousness is one of the expressions of the *σάρξ* [*sarx*: flesh or sinful nature], Galatians 5:19. It is totally opposed to the work of the Holy Spirit, Galatians 5:22. Paul realizes that not every one has the gift of continence [the ability to refrain from sexual intercourse], 1 Corinthians 7:7. As a protection against the evil of fornication the man who does not have it should take the divinely prescribed way of a lawful marriage, 1 Corinthians 7:2.

**1 Corinthians 7:2b** - ... let every man have sexual relations with his own wife and let every woman have sexual relations with her own husband.

**v. 3** - A husband should give to his wife her sexual rights, and likewise a wife to her husband [ marriage is designed by God to provide a legitimate expression of sexual passions ].

**1 Corinthians 7:4** - It is not the wife who has the rights to her own body, but the husband. In the same way, it is not the husband who has the rights to his own body, but the wife.

This constitutes a mutual attitude that when expressed in sex removes the wife from the authority of her husband and removes the husband's authority over the wife. This fulfills the principle in Genesis 2:24 and Matthew 19:5, "a man shall have sexual relations with his wife; and the two shall become one flesh."

This is a vacation away from the responsibilities each possesses in the marriage and becomes a ritual which commemorates the rapport and coalescence of souls that exists between a right man and a right woman. Therefore, Paul continues in:

**1 Corinthians 7:5** - Do not deprive each other [ of sexual relations ], except by agreement for a definite time, so that you may devote yourselves to prayer. Then resume your [ sexual ] relationship, so that Satan may not tempt you [ into lascivious sins, i.e., *πορνεία*, *porneia* ] because of your lack of self-control.

**v. 7** - I say this as a concession, not as a command.

The Bible does not mandate that all become married. A person is free to remain single, however, such persons are not to engage in sex but are to remain continent.



Thus, evil desires speak of sexual passions which are common to the human race but which should not be expressed outside the institution of marriage. They are to be expected among the heathen but avoided by believers who have the option of marriage in which the expression of these passions and desires become legitimate and sanctified.

3. Drunkenness, bacchanalias, and binges. These problems are signs of the reversionistic lifestyle.

Circumstances in life cause a person to react and enter into self-centeredness which can be expressed by a number of lust patterns. These efforts are expected to restore the happiness that the circumstances destroyed.

This includes activities that indicate the frustration one's failure to recover lost happiness causes. In this frantic search one enters into a sequence of stages that increases the frustration since it never produces the sought for happiness.

As the soul devolves into this self-destructive cycle attempts to acquire happiness take on ever-increasing levels of degeneracy which include those typical of an unrestrained sinful nature.