ISSN 1117-9481

ILORIN JOURNAL OF SOCIOLOGY

Volume 4, No 1 December, 2012

Published by the
DEPARTMENT OF SOCIOLOGY
UNIVERSITY OF ILORIN, NIGERIA

ILORIN JOURNAL OF SOCIOLOGY

EDITORIAL BOARD

Editor-in-Chief	-	**Prof. B. Salawu**
Managing Editor	-	**Prof. Noah Yusuf**
Associate Editor	-	**Dr. A. Y. Muhammed**
Business Editor	-	**Dr. (Mrs.) D. S. Adekeye**

EDITORIAL ADVISERS

Professor Mustapha C. Dutze
Department of Sociology,
Bayero University, Kano.

Professor Layiwola Erinosho
Formerly, Department of Sociology,
Olabisi Onabanjo University,
Ago-Iwoye, Ogun State.

Professor Ayodele Samuel Jegede
Department of Sociology,
University of Ibadan.

Professor Omololu Soyombo
Department of Sociology,
University of Lagos.

Professor Salisu Abdullahi
Department of Sociology,
Bayero University, Kano.

SANCTITY OF SEX IN CHRISTIAN MARRIAGE: AN EXEGETICAL STUDY OF HEBREWS 13:4 AND ITS RELEVANCE TO NIGERIA

Oyetade, Michael Oyebowale
Department of Religions,
University of Ilorin, Ilorin Nigeria
revoyetademich@yahoo.com

Abstract
The study provided an exegetical study of Hebrews 13:4 as a premise for the examination of sanctity of marriage in the contemporary church in Nigeria. The objectives of this paper were to re-examine the prevalence of sexual perversion within marriage in the church. Again, the work attempts an exegetical study of Hebrews 13:4 for clear understanding of the meaning, application and implications of terminologies related to sanctity of marriage. Furthermore, this paper explores views of Biblical Scholars on Hebrews 13:4, because it is of central importance in this paper. Methodologies adopted were exegetical, historical and sociological. The exegetical method facilitated a comprehensive examination of the content and context of the text under consideration to enhance precise interpretation. The historical method aided the reconstruction of the place of marriage in the church in Nigeria, while the sociological method was imperative for understanding the implications of sanctity of marriage for members of the church and the society .The major findings were that: marriage is a gift from God for the blessing of men, women and children and for the good of society. However, in today's society, the honour and sanctity of marriage is under constant attack. In the church, sexual immorality is a major problem evidenced by the high number of divorces among Christians and the frequent reports of sexual failings among preachers, elders, and other Christians. In conclusion, those who fail to honour marriage and maintain marital purity will come under the judgment of God.

Keywords: marriage; sanctity; fornicators; adultery

Introduction

Marriage is a gift from God for the blessing of men, women and children and for the good of society. However, in today's society, the honour

and sanctity of marriage is under constant attack. Divorce is acceptable and made easy through "no-fault" laws. Adultery is considered normal and faithfulness to one's spouse is deemed unrealistic. Among religious and political leaders, many say that the standard against sexual immorality is antiquated. Even in the church, sexual immorality is a major problem evidenced by the high number of divorce among Christians and the frequent reports of sexual failings among preachers, elders, and other Christians. Nigerian culture today is not much different from the Jew's society of the first century where divorce and remarriage was rampant (Grey-Gerou, 2012:45). Fornication was acceptable and adultery was barely frowned upon. But Christianity offers a true contrast of standard regarding morality through clear and unequivocal teaching. The Bible presents sex as a legitimate joy in the present world if it is used rightly.

People today are hopelessly confused about their sexuality. Some regard the word "love" to mean nothing more than having sex. Many look upon sexual act as a badge of honour. The old foundation of permanence and fidelity seem to have eroded away. Bewildered by modern confusion, many sincere people today struggle to define their own sexuality. Within the last twenty years the Nigerian culture has undergone some very drastic changes, in the area of sex, for instance, the concept and understanding of "safe sex" has changed. Within the public consciousness, it used to be that the only "safe sex" was sex within the confines of marriage. In the late sixties and early seventies, with the advent of the birth control pill, "safe sex" was understood as sex without pregnancy. Today, "safe sex" is sex without the Acquired Immuno Deficiency Syndrome (AIDS) virus. The crying need today is for people of faith to live rightly and faithfully, as God's children, in their use of sex (Daniels, 1984). This is the reason that Hebrews 13 verse 4 is carefully examined in this paper.

Introduction to Hebrews 13

The home is the first place where Christian love should be practiced. A Christian home begins with a Christian marriage in the will of God. This means loyalty and purity. In Hebrews 13 the author, who is anonymous begins to conclude the letter with some general exhortations and instructions. He addresses marriage as a matter of practical importance. The Jewish society of his day demanded instruction on marriage. Even among the Jews, at least among those who followed the teaching of Hillel, there was little regard for marriage as God had instituted it and as Jesus Christ had taught.

Among the pagans immorality was widespread. Unfortunately, the society in which we now live has adopted the same lax attitude toward the sanctity of marriage. No-fault divorce is rampant. Single parent homes are far too common and the children are suffering for it.

The book of Hebrews recognizes the need for clear and specific instruction regarding society's attitude toward marriage which must be held in honour among all and the marriage bed must be undefiled, that is, there must be no fornication or adultery before marriage. While many reasons could have been advanced for maintaining the sanctity of marriage, the writer goes straight to the heart of the matter by saying that those who fail to honour marriage and maintain marital purity will come under the judgment of God (Kinetz, 1984:45). The contemporary world has other standards, but God will judge the immoral and adulterous. While such sanctions may carry weight only among those who recognize God's sovereignty over them, the day is coming when that sovereignty will be recognized by all (Arteburn & Stoeker, 1984:35).

Exegesis of Hebrews 13:4

1 Marriage (γάμος)

Marriage, *γάμος* describes a public ceremony in which a man and a woman entered into a marital relationship and so speaks of a wedding or wedding feast (Jn. 2:1). Here in Hebrews 13:4, γάμος describes the actual state of being married. Eschatologically, *γάμος* refers to the wedding ceremony of the Bridegroom, Christ, with His Bride, the Church, at the outset of the Messianic millennial (Vine) kingdom (Rev. 19:7,9). By metonymy *γάμος* is used for wedding hall, the place where the wedding takes place (Mt. 22:10) (Tenney, 1978: 624).

Marriage is vitally important in Judaism. Refraining from marriage is not considered holy, as some may think. On the contrary, it is considered unnatural. The Talmud says that an unmarried man is constantly thinking of sin. The Talmud also tells of a rabbi who was introduced to a young unmarried rabbi. The older rabbi told the younger one not to come into his presence again until he was married.

Marriage is a covenant between one man and one woman and between the participants and God (Mal. 2:14-16). It is therefore more than a temporary agreement of convenience, a contract or a well-intentioned promise. As a binding relationship established by promises, the marriage covenant is solemnly sealed by a ceremony witnessed by family and friends

and sometimes regulated by the state. When a believer marries, it is God's will that he or she should be united only with another believer (2 Cor. 6:14). Because God has created and instituted marriage as a lifelong covenant (Mt 22:23-30) and because the marriage covenant is to reflect the strength of God's covenant love for His people (Hos. 3:1), any variation from His ordained decree is harmful to the participants and in violation of God's mandates for all people (Mk. 10:11-12) (Daniels, 2012).

Marriage is not solely, or even primarily, for the purpose of procreation. Traditional sources recognize that companionship, love and intimacy are the primary purposes of marriage, noting that woman was created in Gen. 2:18 because "it is not good for man to be alone," rather than because she was necessary for procreation.

2 Marriage is Honourable in All (Τίμιος ὁ γάμος ἐν πᾶσι)

Marriage *is to be held* in honour among all Τίμιος ὁ γάμος ἐν πᾶσι - The words "is to be held" are added to make the reading more fluid. More literally this reads "honourable the marriage in all". Honour *Τίμιος* has 13 uses in the NT and 33 uses in the Septuagint. The same word means precious or honourable which is the first word in the Greek for emphasis. *Τίμιος* is used in Act. 5:34; 20:24; 1Co. 3:12 where Paul speaks of works that endure eternally for they are built upon or with "gold, silver and precious stones" It is used in 1 Pet. 1:19 in reference to the "precious blood" of Jesus. It's used in 2 Peter 1:4 to refer to the "precious and very great promises" of God. In other words, marriage is to be seen as something most precious, as something to be valued highly and must be handled carefully. This further explains the high and holy value God Himself places on the institution of marriage.

The verb *τιμάω* literally speaks of things which are costly, precious or valuable (Rev.17:4) or of persons who are "precious" and thus are highly regarded, esteemed or honoured (Acts 5:34; 17:34). *Τίμιος* describes that which possesses exceptional value (costly, of great worth). *Τίμιος* was used to refer to precious metals and stones. According to Gary Gilley, *τίμιος* means, "held as of great price, esteemed, especially dear." A suggested literal translation of Heb. 13:4a is, "Let marriage be precious to all of you." Marriage being held in honour, marriage being seen as precious, was not a trait in the New Testament era among secular people, nor has it been since, except where true Christianity has been held sway (Gilley, 2012).

It brings to mind not only "honourable estate of marriage" but also the cost of making it work. Marriage, like any other covenant relationship, is

not cheap; it "takes a heap of doing!" Nevertheless, it is built into the very core of the human psyche, and the very costliness of it makes it both frightening and difficult, but also tremendously rewarding. Marriage is costly because of the intimacy it demands in time, communication, sharing dreams and agenda, pain and struggles, physical tenderness and verbal expression. It costs our privacy, self-centered scheduling, secrecy of musing, and individualistic economics. The covenant of marriage demands forgiveness so complete that the forgiver forgets and embraces again without any reservation. Yes, marriage is costly (Stedman, 2012).

According to Richard S. Taylor, there were many who held a low view of marriage. The ascetics despised marriage, advocating celibacy or castration in preference to connubial relationship. Marriage is looked on by some as an antiquated institution that inhibits the full development of self. The marriage vows are viewed as just words and the marriage certificate as just a piece of paper. The post-apostolic fathers despised marriage and the medieval church dishonoured marriage, but the text says marriage should be honoured by all (Taylor, 1967: 171). Therefore, asceticism is not superior to marriage, and marriage is not defiling rather, asceticism often leads to defilement. We also must note that Christ's relation to the church is illustrated, not by asceticism, but by the state of marriage. Therefore, to dishonour marriage is to sin against God who instituted it.

Again, Albert Barnes further adds that marriage 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 dishonoured by any violation of the marriage contract. 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 "dishonourable" 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 Paul asserts, that marriage is honourable 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 (Barnes, 2012).

According to Adam Clarke "Marriage is honourable in all", this may have been said against the opinion of the Essenes, 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 dishonourable and sinful; which is, in fact, in opposition to the apostle, who says marriage is honourable 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 (Clarke, 2012).

3. The Bed Undefiled (*ἡ κοίτη ἀμίαντος·*)

The second imperative in Hebrews 13:4 is that the marriage bed is to be kept unstained, pure, undefiled. *ἡ κοίτη ἀμίαντος·* Sex is God's creation, and all that God has created is good. The Bible teaches us that sex is to be enjoyed within marriage only. Virgins are to marry and enjoy sexual relations in the covenant of marriage. Our bodies belong to God and we are to use them for God's purposes. Both single and married people are to take care of their bodies, for our bodies are a trust from God to us. As stewards, we have no authority to abuse our bodies, whether through obesity or anorexia or by engaging in fornication. It is the job of single people to preserve their bodies in purity and holiness for their future spouses. Any sexual relationship outside of marriage is a sin against God, against one's future spouses, and against oneself. According to Peter Green, when the author of Hebrews told his readers to keep the marriage bed undefiled he was using the word "bed" κοίτη as a euphemism for sexual intercourse (Green, 1990: 45).

Barclay writes that *κοίτη* literally means a bed and has in it the meaning of the desire for the forbidden bed. The word brings to mind the man who sets no value on fidelity and who takes his pleasure when and where he will. *κοίτη*, "intercourse, bed", has a root meaning of "having in common", and in this circumstance implies the deepest sort of sharing or commonality, that of bonding. The one flesh in marriage is not just a physical phenomenon, but a uniting of the totality of two personalities. In marriage we are one flesh spiritually by vow, economically by sharing, logistically by adjusting time and agreeing on the disbursement of all life's resources, experimentally by trudging through the dark valleys and standing victoriously on the peaks of success, and sexually by the bonding of our bodies. In intercourse, which is the expression created uniquely for marriage, the male and female fiber intertwine in complementation, creating a living fabric that cannot be undone without serious damage to the living fibers.

When that happens, they are left scared and therefore lacking in suppleness, circulation, sensitivity, or strength. Scar tissue is not good tissues. Let *κοίτη* be undefiled and untainted, undefiled and beautiful as God designed it (Barclay, 2011: 45).

In marriage, sexual relations are an ongoing obligation of each spouse. So Paul exhorts married people not to defraud each other. Having entered into a covenant of marriage, we must be diligent to pay up our debts (1 Cor. 7). Failure to do this may bring about sexual immorality. Yet there have been people in the history of Christianity who taught that married couples should abstain from sexual relations so they could live more holy lives. For instance, Montanists emphasized virginity as part of a state of perfection. But such teaching is of the devil, and Paul writes that those who forbid marriage are heretics (1 Tim. 4:1-3). The Hebrews writer says, "Let the marriage bed be kept pure," not by refraining from sexual relations in marriage, but by promiscuity and marital unfaithfulness. Therefore, the writer disagrees with Ambrose when he said that married people ought to blush at the state in which they are living. No, they ought to rejoice and praise the Lord for his gift of sexuality to be exercised in marriage. Erasmus was also biblically wrong when he praised a married couple living without sexual relations. The medieval church was also wrong when it prohibited sex for married people up to five days a week. Such problems occur when we rely, not on the Bible, but on human philosophy (Bruce, 1990: 372).

Bed *κοίτη* literally refers to a place for lying down and rest and thus refers to a bed or bedroom. *κοίτη* was used also of the den of an animal or the nest of a bird as well as of a box or basket (2Sam.11:13;1Ki.1:47;Mic. 2:1;lsa.11:8). In certain contexts it was used to refer to the marriage bed, a figurative way to refer to the sexual relationship between a husband and his wife. *Κοίτη* is also used to describe illicit sexual promiscuity, refers to a place or structure on which one can lie down and in this context is "And the bed undefiled:" – this means "fidelity to the marriage vow" (Verbrugge, 2000: 3730). The bed will remain undefiled by not letting others into it by the act of adultery. This is fidelity to the marriage vow. The Christian is to value his relationship with his spouse so highly that he will avoid defiling the marriage bed by keeping himself from any kind of sexual relationship while married.

Undefiled *ἀμίαντος* means free from contamination. It is from 'a' which negates what follows '*μιαινω*' which means to defile by staining, as with colour. It means unpolluted, untainted, unstained (stainless), unsoiled,

without uncleanness or impurity. The idea is free from that by which the nature of a thing is deformed or debased, or its force or vigor is impaired. In secular Greek writings *ἀμίαντος* was used to describe things such as unstained hands, heart, flesh or body.

Ἀμίαντος appears four times in four verses in the NT - Heb 7:26; Heb 13:4; Jas 1:27; 1Pet 1:4. The idea is that marriage bed should be in perfect condition, free from any spot of moral dirt or ethical pollution, free from any influence that might defile it. We should allow nothing to cheapen the marriage bed in any way. Just as our future inheritance in heaven is pure and free from anything that would deform it or cause it to lose its vigor, so too should the Christian couple's marriage bed be untainted by moral/ethical impurity. Matthew Henry adds that to keep the marriage bed undefiled was a radical concept in the first century Greco-Roman world, and by such supernaturally enabled behaviour, the first century believers proved themselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom they appear as lights in the world (Phil. 2:15, Matt 5:16) (Henry, 1997: 345).

Kent Hughes comments that Christian sexual morality was unique in the pagan world and a source of wonder. And it has become increasingly so today in a world that considers adultery irrelevant, purity abnormal, and sex a "right" (however and with whomever one may get it) and that has invented the egregious term "recreational sex." Christians are called to be outrageously pure—to be a source of wonder and even derision to this glandular world (Hughes, 2003: 45).

4 But Fornicators and Adulterers God will judge (πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός).

Fornicator *πόρνος* appears ten times in ten verses in the NT - 1Cor 5:9, 10, 11; 6:9; Eph. 5:5; 1 Tim. 1:10; describing Esau (Heb 12:16); describing those who defile the marriage bed (Heb 13:4); describing those who will not be in heaven (Rev 21:8; Rev. 22:15). Fornicator *πόρνο*□, according to Wuest, K. S. originally meant a "male prostitute" but came to be used in the universal meaning of "fornicator" or one who engages in sexual immorality, whether a man or a woman. A fornicator *πόρνος*, in secular Greece was a person who prostituted themselves for gain (Wuest, 1978: 76). *πόρνο*□, from which we get pornography, means one who has sexual intercourse with prostitutes, also an immoral man, male prostitute. It is a general word for unlawful and immoral sexual relationships and includes any

kind of sex outside of marriage: pre-marital, extra-marital (adultery), homosexual and various others (Colin, 1986). Fornication is sexual immorality outside of God's institution of marriage, and God will judge all fornicators. Vine in commenting on the use of fornicator *πόρνος*, in the description of Esau in Hebrews 12:16 says that:

> ...the word pornos, fornicator, is not to be limited to the idea of spiritual fornication, it includes the actual sin and all such sensual and lustful practices. Esau's profanity consisted not merely in his satisfying his immediate desires and abandoning his birthright, but in treating the holy privileges of the patriarchal family, the priesthood, and the title to the land, and the ancestorship of the Messiah, as of no value compared with the satisfaction of a natural hunger of the moment.
>
> (Vine, 1994: 23)

Every other sin that a man commits is outside the body, but the immoral, *πόρνευω* in the present tense means continually immoral, is a sin against his own body because sexual intimacy is the deepest uniting of two persons. The sole purpose of this sin is the gratification of the strong desires (lust) inherent in the flesh and, therefore, it is probably the most selfish of all sins.

J C Ryle opines that the violation of the seventh commandment is the sin above all others. It is the sin that leaves deeper scars upon the soul than any other sin that a man can commit. It is a sin that destroys thousands of young men in every age, and has even overthrown a few of the saints of God in the past. Samson and David are fearful proofs. It is the sin that man dares to smile at, and smooths over using the terms: thrills, love, uncontrollable passions, and natural desires. But it is the sin that the devil rejoices over, for he is the "unclean spirit;" and it is the sin that God abhors, and declares He "will judge" (Heb13:4) (Ryle, 2012).

The Greeks were very permissive. They did not have a closed system in marriage; they had wives, concubines, and prostitutes. But that is not biblical marriage. God will judge all who destroy marriage. That is why we read: "What God has joined together, let not man put asunder" (Matt. 19:6, KJV). If people destroy a marriage, neither the church nor the family nor the judge nor the community nor the state may punish the guilty party, but God,

who sees all things, surely will. He shall punish such people in this life and in the life to come on the last day. When we violate God's prohibition against adultery, we sin against God and our spouse.

Adulterer *μοιχός* appears three times in the New Testament; Lk. 18:11, 1 Cor. 6:9 and Heb. 13:4. Adulterer, *μοιχός* and adulteress *μοιχαλίς*, describe one who is unfaithful to his or her spouse. Adultery is one of the three sins (along with idolatry and murder) the Mishnah says adultery must be resisted to the point of death. In addition to this, Vine writes that fornication and adultery are not synonymous in the New Testament: adultery implies unfaithfulness by either party to the marriage vow, while the word translated "fornication" covers a wide range of sexual irregularities ((Vine, 1994:23). Figuratively, *μοιχός* describes one who is faithless toward God.

The Lord's purpose for His creation of Adam and Eve was that it was to be a permanent, monogamous marriage (Gen 2:21-24; Matt 19:4, 5, 6), with children raised in the corresponding family unit. Therefore, all misuses of sexuality, adultery, fornication, illicit fantasies, masturbation, pornography, homosexual behaviour, rape, sexual child abuse, bestiality, exhibitionism, and so on distort the true knowledge of God (Mahaney, 2004: 34).

John MacArthur warns, God is serious about sexual purity. You may fool around with illicit sex, you may fool around outside your marriage, and you may get away with it from the judgment of man standpoint, but you'll never get away with it from the judgment of God. God will judge; somehow and someway chastisement, punishment comes (MacArthur, 2012). Some of the more obvious results of such views are the heartbreaking increases in extramarital pregnancies, forcible rapes, illegitimate births (despite birth control measures and abortions), and in venereal diseases of all sorts. When Christians are immoral, the immediate consequences may even be worse, because the testimony of the gospel is polluted.

5 God will judge (κρινεῖ ὁ θεός)

Κρίνω appears one hundred and fourteen times in the New Testament. *Κρίνω*, primarily signifies to distinguish, separate or discriminate; then, to distinguish between good and evil, right and wrong, without necessarily passing an adverse sentence, though this is usually involved. In Hebrews 13:4 there is emphasis in the Greek text on the word "God" *ὁ Θεός* because it appears last. People may not judge, but God himself will surely judge, because every sin is against God. The writer emphasized

this idea of God as judge throughout his epistle: "Just as man is destined to die once, and after that to face judgment… Since that time he waits for his enemies to be made his footstool… "For we know him who said, 'It is mine to avenge; I will repay,' and again, 'The Lord will judge his people.' It is a dreadful thing to fall into the hands of the living God … "for our 'God is a consuming fire'" (Heb. 9:27; 10:13, 30-31; 12:29). Because God honours marriage, he will also judge all who oppose it: "For God will judge all fornicators and adulterers." This gives the reason for the previous directives. That prevent any one from doing anything that violates the sanctity of marriage, less God punishes such. Marriage should then be considered a closed system to a third party, whether man or woman.

Conclusion

"Marriage is honourable in all, and the bed undefiled: but fornicators and adulterers God will judge" (13:4). This brief but comprehensive text makes clear that the spouse is responsible for the sacredness of marriage and for the fulfillment of its God-given purpose. Furthermore, this text holds that there are severe judgments in store for its perversion or violation. Even in this present life one experiences great problems when marriage is destroyed. There are sexually transmitted diseases, emotional disturbances, economic deprivations, children destiny shattered and different generational troubles.

In addition, Ray Stedman adds that, there is mental anguish with guilt, self-hatred and ego disintegration. Couples become alienated, estranged, and hateful and occasionally even commit murder. And then there is the toll on society with the problem of a plethora of illegitimate children without fathers and the plight of abortion. When we violate God's prohibition against adultery, we sin against God and our spouse (Foucault, 1978: 54).

Again since the Greek verb τιμάω is unexpressed, thus the text Τίμιος ὁ γάμος ἐν πᾶσι which may be translated either "honourable is marriage," or "honourable let marriage be" may apply both to those within and those without the marriage relation. The writer evidently intends to convey a warning against the depreciation of marriage by immorality. Perhaps there is also a warning against a certain class of Gnostics who, because of their ascetic tendencies, held marriage in low esteem or forbade it altogether (1 Tim. 4:3). The chief emphasis appears to be upon the necessity for chastity (Wenham, 1965: 193).

Colin, B. (1986). *International Dictionary of New Testament Theology* 4 vols. Grand Rapids: Zondervan Publishing Househttp://www.logos.com/product/5463/new-international-dictionary-of-new-testament-theology 26th February, 2012.

Daniels, R. *The War Within: Gaining Victory in the Battle for Sexual Purity*.http://www.meetchristiansingles.com/christians/christian-books2.html 18th February, 2012.

Foucault, M. (1978). *The History of Sexuality Volume I: An Introduction.* California: Penguin Books.

Gilley, G. (2012). *A Matter of Purity* http://www.svchapel.org/resources/articles/20-christian-living/20-a-matter-of-purity 26th January, 2012.

Green, P. (1992). *Alexander of Macedonia.* Berkeley: University of California Press.

Grey-Gerou, P. (2012). *The Sanctity of Marriage.*

Henry, M. (1997). *Matthew Henry's Concise Commentary on the Whole Bible*. Nashville: Thomas Nelson Publishers.

Hughes, K. (2003). *Set Apart Calling a Worldly Church to a godly Life.* Illinois: Wheaton,.

Kientz, M. S. (1984). *Build Your Walls! Guard Your Gates! What Nehemiah can teach us about Sexual Purity*. Grand Rapids: International Bible Society.

MacArthur, J. (2012). *Sexual Purity in the Church.* http://www.new-testament-christian.com/sexual-purity-in-the-church.html 17th February, 2012.

Mahaney, C. J. (2004) *Sex and the Supremacy of Christ Part 3*. Illinois: Crossway Books.

Marriage http://www.biblia.com/bible/nasb95/Hebrews_13.4 18th February, 2012.

Ryle, J. C. (2012). *Sanctification* http://goodbooksfree.com/books/ryle/holiness/h002.html 16th February, 2012.

Stedman, R. C. (2012). *Hebrews Commentary Part II, Chapters 9-13; IVP New Testament Commentary Series* http://www.raystedman.org/hebrews2/heb2comm2.html#note46 24th February, 2012.

Taylor, R. S. (1967). "Hebrew" in *Beacon Bible Commentary in Ten Volumes*. Missouri: Beacon Hill Press.

Tenney, M. C. (ed.) (1978). "Marriage" in *Bible Dictionary*. Grand Rapids: Zondervan Corporation.

Verbrugge V. D. (ed.) *New International Dictionary of New Testament Theology* (abridged edition). Grand Rapids: Zondervan Publishing House.

Vine; W. E. (1994). *Vine's Complete Expository Dictionary of Old and New Testament Words*. Illinois: Nelson Publishing Company.

Vine, W. E. (nd). *Vine's "γάμος" in Expository Dictionary of New Testament Words*. Virginia: MacDonald Pub. Ltd.,.

Wenham, J. W. (1965). *The Element of New Testament Greek*. Cambridge: Cambridge University Press.

Wuest, K. S. (1978). *Wuest's Word Studies from the Greek New Testament*. Grand Rapids: Zondervan Publishing House.