



A BIBLICAL VIEW OF SEXUALITY

Dr. John D. Street

Sexual Deviancy

Counseling persons in the local church with sexual issues will be one of the most challenging efforts for the counselor. While the Word of God is clear in its teaching on the proper and improper approaches to sexual relationships, it seems that many, if not most, do not understand or obey these very clear, biblical principles. The following is intended to re-introduce to the church the biblical guidelines and violations of proper sexual conduct among professing Christians.

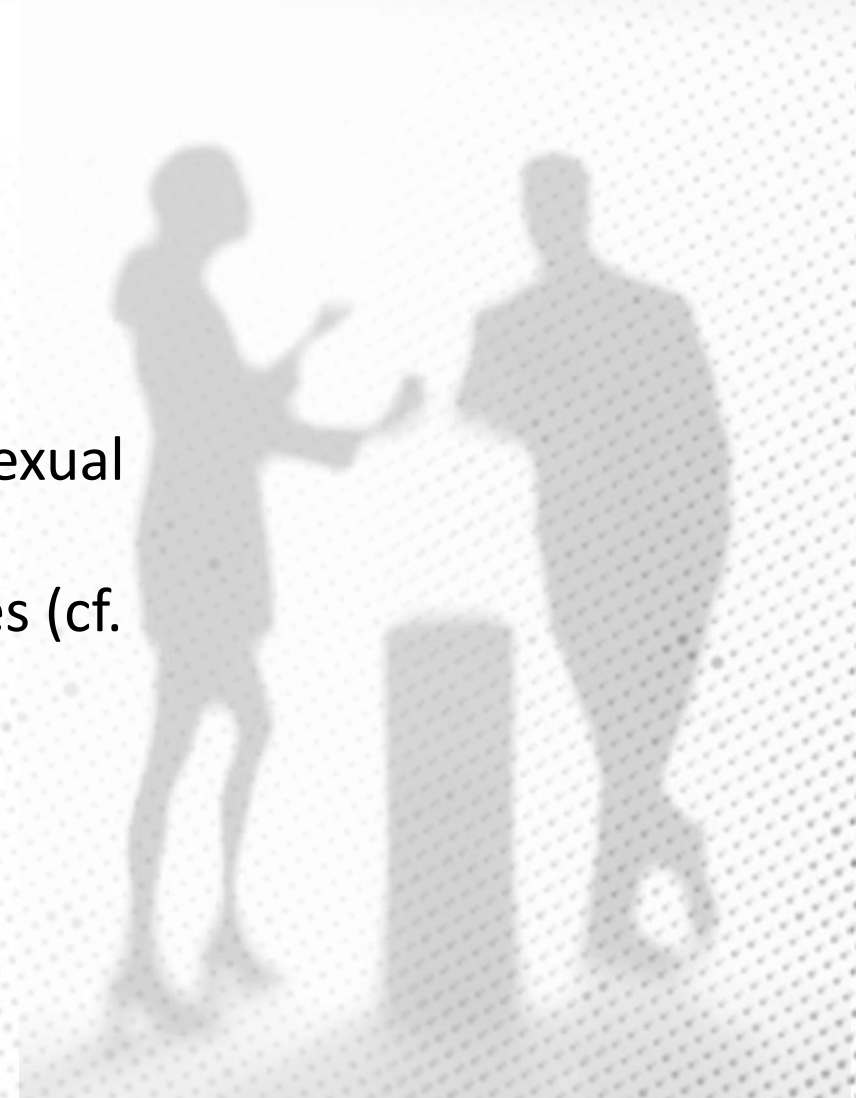
I. Talk about sexual issues discreetly, comfortably, and appropriately.

A. Avoiding crude talk (Ephesians 5:3-4)

1. αἰσχροτής = obscene conduct, thought or words concerning sexual issues (cf. context, vs. 3)
2. μωρολογία = funny or loose speech concerning sexual issues (cf. context, vs. 3)
3. εὐτραπεία = rude joking concerning sexual issues (cf. context, vs. 3)

B. Appropriate counsel and discussion

- Words full of wisdom, Proverbs 6:20-23
- Edifying words, Ephesians 4:29



II. A clear understanding of the biblical view of sexual relationships.

A. Key Old Testament Passages

1. Genesis 1:27-31

- a. God made male and female (v. 27).
- b. God commanded sexual relations (v. 28).
- c. God saw it as very good (v. 31).

2. Genesis 2:24-25

- a. Sex is for married persons only.
- b. Marriage is more than sex.
- c. Sex is part of God's plan for marriage.



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3. Genesis 4:1, 17; 1 Samuel 1:19

- a. Sex is more than a biological act.
- b. Sexual relations help us to know the other person.
- c. Sexual relations are a form of intimate sharing.
- d. Sexual relations symbolize appreciation, acceptance, approval, and regard; they promote togetherness and unity, mutual trust and companionship.



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4. Proverbs 2:16–19; 5:15–20; 6:20–35; 7:1–27

a. Warnings against engaging in sinful sex relations: 2:16–19; 5:20; 6:20–35; 7:1–27

b. Encouragement to participate in godly sexual relations: 5:15–23

- 1) vv. 15,18—Sexual desire is a natural occurrence.
- 2) vv. 15,18—Sexual desires should be satisfied with one's spouse.
- 3) vv. 16-17—You are to reserve yourself for your spouse.
- 4) v. 18—Sexual relations can be continuously blessed.
- 5) v. 19—Sexual satisfaction in marriage is a great thing.
- 6) vv. 20-23—Extra-marital sexual relations are sinful.
- 7) vv. 22-23—Repeated immorality leads to destruction.



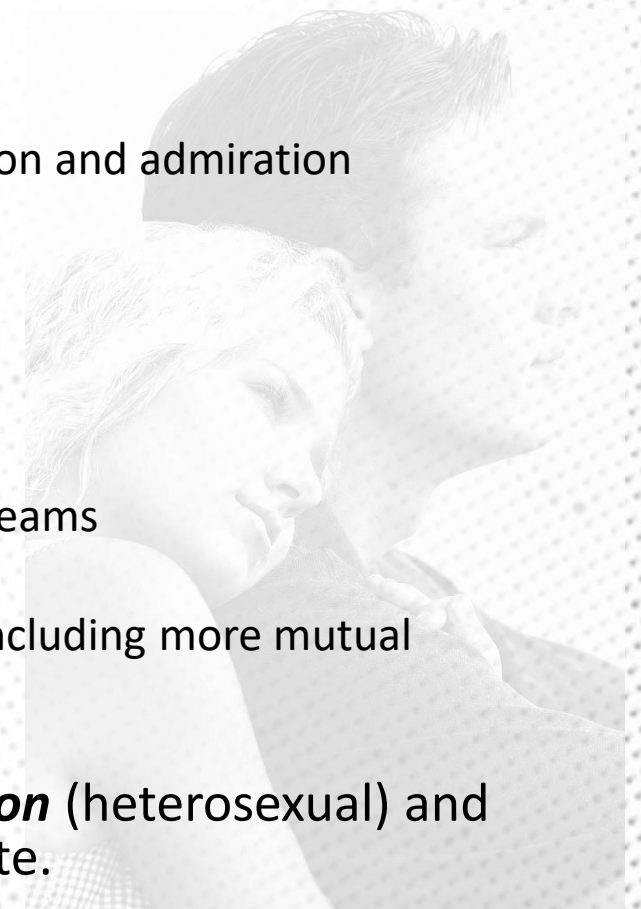
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5. Song of Solomon

a. Outline:

- 1) (1:9–14) Husband and wife exchange mutual expressions of appreciation and admiration
- 2) (1:15–2:7) More of the same:
 - a) (1:15) The Beloved
 - b) (1:16–17, 2:1) The Shulamite
 - c) (2:1–2) The Beloved
 - d) (2:3–6) The Shulamite
- 3) (2:8–3:5) Reflections on courtship days: its delights, difficulties, and dreams
- 4) (3:6–5:1) Reflections on sexual relations in marriage
- 5) (5:2–8:4) Marital (sexual) problems in marriage and their resolution (including more mutual expressions of admiration and appreciation)
- 6) (8:5–14) The maturity of love (a vacation in the country)

- ### b. Obvious emphasis: proper marital love with the right **orientation** (heterosexual) and the right **context** (monogamous marriage) is beautifully intimate.



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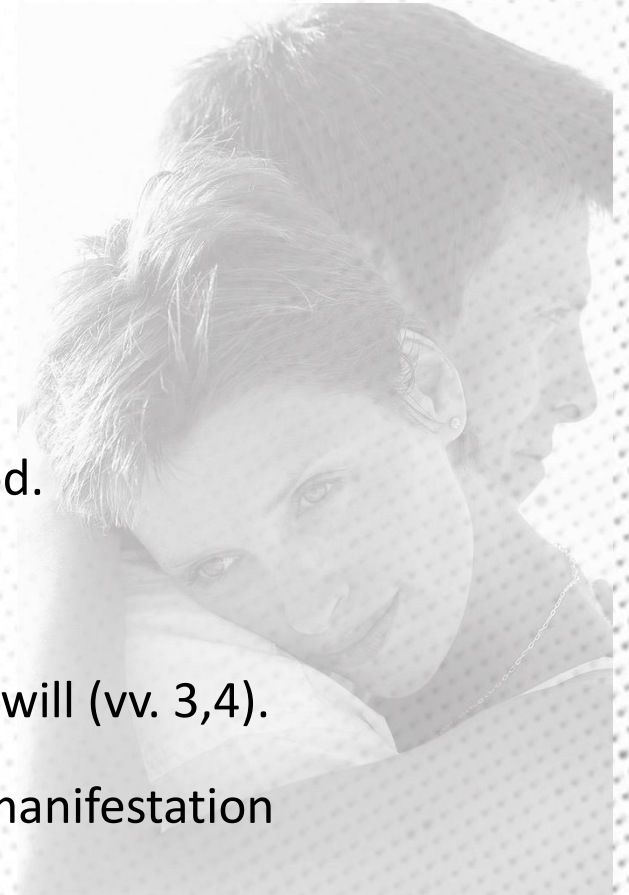
B. Key New Testament Passages

1. Hebrews 13:4

- a. Marriage is an honorable estate (cf. 1 Tim. 4:1–3).
- b. God forbids all sexual relations outside of marriage.
- c. Within the context of marriage, sexual relations are blessed by God.

2. 1 Thessalonians 4:3-5

- a. A sexually active marital relationship is a means of fulfilling God's will (vv. 3,4).
- b. Holiness doesn't exclude sexual activity, but holiness controls its manifestation (vv. 3-5).



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- c. Sexual encounters that in any way exploit another person are wrong. No person should selfishly use a partner as an object to gratify his/her lust for pleasure and excitement. Such acts constitute transgressions against and a defrauding of another person; they are contrary to the New Testament command to love your neighbor as yourself (vv. 4–6).
- d. In sexual relations, one's mate must be treated with honor as a holy thing; this would certainly involve a respect for the personhood of the other person and a concern for his/her welfare and feelings (vv. 4,6).
- e. Sexual encounters can never be casual. They are not merely physical acts; they involve the total self, the whole person (vv. 4–6).
- f. God honoring sexual relations should take place within the context of a caring respectful relationship which involves a permanent and total commitment (i.e., marriage) (vv. 3–8).
- g. Being a Christian should add a whole new dimension to one's purity (v. 5)
- h. All sexual activities in which there is exploitation of or disrespect for the other person are sinful, even if they are performed with one's own mate (vv. 6,7).

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3. 1 Corinthians 6:12–7:5 (Two erroneous views: [1] 6:12–20 → Physical intimacy is casual; [2] 7:1–5 → Physical intimacy is used to satisfy yourself.)
 - a. Sexual encounters can never be regarded as casual (6:12–20).
 - b. Relations outside of marriage are sinful, and for a Christian they should be unthinkable (6:13,18).
 - c. Under normal circumstances, celibacy for married people isn't an option. Physical intimacy is not only spiritually permissible, it is obligatory (7:2,5; cf. 1 Cor. 5:1 and Mark 6:18).
 - d. Marriage involves a commitment to fulfill the sexual desires of the partner (7:3-4).
 - e. Selfishness in sex relationships is forbidden (7:3-4).

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- f. Sexual responsibilities are equal and reciprocal (7:3,4).
- g. Under normal circumstances, physical intimacy is to be regular and continuous (7:2–5).
- h. Conjugal relations may only be suspended for the following reasons (7:5):
 - 1) Mutual consent
 - 2) For purpose of prayer
 - 3) Limited time for a specific reason (e.g., surgery)
- i. Discussion about sex relations should be open and honest (7:2–5).
- j. Sexual relations are not merely for the purpose of procreation; they are intended to be satisfying and pleasurable (7:2–5).
- k. Frequency is determined by the satisfaction principle (7:2–5).



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