



SESSION TEN

God's Fifth Rule of Relationship: Sexual Intimacy

There is one more law of relationship which we want to touch, and then you will have completed the detailed specifications of God building a marriage after His blueprint. The fifth law of relationship—which is very, very wonderful—is absolutely unique to the marriage relationship. All of these other laws of relationship may be seen operating in other areas. This one is absolutely unique in the marriage relationship. And that is the physical, sexual relationship between a man and his wife.

One of the writers who has analyzed the sexual revolution, and one of the studies which you'll see referred to constantly about the sexual life—especially of women—[is] the Hite Report. One of the conclusions of that report is that we *need* a new definition of sex. You don't need a *new* definition; all you need is the biblical viewpoint of the sexual relationship. It is so radically different than that which we breathe, and that which was communicated to me as a little boy.

What I'd like to do is just take you through and read first to get a clear definition of what is this sex thing for a husband and wife. What does the Bible say about it? Then we will try to conclude from this: What is the purpose of it?

Let's turn to the Scriptures. I'll just read a verse, then I'll ask you to give me the principle. What is it? What does God say about sex, overall? It's amazing!

Turn with me to Genesis, chapter 1, verse 27. You will answer me a couple of questions about this matter of sex. "And God created *humanity, human beings* in His own image, in the image of God created He him; male and female created He them." My approach to the biblical nature of man, of course, is he's a soul and a body. And when He talks about male and female, I think He's talking about the body of a man and a woman. "And He created them male and female." Now let me ask you: Does that include sexuality? Does that include the *physical* sexuality? Does that include the physical *urge* for sex? Yes or no? Where did it come from? Did you get it out of a magazine? I'm not asking what you have *done* with it, how you have *molded* it, and what attitudes you have developed about it. I'm asking the bottom line now. Who made it? Now, let's don't talk up *here*. I *know* you can give me the answers! I want to get it again down here in my attitudes, so I will communicate it and live by it.

Let me ask you again, now: Who made this whole thing? *God made it!* Let me ask you then: If God made it, is it good or bad? Don't answer that! If God made it, is it good or bad? Answer that. No, you're wrong. That's the kind of question I give to my students at Columbia Bible College. Either way you answer it, it's wrong.

Turn with me to verse 31 of Genesis 1, and I'll show you where you're wrong. "And God saw everything that He had made, and behold, it was very good." Yeah, you say, I'm joking. Do you believe that it's good? Do you believe that it's *very* good?

The Church has not had a very good record through its *history* of its attitude and understanding of the physical relationship in marriage. And if I'm distorting or overemphasizing, you correct me. I don't want to be—. I don't want to be *reactionary*. I just want to be biblical. But it does seem like God is saying, "This is

good, and it is *very* good. It is not in itself *evil* or *bad*.” See, sometimes in our training of children in connection with sex, we don’t mean to, [but] we give the impression that it’s dirty and it’s bad. It’s an evil that you must put up with. It is not that. It’s one of God’s great gifts. Not *the* greatest. It’s just one of His *good* things He’s given.

We’ve got to *redefine* sex. What is it? Let’s start with this: Sex is God-made and therefore what? *Very* good. Now I know we’ve got it in our heads now. Let’s ask God to take it deeper in our own attitudes. And let’s ask God to enable us to communicate this to our children in our attitudes and in our teaching. And then as we counsel others, it’s awfully hard to get a mature adult with deep attitudes that “It’s sinful!” “It’s bad!” “It’s wicked!” And then they get married and then you see, “Man, it’s a problem!” Let’s start with our redefinition; it is *good*.

Turn over to Genesis, chapter 2, verse 24. Let’s read this verse *again* and let’s read it carefully and completely. I have never read it completely—I don’t *think*—since I’ve been here. I stopped on you. But I think we ought to understand this. “Therefore shall a man leave his father and his mother”—we’ve seen *that*—“and shall *cleave* unto his wife permanently.” We’ve seen that. “And they shall be” what? “*One*.” That’s the way I read it. That’s not what it says. “They shall be” what? “*One flesh*.” And do you know what that says? He must be talking about the physical, sexual relationship.

What He is saying *apparently*—. Now, I don’t understand why Scripture says it this way, why God does it this way; I’ll give you a few little hints. I don’t think I’m tampering with Scripture when I have pulled out of that verse that a husband and wife should—in *all* of their relationships—should be one. But this is the way God says it; He starts, in talking about marriage, by saying before sin came, that they shall be one in their sexual relationships.

What do you get from that? I think I know something about the way Scripture talks. I know Scripture speaks *progressively*. So when God speaks, like when He gives the Moral Law, He starts with the simplest negative thing. “Well that’s not what God—.” He wants us to have the positive, too. But He starts there and then progressively He unfolds it. So here, I’m not surprised that God starts with the physical and then as He moves on, He goes to the heart. That’s the way God speaks. That might be what He’s doing here. I have an *idea* it’s more than that.

Do you know what sex means in marriage? Do you think it’s an option in marriage? God doesn’t. I’m surprised sometimes when I see the importance that God puts to the sexual relationship in marriage. He says if this ever happens—if there is a break in the sexual life—that is, if a man commits adultery, in some sense the marriage is shot. The Bible never says it this way; but it does not *say* that if you beat your wife, that’s grounds for divorce. But it does say if you commit adultery, that is. Why? I don’t want to overstate it. Do you realize there is no other relationship that you will ever have that will involve the sexual relationship. It’s *unique* to marriage, and I have a little suspicion that God is saying it is not only good, but it is also very, very *important* in marriage.

Now I don’t get that just from Genesis 2, verse 24. When I watch it all the way through Scripture—the way He *deals* with it, the importance He *puts* on it—I can almost say, and I hesitate to say it; marriage without sex is really not marriage. That’s the way the state deals with it. And I have an idea that’s the way God looks at it. Very important. It’s not something trivial. It’s not something optional. And I’ll just simply tell you, if anything goes wrong in the sexual relationship, your marriage is in trouble.

Alright, let’s turn to another passage and see if we can complete the picture. And I’m amazed how adequate the Word of God is. Modern sexologists and physiologists, and all who deal with this, this is the way they’re talking now all the time, but it’s not the way I was raised. It’s not the way my generation and the generations preceding me were raised in church situations. But this was the Word of God. 1 Corinthians 7, verse 3 says, “Let the husband render to the wife *her due*; and likewise, also the wife unto the husband,” implied, “render to the husband his due.” What do you mean “*due*”? You know what that says? It talks about men and women and makes no distinction. There is a need that God has given in the man for sexual expression. Let the

wife render unto *him* what *he* needs. But then, let the husband render unto the *wife* what *she* needs. There is, just like the psychologists . . . It's not as *deep* or profound. There is a need in men and women, and in marriage those needs are to be met.

You know what sex is? Sex is good. You know what sex is? Sex is very important. You know what sex is? Sex is a *need*, for *both* men and women.

Alright, let's move on. Turn with me to Hebrews, chapter 13, verse 4. "Let marriage be had in honor among all. And let the bed be undefiled." Talking about a figure of speech for the sexual relationship and He says, "Let it not be defiled: for fornicators and adulterers God will judge."

What that means is this: Listen! Listen *carefully*. God is not saying that this is bad and dirty! He's saying the opposite. Listen, fornication is not *sex*! Adultery is not *sex*! Sex between two unmarried young people in the back of a car—that is no more sex—and I, it's . . . kind of does something to me when I see the secularist beginning to say this: "That's not what it's all about." You know why God condemns that? Because He is saying to us what the sexologists are *beginning* to say: "If you really, if you *really* want it like it's at its best, reserve it *only* for marriage." That's the only way it'll be what God wants it to be.

I remember a fellow came to talk to me some years ago from the University of South Carolina. He was a senior majoring in psychology. He was having trouble with his girlfriend. So I asked him after we talked awhile if he was a Christian. And he said, "No, I don't want to be a Christian." Why not? He told me frankly. "I'm afraid if I come to Jesus, He'll take sex away from me." That's what he had gotten: the idea, if you become a Christian, you lose all the fun things. With joy I told him, "My friend, you'll never know sex as it really is, as it is really *meant* to be—really exciting and fun—until you know Jesus and do it His way." The reason God says "no fornicators and adulterers" is not that He's trying to keep us from having fun, it's just the opposite; it is for our good. Young people find that very difficult to believe, but that's true. You know what sex is? Sex is very, very good; it is very, very important, but it is not what God planned unless it *is* within the confines of marriage. So don't be surprised if it doesn't work anywhere else. And even us who are married, be *careful*. The evil one will whisper. And I've had a graduate of Columbia Bible College tell me as he left his wife and went with another woman, "I have found something there that I've never . . ." My friend, that is a lie of the devil. And I don't care how attractive that other person will appear; I don't care what you'll find. It will never be good. No good gift comes except from above.

Well, let's take one more step, and I'd like to give you my final definition of sex. Turn back to Genesis 4. I had a student tell me when she was growing up her parents wouldn't let her use the word "male" and "female." I mean, you couldn't use male because that was tied up with sex and, "We don't talk about sex." So you couldn't use male and female. I guess you'd have to say it's a *boy* dog or a *girl* dog. It's something you don't talk about; it's hush-hush.

Now when I read Genesis chapter 4, verse 1, this word that is used is not a cover-up. They don't try to cover it up in the Bible. They just tell it—and it's good. Watch what He says: "And the man . . ." You know what He's saying? He actually says, ". . . had a physical, sexual relationship with his wife." You know how He says it? He's not just trying to cover it up so we won't have to use the word "sex." "*And the man knew Eve, his wife.*" The Bible talks that way. Even says that about Mary and Joseph. "And Joseph *knew her not* until Jesus was born." You know what that means?

My understanding of Biblical psychology of man is body and soul. Now some would have—you know—body, soul and spirit. That's another issue. The real issue in psychology is whether there is more than one separate *entity, part*—I mean *thing*, in man. Most modern psychologists say it's nothing but the body. So let's don't get hung up on a trichotomy-dichotomy controversy when the *big* battle is whether there's anything in man other than *body*! Every secular psychologist says, "There's nothing but *body*."

Now watch what He says. Sex is not this. "And he *knew* his wife." It is *not* just a union of two bodies. It didn't say, "He knew her *body*." He knew *her*. And the more they get into this sex thing, the more the secularists

know they get involved in it. And oh, they cry out for this! And young people say they don't want promiscuous sex. They want something—. You know what they call it? They want what? *Meaningful* sex! The Hite report were studying sexuality among women. What do women want? You know what women want? These are just secularists; they're not Christians. I tell you, they're trying to get what *God* says sex *is*!

Redbook magazine—national magazine—put out a survey and got 100,000 responses. I think it was primarily women, about sex. I about shouted when I first read it. You know who was enjoying sex the most? The *religious* women. That shocked people who made the survey. You know what sex is? Sex is not just a union of two bodies. That's what takes place on the back seat of a car out on the beach, you know. And they go and they say, "What does it mean?" That don't mean anything. Just a little physiological thrill like a, I mean you know, you enjoy a sneeze. It's, I mean, that's *great*. I mean seriously! You enjoy a sneeze. It relieves tension or whatever it's supposed to do. And you enjoy a little [sneeze]. Yeah, is that all there is? They get fed up on that. That's not sex.

"And he knew *her*." May I suggest to you for our redefinition of this, sex is not the union of two bodies. Sex is the union of what? Say it. *Two persons* that is *expressed* in a physical union. That is the reason God says it will never work outside of marriage.

This is the conclusion, you see, why religions women found more satisfaction in their sexual marital relationships. "Religion at its best is a way of bringing together those things that make for sex at its *best*." *Commitment!* Commitment? You know what that does? Here are two persons—man and woman. And they're committed to each other *forever!* They're not going to say, "Well, man, if I can't please him sexually, he'll *leave* me." They're *committed!* And you know what that does to your sexual function? To know that that man is committed to you forever? And even if you can't respond right now, he'll still stay with you. You know what that does to your sexual function? It enables it to function. You know what religion does? It brings the things that make for sex at its best: "Commitment, mutual respect, shared values, meaningful intimacy; and those are the things that make the world move." These young people today, "We want some *meaning* in sex." Boy, I can tell you I can give you meaning until it'll run out your ears.

You know what we've been talking about? Here are two people who are one this way: They're one here; they're one here; they're one here; they're one here; they're committed for the rest of their life; they're supporting each other; they're involved in [ministry]—. How much more meaning do you want? That those two people who are getting closer and closer and more and more one, now express that *oneness* of person in a beautiful, holy, sexual relationship.

I would like some of you who are good in writing to put all this together and give us a new definition of sex. *We ought to scream it from the housetops*. This is *God-made*. It is good. It is very important. It is designed only for marriage and never will be what it ought to be unless it's there. And it is *essentially*—if I understand it right—a relationship between two *persons*. And you will find if there's any break here, and the wife will say—because she's at odds with her husband—"I can't stand for him to touch me." Why? Because she can't stand *him*. If you *close* the door of your heart to your partner, it'll affect your physiology. Your sexual function will not go. But I'll tell you, you open yourself to your partner and you're committed to him and you're *trusting* him.

God has made the physical function just to respond like that. So many of the problems in the sexual relationship are problems up here. Now, I know that there are other problems that have to be corrected in attitudes, and all that has to do with the *physical*. But most of them are the other. That's my understanding of the Bible view of the sexual relation. It's very, very wonderful; and it's even good for granddaddies and grandmothers—very beautiful, as God designed it.

Now in these closing minutes, what is it for? Now this might be redundant in a sense, but I think it's clear in Scripture that God had several purposes *for* this. Why did He give it? Why did He make us *sexual* beings? *Why* did He make us so we can have sexual relations in marriage? *Why* did He make it so strong? *Why* did He give it to men and women? *Why* did He do this?

Number one, I think it's clear in Scripture, even from what I just read when it says, "And he knew . . ." Do you realize, as husband and wife who are seeking to become one in every area of their lives, this is another way in which those two people can touch and communicate and thus become one. "And he *knew* her" See, I guess it's a figure of speech that is used in the Old Testament about this. It says, "Thou shalt not uncover thyself before." See what that means? When you are in this intimate relationship and you open your heart, you also—I hope I'm not offending, talking as intimately—but you also open yourself, and you communicate in a way that is total and very, very intimate. This is an act of communication. This is a way in which you can *know* each other. This is a way in which you can further become *one*. It is unique in marriage. I say that's one reason He's given it, just so you can get close together, and share, and get to know each other in another area.

When I read the Song of Solomon, is it fun? Is it pleasant? Is it exciting? Is it joyful? I think there's no question! On a physical *level*. It is one of the most delightful, pleasant sensations God has given. In other words, I'm simply saying God has given it to us to enjoy. And it is not wrong for Christians to—. Isn't it *amazing* that God has given you food so you can taste it? You could get your vitamins—. Who was it saying we ought to take food by injection? Could you live that way? Sure. You could get it, you know, intravenously. Wouldn't that be great? Never taste a t-bone steak; never enjoy that tomato or onion, or A-1 sauce. All the multitude—! Why do you have that? You know what that's for? That's just for your enjoyment. Why? Because God loves you and He wants you to enjoy. This is *fun*. It's *relaxing*. It's great!

It is also—as Proverbs 5 makes it in a very beautiful figure—to warn me not to go astray. He simply says, "Drink water out of *thine* own well." You know what that means? You know why God's given us this? Because I have needs and He has provided this to satisfy my needs. He has provided it to satisfy *her* needs. 1 Corinthians says, "Men, you satisfy *her* needs," not see that she satisfies *my* needs. That's agape love applied to the sexual relation. Man is not to be sure and to insist and to *demand* that she satisfy my needs. And that's one of the things that wrecks. The man says, "You've got to give me this, and you've got to give me—!" No, no, that tears *apart*. But if I'm concerned about satisfying *her* needs and she's concerned about satisfying *my* needs, it draws you what? *Together*. Makes you one. That's *one* reason He's given it.

And finally, and with this we'll close. Another reason is He says, "Out of this . . ." and there ought to be a law that it should never take place except here. "Out of this loving oneness between two people—total commitment for the rest of their lives, there is this expression of physical relation and out of that begins another life. And I don't want to be romantic but it's a very, very beautiful picture of what we've been talking about. Part of this man and part of this woman actually, in the physiology of reproduction, are joined together and become what? *Another one*. *And a child is conceived*. Another purpose is to bring into this life *others* who will be in the image of God. *Procreation*. There ought to be a law that no child would ever be conceived except in this context. Then you wouldn't face the issue of abortion. And you wouldn't face the issue that it's ripping children and tearing them to pieces! These things go on the rest of my life until I step into the presence of God. Shall we bow together now in prayer?

Father, again we have seen—and in a vague, simple way—Your goodness toward us. Forgives us for so often distorting it and somehow thinking that You are something like we are. You're so good. You're always thinking of us. Your thoughts toward us are thoughts of peace and not of evil, even in discipline. How we praise You, and surely in these good things of marriage, Your thoughts are always to give us the best. We praise You and we pray that You will continue to work these things in us. Unless you build the family, the marriage, the house, we labor in vain. *We* know this. So continue to teach us this. So continue to build in us marriages and families that will honor You. In Jesus' name we pray. Amen.