

## **An Affirmation of God's Gift of Sexuality**

Human beings are created in the image of a relational God and designed to enjoy an intimate relationship with their Creator and one another (Gen. 1:26, 27; Matt. 22:37-39; John 17:3; 1 John 4:11, 12). From the beginning, God fashioned humankind in two genders, male and female (Gen. 1:27). Magnificent expressions of His creative genius, the man and woman evoked His deepest satisfaction and passionate acclaim. Both were sexual creatures by their very nature, and God intended that they would rejoice in their maleness or femaleness. His creative work was "very good" (Gen. 1:31)! There was nothing incomplete or shameful about what He had made. Maleness and femaleness afford a primary basis for human beings to define their personhood and their relationships with God and each other (Ps. 8:3-6; 100:3; Is. 43:1, 3, 4; Jer. 1:5; 1 John 4:7, 8).

God created male and female to complement one another (Gen. 2:18, 20-22). In Eden, they shared equally God's image and blessing. Together they were given responsibility for dominion over and care for the earth, and for procreation (Gen. 1:26-28). They were created with an intrinsic longing and desire for one another, physically, sexually, emotionally, psychologically, and spiritually (Gen. 2:23-25; Prov. 5:18, 19; Song of Sol. 2:16, 17; 4:9). With the creation of the sexes, each came to understand self and other (Gen. 2:23). In the moment they met for the first time, the yearning of Adam's heart and soul for partnership and intimate communion burst forth into joyous acclamation: "This is now bone of my bones and flesh of my flesh" (Gen. 2:23). Immediately they recognized each other as companions, counterparts, persons capable of meeting one another's needs. Each saw the other as one corresponding to their being, one equal but different, someone to love who would love in return (Gen. 2:18, 20b-23).

The Bible presents a holistic view of human beings with no dichotomy between body and spirit (Gen. 2:7; Ps. 63:1; 84:1, 2, 1 Thess. 5:23). In both the Old and New Testaments, sexuality is clearly regarded as a valuable gift from God, to be received with gratitude and freely enjoyed within the marriage relationship (Gen. 2:24, 25; Prov. 5:15-19; Song of Sol. 2:16; 4:16-5:1; 1 Cor. 7:1-5). Sexual expression within marriage is portrayed as wholesome and honorable (Ps. 139:13-16; Song of Sol. 4:10-16; 7:1-9; 1 Cor. 6:19). The Scripture's positive attitude towards human sexuality is further confirmed by the use of the imagery of marital intimacy to describe God's relationship with His people (Is. 54:5; 62:4,5; Jer. 3:14; Ez. 16:8; Hos. 2:19, 20; Rev. 19:6-9).

In marriage, God intended that one man and one woman would be joined together for life by covenant promise (Gen. 2:24,25; Song of Sol. 2:16; Mal. 2:13, 14; Matt. 19:4-6). This marriage relationship is described as one flesh (Gen. 2:24; Matt. 19:5) and presumes a sexual union (1 Cor. 7:1-6). The Scripture affirms sexual pleasure between husband and wife for its unitive purposes, apart from procreation. God intends for the sexual relationship to bond husband and wife together as they bring to one another companionship, emotional support, spiritual fulfillment, joy and sexual pleasure (Gen. 2:24, 25; Prov. 5:15-19; Eccl. 9:9; Song of Sol. 4:16-5:1; Eph. 5:21-33). A loving marriage and sexual union was also God's chosen setting for procreation (Gen. 1:28; 4:1). Such a relationship provides the most secure environment for the care and nurture of children (Eph. 6:4).

Sexual intimacy finds its deepest meaning in husband-wife relationships characterised by love, closeness, mutuality and commitment. In God's design, the sexual relationship is one of respect, mutual desire and consent and loving fulfillment of one another's needs (Prov. 5:15-23; Song of Sol. 2:16-17; 4:16-5:1; 7:8-10; Mal. 2:15; 1 Cor. 7:3-5). In the context of their commitment to Christ and one another, couples make decisions together about their sexual experience. The biblical principles of mutual submission (Eph. 5:21) and thoughtful care for one another's needs and desires (Phil. 2:4) help couples to reach decisions which are satisfying to both husband and wife. Sexual practice that harms or threatens the physical, emotional or spiritual health and well-being of one or both partners violates the Scripture's elevated view of persons and its call to care for the body as God's handiwork and dwelling place (Gen. 2:25; Ps. 63:1; 139:13-16; 1 Cor 3:16-17).

As God surveyed His creation, He observed, "It is not good for the man to be alone. I will make a helper suitable for him" (Gen. 2:18). Though the creation story establishes marriage as God's primary answer to aloneness (Gen. 2:24), in the broader sense aloneness is dispelled through connection with God and fellow human beings in mutually satisfying relationships (Rom. 14:7). All human beings were created for life in community, where persons whose differences would otherwise separate them are bound together as one in Jesus Christ (Rom. 12:4-5; 1 Cor. 12:12, 13; Gal. 3:28; Eph. 2:14-22; 4:1-6). While some, by choice or circumstance, are single, they may experience wholeness as individuals, connect with others through family and friends, and bring glory to God as single men and women (Matt. 19:12; 1 Cor. 7:7, 8). Sexual intimacy is reserved for a husband and wife whose relationship is protected by covenant promise (Prov. 5:15-19; Song of Sol. 2:6,7; 3:5; 8:3,4; 4:12; 8:8-10; Hos. 3:3).

As a result of sin, sexuality has been devalued and, in many cases, wrenched apart from intimacy, love and covenant relationship. Because sexuality is such a powerful vehicle for connectedness, and because it is such an intrinsic part of the holistic nature of human beings, whenever it is damaged, debased, abused, misused, or counterfeited, the repercussions have an enormous impact on the persons and their relationships. Scripture cries out against such travesty. It calls Christians to flee from sexual immorality and, by God's grace, to stretch toward the full restoration of His original design for sexuality (Prov. 5:15-20; Hos. 2:2; 6:1-3; 1 Cor. 6:15-20; Gal. 5:16-26; Eph. 5:3-10; 21-33; Col. 3:1-19; 1 Thess. 5:23, 24).

While condemning as sin our selfish failures to reflect God-given norms for sexuality, Scripture demonstrates Jesus' readiness to forgive those who repent of sexual sins. God's renewing power and love have enabled many to experience a transformation from sexual brokenness to healing, wholeness, and peace (Luke 7:36-50; John 4:4-28; 8:1-11).

---

This statement was developed by the World Commission on Human Sexuality, October 1997. It was approved by four departmental world advisories in March 2001: Departments of Family Ministries, Health Ministries, Women's Ministries and Chaplaincy Ministries.

Reprinted from Flowers, K., & Flowers, R. (2003). *Human Sexuality: Sharing the Wonder of God's Good Gift with Your Children*. Department of Family Ministries, General Conference of Seventh-day Adventists.