

# Biblical Principles of Sex

*1 Corinthians 7:1-5*

1. Sexual relations within marriage are holy and good. God encourages relations and warns against their cessation.
2. Pleasure in sexual relations is not sinful but assumed (the bodies of both parties belong to each other). See also the Song of Solomon and Proverbs 5:18, 19.
3. Sexual pleasure is to be regulated by the principle that one's sexuality is not to be self-oriented but other-oriented ("rights" over one's body are given in marriage to the other party). All homosexuality and masturbation are out of accord with this fundamental principle. The idea here, as elsewhere, is that "it is more blessed to give than to receive."
4. Sexual relations are to be regular and continuous. No exact number of times per week is advised, but the principle is that both parties are to provide such adequate sexual satisfaction that both "burning" (sexual desire) and temptation to find satisfaction elsewhere are avoided.
5. The principle of satisfaction means that each party is to provide sexual enjoyment (which is "due" him or her in marriage) as frequently as the other party requires. But, of course, other biblical principles (moderation, seeking to please another rather than oneself, etc.) also come into play. Consideration for one's mate is to regulate one's requests for sexual relations. But this must not be used as an excuse for failing to meet genuine needs. On the other hand, requests for sexual satisfaction may not be governed by an idolatrous lust.
6. In accordance with the principle of "rights," there is to be no sexual bargaining between married persons (I'll not have relations unless you...). Neither party has the right to make such bargains.
7. Sexual relationships are equal and reciprocal. Paul does not give the man superior rights to the woman. It is clear, then, that mutual stimulation and mutual initiation of relations are legitimate. Indeed, the doctrine of mutual rights involves also the obligation of mutual responsibility. This means, among other things, mutual active participation in the act of intercourse.