



As believers who worship the God of Abraham, Isaac, and Jacob, we have been given the privilege of encountering sex as the most holy, most intimate, most loving way we can connect with our mates. It is the celebration of the unity, the "becoming one," which is a stated biblical result of marriage. It is the proof and promise of the end of loneliness, the stated biblical reason for the creation of marriage. It is standing upon holy ground.

Yes, sex is holy.

Tim Alan Gardiner

Holy Sex

What Makes This Human Act So Sacred?

Tim Allan Gardner

Sex is holy. It was created by God and given to His children to cherish and protect.

Sex is holy. This is why our world is so fascinated, so obsessed, and even so messed up about the subject of sex.

Sex is holy. That is why in my adolescent, premarital world of sexual musings and passions there were periods when I felt that everything about sex was created either to torment me or to leave me feeling guilty. And that is why, in the sanctity of my marriage, I've known times of sexual intimacy with my wife to be the very presence of God Himself.

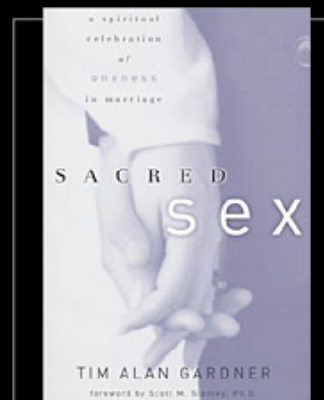
Sex is holy. It can be, for those who are willing to enter this sacred space, a place of worship.

I realize that it might seem ludicrous to equate sex with holiness and to describe it as an experience of truly worshiping God. How can something that has been so desecrated, so abused and polluted, and that has caused so much pain be considered a holy experience? And how, if we're talking about the adoration of the one true God, can the sexual act ever be considered an act of worship? How, with all its unseemly baggage, can sex be any of these things?

The full truth about sex is this: It is both sacred and polluted, holy and desecrated. The sacredness of sex is not based on how we treat it or mistreat it. Its sacredness is based on its essence, which comes from God. Sex is holy because God created it to be holy.



Dr. Tim A. Gardner is a licensed counselor, ordained minister, and director of The Cabin counseling center. He also serves as director of family ministries at Zionsville Presbyterian Church. Tim and his wife Amy are the founders and primary speakers



The very best books at the lowest prices on the Web.





download a **printer-friendly** version

[Sacred Sex](#)

[WaterBrook Press](#)

© 2002 by Tim Alan Gardner.

Search





holy sex? : tim gardner

Like the ark of the covenant, which much later was regarded with awe and respect, the mystery of oneness that occurs between man and woman in the act of sex is to be accorded a similar holy and high regard. Although the ark is an object and sex is a relationship, both were designed by God; both are meant to be treated with the honor due that which is holy; and both are meant to be reminders of the One who is holy.

Tim Gardiner



[click here](#) for a printer-friendly version

STANDING ON HOLY GROUND

The concept of holiness is at the heart of who God is, of what He calls His people to, and of what we encounter when we encounter Him. As Moses timidly approached a burning bush that wasn't consumed by the fire, he heard the One who had called him say,

Do not come any closer . . .
Take off your sandals, for the place where you are
standing is holy ground.

(Exodus 3:5)

The Bible doesn't describe exactly what Moses did just then, but my bet is that he was barefoot before he could stammer "lowly shepherd."

What made this scrap of desert especially holy? Two things. It was holy because the Holy One Himself was present there. But it was holy also because God had set that little piece of Mount Horeb apart for His use. The God of Abraham, Isaac, and Jacob, the same God who created the universe, had come to this desolate place to call His servant Moses and to set him apart to free God's people from slavery in Egypt. It was holy ground because of who was there and because of what He was doing there. God's presence and His purposes combined to transform an ordinary patch of desert into sacred space.

So what is it that makes sex, a desert like patch of human experience for so many couples, a holy act? Two things. First, sex is holy because God Himself is present whenever a wife and husband partake of His gift of sex. And second, sex is holy because the Creator of the universe designated the gift of sexual intimacy to be the way that a husband and a wife both create and re-create the God-designed oneness of marriage. Sex makes two people one because God declared it to be so. He has set apart sex for His use. It is holy ground.

THE MEANINGS OF HOLINESS

In the Scriptures, the word holy has several distinct meanings. First is the idea of something that is perfect, transcendent, and spiritually pure. The prophet Isaiah refers to God no less than twenty-five times as **the Holy One of Israel**. It is Peter's description of Jesus when he proclaims: **We believe and know that you are the**

Holy One of God (John 6:69).

Holiness also applies to things that God has designated as holy. In the Old Testament, the ark of the covenant was such an object. This fact is graphically illustrated in the story of Uzzah, a man who mistakenly believed his hand was somehow purer than the dirt and was struck down by God for grabbing hold of the ark to keep it from touching the ground (2 Samuel 6:6-7).

The word holy is used to describe something that has been set apart by God and for God. Scholars refer to Leviticus 17-25 as the Holiness Code. This passage contains a myriad of commands, which the Hebrews were to obey so that they might be holy **because I, the LORD, am holy** (Leviticus 20:26). Places, priestly garments, items for worship, sacrificial animals, and the nation of Israel itself were all to be set apart for a special purpose—the purpose of honoring and glorifying the Most Holy God.

Finally, the word holy means to evoke adoration, worship, and even fear and trembling. It was our friend Peter's response when Jesus miraculously filled the boat with fish. Peter fell down at Jesus' knees, begging Him to depart because His holiness evoked Peter's sense of unworthiness (see Luke 5:8). This is no doubt how Moses felt when he lay prostrate and shoeless before God on the burning sand at Mount Horeb (see Exodus 3:). The presence of the truly holy causes us to see our humanness and our own failures, and to pay humble homage to the only One who is sovereign and sacred.

Each of these four definitions of holiness applies to sex between a wife and a husband. First, sex is holy because it was created by the Holy One of Israel before sin ever entered the human race. In the beginning, sex was perfect and spiritually pure.

Sex is also holy because God designated it to be so, as we will understand more completely when we study the familiar story of the Garden of Eden. Like the ark of the covenant, which much later was regarded with awe and respect, the mystery of oneness that occurs between man and woman in the act of sex is to be accorded a similar holy and high regard. Although the ark is an object and sex is a relationship, both were designed by God; both are meant to be treated with the honor due that which is holy; and both are meant to be reminders of the One who is holy.

Further, sex is holy because God has set it apart from the dawn of time for His special purpose—the magnificent purpose of representing Christ and the church (see Ephesians 5:31-32). This was a mystery, hidden from humankind for ages, and revealed only after Christ ascended to the Father.

Finally, sex is holy because it can usher us into a genuine experience of worship. Just as the appearance of the burning bush filled Moses with awe, the true experience of oneness that God designed marital sex to be can bring us to a place of heartfelt praise and adoration of Him. It can leave us trembling at the wonder and beauty and love of almighty God, who gave us this incredible gift.

To explore the holiness of sex, we'll go back to the beginning in the Garden of Eden. There we will embark on the journey of discovering what was on the part of the Holy One as He gave the gift of sex to the first couple. (First it's important to understand where we've been in our own lives and where we are now. We need to sort through all that we've learned about sex, both true and false, so that we can return to the garden and learn the complete truth about sex.)

And the foundation of that truth is that sex is holy.

THE LIES THAT HOLD US BACK

I don't know anyone who, when first learning about sex, was taught that it is holy. I certainly was never taught that. Like any teenage boy, I wanted to learn a lot-and I mean a lot-about sex. It seemed that junior high health class would be the ticket. However, in typical Texas fashion, my football coach was also my health teacher. In full crimson-faced embarrassment, Coach Smith gave us a hurried "how Sammy Sperm meets Elizabeth Egg" lecture. And that was it.

Convinced there was more, I turned to my "well-educated" peers. These teenaged experts shared a great deal of "adolescent sexual wisdom," the most important being that girls want to be ogled and grabbed. This made sense, considering our assumption that girls existed primarily for the enjoyment of boys. I was amazed at how much I was learning.

Imagine my surprise a couple of years later when, after I had become a believer in Christ, my new girlfriend handed me a copy of [I Loved a Girl](#), a book on Christian dating and sexual relationships. The author, Walter Trobisch, had obviously not spoken with my football buddies. Suddenly, my previous education was being challenged by ideas such as women should be respected as God's creation, Christians should save sex (and petting) for marriage, and-a really new idea-God designed, created, and gave the gift of sex to husbands and wives to be enjoyed. Really? God was the One who made sex fun? Orgasm was His idea? I must have been absent the day Coach Smith taught that part.

And yet, even in my burgeoning Bible-based sex education, the idea of sex being something more than a uniquely special way for a husband and wife to share their love was still absent. The only time I heard the terms holy and sex used together was in a spoof when Robin the Boy Wonder cried, "Holy sex, Batman!"

THE CULTURE OF SEX

We've all heard much on the subject of sex. In fact, we hear way too much. It's rare that we watch a movie that doesn't have its steamy scenes or at least thinly disguised sexual innuendo. We are surrounded by books that deal with every aspect of sexual dysfunction, technique, fantasy, and exploitation. Even a quick trip to the grocery store brings a deluge of magazine covers that taunt us about sex and our assumed incompetence in this area.

Our sex-saturated culture worships bodies, focuses on individual pleasure, and glorifies sex outside of marriage. Comedians and radio shock jocks rise to fame and fortune by pandering to our basest impulses. Women learn from the industry of "female appearance" that the key to getting a man is a perfect body-and the willingness to show a lot of it. Advice columnists remind us that by the "third date you should be ready and willing to have sex." Cartoon heroines for kids are drawn with twenty-inch waists and forty-four-inch busts, and according to US. News & World Report, pornography recently took in more than \$8 billion in one year. 5 Sadly, television has become "the leading sex educator in America today," showing sex between unmarried partners twenty-four times more frequently than between spouses.'

As a culture, we've decided that when it comes to sexuality, knowledge leads to fulfillment. In the popular 1970s book [Everything You Always Wanted to Know About Sex But Were Afraid to Ask](#), author David Reuben stated: "The more you know about sex, the more you can enjoy it." From the likes of Drs. Masters and Johnson to the Kinsey Institute, the phases and causes of orgasm

for both men and women have been studied, documented, filmed, and analyzed. We know of the G-spot, multiple orgasms, and dozens of erogenous zones. (I know. Men think they have only one.) Sex therapy and medical science can cure impotence, premature ejaculation, and an assortment of vaginal muscle disorders. We know how it all works, and we think we know how to make it all work even better. And yet studies show overall sexual satisfaction is continuing to decline.

In short, we are more sexually informed than ever. We can take advantage of therapy and medical treatments not available to previous generations. And we have free access to more sexually stimulating material than at any time in history. But despite all of this knowledge, people are more sexually empty, more sexually frustrated, and more sexually lost than ever before. We must ask why.

SEX AND CHURCH HISTORY

Let's look at how we got here. Theologian R. C. Sproul observes that "throughout the history of the Church, some have expounded on the notion that sex within marriage is merely tolerated by God for the sake of procreation," and some have even concluded "that God regards sex as intrinsically evil." That view is a long way from sex as a beautiful, holy act that invites the presence of God.

Additionally, some in the history of the church have regarded sexual pleasure itself as a consequence of sin. According to this view, before Adam and Eve ate the fruit that God had forbidden, sex wasn't part of the scenario. Instead, the knowledge of good and evil gave them sexual awareness.

If this view is true, then any expression of sex, even within marriage, becomes sinful. Life in a monastery would be the only God-honoring alternative for any of us. Along these lines, Saint Augustine believed that sex was the vehicle for the transmission of original sin." Borne out of his own confession that he couldn't find happiness, no matter how great his "indulgence in sensual pleasure," Augustine concluded that all sexual pleasure must be evil."

Christian belief in the sinfulness of sexual pleasure went on for centuries. Only relatively recently did believers arrive at the idea that the pleasure associated with sex is a good thing. However, Jewish believers came to this conclusion much earlier. Rabbi Shmuley Boteach points out that the rabbis have always made female orgasm a moral obligation of the Jewish husband. In the Jewish tradition, "No man was allowed to use a woman merely for his own gratification." Christendom has struggled a lot more with the "pleasure" side of the sexual equation. Thirteenth-century theologian Thomas Aquinas and church leaders John Calvin and Martin Luther all agreed that God had created sex for reasons besides procreation. However, ever, they also viewed sex as disorderly and never seemed to tread very long or dive very deeply into the controversial waters that sexual pleasure might actually be a gift from God.

Boy, have things changed.

Look through any directory of Christian resources and you'll find a book on sex or at least a book on marriage that includes a chapter on sex. (That chapter is easy to find. It's always the last one.) Even for believers, sex is a hot commodity. Still, the Christian world changes slowly.

In the late 1970s, Dr. Ed Wheat's book [Intended for Pleasure](#) gave

Christians a great technical guide to sexual intimacy, and it did much to break the assumption that Christians shouldn't enjoy sex. However, by the time this book came out, [Everything You Always Wanted to Know About Sex But Were Afraid to Ask](#) had been on people's bedside tables for almost ten years, and the movie version, a Woody Allen comedy, was a major Hollywood hit. And when the Christian world finally published Wheat's candid book on Christ-honoring sexuality, it was wrapped in cellophane and stocked on the top shelf in Christian bookstores. The unavoidable message was that we may have a personal relationship with the Creator of sex and marriage, but we're still awfully embarrassed about what He created.

Today, many have heeded the advice of Dr. Howard Hendricks, author and Christian educator: "We should not be ashamed to discuss what God was not ashamed to create." Since Wheat's groundbreaking work, a tidal wave of information on Christian sexuality has expounded on the premise that sex is for pleasure. We've come a long way from the days when sex was simply a wife's marital duty. But there's still more.

UNDERSTANDING THE HOLINESS OF SEX

I enthusiastically agree that God wants us to enjoy sex, but godly sex is so much more than just fun. And many followers of Christ are once again poised to be left behind while nonbelievers dabble in this truth. Many people outside the church are discovering that sex is much more than merely a physical act; it has a spiritual component. They are realizing that the deeper connection of sex goes far beyond simply understanding how to overcome sexual dysfunction. It goes way beyond technique and physique. This deeper dimension is experienced when we move past pleasure as a goal and instead seek intimate connection—not just with our bodies but also with our souls. Some are finding that when sex has a clear spiritual and emotional component, the sexual union holds a deeper meaning and therefore offers deeper pleasure. But without a relationship with the Creator through Christ and a full understanding of His purposes for sex, these people fall short of the encounter of oneness that God intended for us. They miss the core truth from which all other sexual truths flow. And that truth is that sex is holy.

Sex was created, inaugurated, and blessed by the source of holiness, God Himself. Before sin entered the world, God gave sex as a divinely unique and extraordinary gift to the original couple to share and enjoy with each other, to celebrate their oneness. Sex is holy as well because it is in sex, in the full unity of both male and female, that the full image of God is represented.

We see this in the creation story. In Genesis 2, we read of the creation of Eve:

The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."...

Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

The man said,
"This is now bone of my bones and flesh of my flesh;
she shall be called 'woman,' for she was taken out of man."

For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. (verses 18, 22-24)

There is much for us to learn in this first brief description of making love (verse 24). God created Eve not only to be a person distinct from Adam, but also to be the fulfillment of Adam. Adam named her woman (*issa* in Hebrew) because she was taken from man (*is* in Hebrew). These words indicate that she was in essence the same as the man. Taken in context with the description in Genesis 1:27, **So God created man in his own image, in the image of God he created him; male and female he created them**, we learn that it is in the union of both woman and man that the full image of God is displayed.

Man, before the creation of woman, was somehow incomplete (see Genesis 2:18). God responded to this incompleteness by creating a "helper suitable" for the man (Genesis 2:20-22). The writer of Genesis knows, as he declares in verse 24, that as a man is united with his wife in sexual intimacy, they will again become one flesh, one flesh that celebrates their love and their relationship with each other. So the man, who was alone without the woman, and the woman, who was created out of the man, are separate entities until they come together in sexual union. That's when two bodies and two souls join to become, once again, one flesh. That is when a man and woman together most fully represent the image of God, which was breathed into them when He gave them life at Creation. This is a marvelous truth. Our Creator God, who is three persons in one Godhead, created a man and woman who become one flesh in sexual union, fully representing the God who created them and gave them His image.

It is important to note that this truth about sex doesn't mean that unmarried persons are somehow less representative of the image of God than those who are married. It does mean that the fullness of God, His complete image (albeit marred in our sinful state) is not fully represented by a lone individual. It is found only when women and men are together in community and communion in the body of Christ. That body, made up of individuals, represents God's image. Together, we represent His fullness. And that togetherness of male and female is most fully expressed in the holy state of matrimony as celebrated in the oneness of the one-flesh union. A holy act indeed.

THE SACRAMENT OF SEX

In the book of Leviticus, God commanded that certain items be consecrated for use in religious rituals and in acts of worship. These were holy because they were set apart for special use in the worship of the Almighty.

Likewise, sex is holy because it is central to a sacred act of worship. It might seem odd for me to say this, but sex is holy just as the celebration of Communion is holy.

Christians celebrate Communion as a reminder of God's new covenant with us, our adoption into His family as sons and daughters, which is sealed by the blood of Jesus. This new covenant allows us, as believers, to enter into the holy place and the presence of God (see Hebrews 10:19). Because of Christ, our sins no longer prevent us from enjoying intimate communion with God.

Likewise, sexual intimacy should be celebrated regularly as a reminder of the covenant we made with our mates on our wedding day, the day that God joined us together. Sex is a celebration that allows us to enter into a holy place. Sex is holy in that the depth of love that can be experienced between a committed husband and wife brings honor to their Creator, the God who created them and their love for each other.

And sex is holy for yet another reason. Paul describes this holy aspect of sex as a great mystery; a mystery that, because of Christ, has now been revealed. That mystery is that the intimacy represented in the sexual union of a believing husband and wife is a representation-is, in fact, the representation-of the intimacy between our Savior and us, referred to as the bride of Christ (see Ephesians 5:31-32). Sex is holy because in the oneness of a human groom with his bride, the oneness of the groom, Jesus Christ, and His bride, the church, is represented.

In more ways than we can fathom, sex is holy.

But is all sex holy?

Its impossible to discuss the holiness of sex without wondering about certain types of sex-the demeaning, the violent, and the exploitative expressions of sex. Surely they're not to be considered holy, are they? The short answer, of course, is no. But the existence of unholy sex doesn't mean that all sex is unholy. There seems to be a universal principle at work in the world that the things that have the greatest potential for good, if misused, also possess the greatest potential for evil.

For example, money has a tremendous potential for good if, as God's stewards, we use it to further His kingdom and to minister to the needs of others. Money also has a huge capacity for evil, serving as the motive behind theft, lies, and murder. Likewise, the family has a phenomenal potential for good as the chief agent for the socialization of children into the Judeo-Christian ethic and a great place for love and laughter. But families can also be a source of much evil when children are neglected and abused. Marriage also has the ultimate potential for good. Given by God to cure the problem of loneliness, it can give us strength, purpose, comfort, a sense of mission, and a place to celebrate love. But at the same time, marriage has produced a seemingly infinite amount of pain in the history of the world through abuse, selfishness, and divorce.

And sex has this same potential for good and bad. Sex provides the hope for good far beyond what most people dream or imagine. It can provide physical pleasure, to be sure, but it is also a way of communicating tenderness, compassion, caring, and love. It is a way of showing our most intimate connection with our mates and a way of showing God's intimate communion with us. But untold millions have also been devastated and even destroyed, either emotionally or physically, through the evils of sex. This evil that is associated with sex comes from the abuse of God's gift, not from the gift itself. God intended sex to be loving and pleasurable, not a source of heartache and destruction. The experience of holy sex is a gift to those who know the One who made it so. It is made no less holy because many have failed to use the gift according to God's created design and intent.

Still, the idea of experiencing sex as something that is holy might be difficult to accept. We may believe that sex is just a little too dirty and disorderly for God to be a big part of it, that it is too steeped in selfishness to be a way to experience God, or that there is just too much shame and pain in sex for God to be honored. Those ideas come in part from regarding human sexuality as being on the same level as sex between animals. In our culture's sexual obsession, we've become comfortable talking about sex as a natural bodily function, as something on the same level as going to the bathroom and not as something that, like breathing, is a part of our lives that affects all aspects of our life.

Seeing sexuality in such a compartmentalized fashion has caused us to discuss sex more as an activity that can be brought under submission. But our sexuality is much more than just a part of us.

We are, to our core, sexual beings. Our sexuality affects everything we do, and everything we do affects our sexuality. We may deny this truth, but we can't escape it. But our quest to compartmentalize and regulate our sexuality in an attempt to understand its function and maximize its pleasure has actually caused us to minimize much of its God-intended joy.

For years in the world of counseling, marriage therapy and sex therapy have been considered two different fields of expertise focusing on two different sets of problems. The implication is that most sexual issues can and should be treated separately from the rest of the marital relationship (if there is even a marriage at all). The problem with this approach is simple: It doesn't work! You can't fully and adequately understand God's gift of sex apart from God's gift of marriage.

The attempt is similar to taking the main hard drive out of a computer and then expecting it to do the work of the whole computer by itself. I'm not a techie, but I know that a computer needs all its components to be connected before it can perform its proper functions. This point was driven home to me after I replaced the CD-ROM in the family computer only to have the whole machine fail to boot up when I was done. After two hours of installing and reinstalling both the old and new drives, followed by an hour and a half of on-hold Muzak at tech support, I heard a computer wizard sounding all of twelve years old ask me, "Is your hard drive plugged into the mother board?" "Sure," I replied, "I never touched it." "Well, why don't we check it anyway?" What's this "we" stuff Kimosabe? I thought. Well, lo and behold, it wasn't plugged in. In jostling things around, I had inadvertently unplugged the hard drive. As soon as I plugged it in, the problem was solved. Likewise, when we remove sex from the context of marriage even more, when we remove sex from the realm of the holy—we have unplugged the hard drive from the human relationship.

In the separation of sex from the marital relationship, we've taken the hard drive out, set it on the table, shown it to everyone, explained how it works, and then asked people to enjoy it. Even more devastating is that we haven't completely embraced our sexuality (that part of us that enjoys sex and sexual things) as a healthy part of our spirituality (that part of us that longs to know God). As such, people keep trying to get the hard drive to work all by itself, but it never does. A hard drive that is unplugged from its computer will never fully do what it was designed to do. Sex, unplugged from marriage and our spiritual selves, will never do what it was designed to do.

The separation of our sexuality from our spirituality causes the sexual pain and evil that pervade our world. When engaged in without God by people without an understanding of the holy, sex becomes an object whose only purpose is a biological sensation or procreation. As a biological urge, all sex sooner or later falls victim to the law of diminishing returns — something that gives us a certain level of pleasure today will produce a lower level of pleasure tomorrow. God didn't design sex to be merely an urge or impulse. And He didn't intend that the excitement would wear off after only a few years.

Prayerfully consider this fact of creation: God created you as a spiritual and a sexual person. Spirituality enriches our sexuality. And sexuality doesn't exist in a vacuum, isolated from the rest of our being. A sexually spiritual person is not an oxymoron.

SEX AND GRACE

Plenty of authors are discussing the spirituality of sex. Your local

bookstore is bulging with books on the Kama Sutra, sensual massage, and Tantric sex-all an effort to achieve spiritual sex without acknowledging the God of the Bible. Our world seeks a sexual high that lasts, delivering a new and better level of fun. However, the world's varied and creative approaches ultimately come up short because they don't acknowledge the One who created sex; they all fall prey to the law of diminishing returns.

Similarly, people from all across the faith map are seeking to synthesize their spirituality with their sexuality. It's time that disciples of Jesus did the same using the truth of the Scriptures. Ironically, we don't hear much about the spirituality and the holiness of sex from the community of Christian believers. It is this community that should understand the spiritual aspect of sex better than anyone, since we're the ones who have received the gift of grace. It is grace, God's free and undeserved gift of love and forgiveness that, through the blood of Jesus, has allowed you and me to enter into His presence and have a personal relationship with Him. And it is that same grace that allows us, as wives and husbands, to enter into the realm of the holy-through the celebration of His gift of sacred sex-and have the most intimate relationship with our mates. Grace is the one thing that can overcome the sin and the hang-ups that have prevented sex from being holy and sacred for many, many couples.

The fall from grace in the Garden of Eden that allowed sin to enter the marriage relationship introduced shame, which marred sexual expression between husband and wife. But the death and resurrection of God's Son allows us, through grace, to enter again into the original holiness that sex was created in. As Paul wrote to the Romans, "For just as through the disobedience of the one man [Adam] the many were made sinners, so also through the obedience of the one man [Jesus] the many will be made righteous" (Romans 5:19). Sin has affected us all, and it has certainly confused us sexually-just as it did Adam and Eve. But by and through God's grace, we can experience the true holiness of sex.

Rabbi Shmuley Boteach states that sex is "as religious a subject as a discussion on belief in God." The sexual unity of a husband and a wife, he believes, demonstrates the unity of God with all of His creation. "It is for this reason," he states, "that Judaism has always identified sex as the most holy of all human endeavors.

As believers who worship the God of Abraham, Isaac, and Jacob, we have been given the privilege of encountering sex as the most holy, most intimate, most loving way we can connect with our mates. It is the celebration of the unity, the "becoming one," which is a stated biblical result of marriage. It is the proof and promise of the end of loneliness, the stated biblical reason for the creation of marriage. It is standing upon holy ground.

Yes, sex is holy.

QUESTIONS FOR CONVERSATION

Set aside a brief time to talk with your spouse about the holiness of sex. Share your thoughts and feelings on some of the following questions.

1. What do you think about the idea of sex being holy? Does this idea make sense, or is it difficult for you to believe? Why? Discuss any barriers to your ability to see sex as holy.
2. Genesis 2 shows that Adam and Eve were incomplete without each other and that their need for an intimate relationship with another person was not a sin. In what ways does that truth change

the way you view your marriage? your feelings of loneliness? Are there times that you are afraid to tell your mate that you need him or her (not selfishly) or that you are glad that God gave your mate to you as a gift? If so, what do you think is the source of that fear?

3. Do you separate your spirituality from your sexuality? (Are you taking the hard drive out of the computer?) Does it make sense that at our core we are sexual beings and therefore must integrate our sexuality into the rest of our lives? Why or why not? What can the two of you do to begin to make sex a more spiritual celebration?

4. What change in your attitude toward your sexual relationship has come with your new or better understanding that sex is a holy endeavor? What can you and your mate do to treat your sexual intimacy in a way that is deserving of something that is sacred and holy?

5. Share with each other and with God your commitment to learn to experience your love in a more holy and God honoring way.

Dr. Tim A. Gardner is a licensed counselor, ordained minister, and director of The Cabin counseling center. He also serves as director of family ministries at Zionsville Presbyterian Church. Tim and his wife Amy are the founders and primary speakers for Marriage Makers, a weekend enrichment retreat. They are the parents of three children and live in the Indianapolis area.

Excerpted from [Sacred Sex](#) by Tim Alan Gardner, published by [WaterBrook Press](#).

© 2002 by Tim Alan Gardner



click here to post your comments live at **the dialogue box**

Quick Links

Search

technical problems?
[click here](#)