

**PASTORAL GUIDELINES FOR UNMARRIED  
CHRISTIANS REGARDING PRE-MARITAL  
SEX**

BY

**TAKALANI PETER MULOVEDZI**

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Supervisor: Prof B.J. de Klerk  
Co-supervisor: Rev Rantsoa Letšosa

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## **Chapter 1: INTRODUCTION**

### **1.1 TITLE**

#### **PASTORAL GUIDELINES FOR UNMARRIED CHRISTIANS REGARDING PRE-MARITAL SEX**

### **1.2 KEY WORDS (SLEUTELWOORDE)**

Pre-marital sex, sexual intercourse, unmarried Christians, and pastoral guidelines

Voorhuwelikse seks, seksuele gemeenskap, ongetroude Christene, en pastorale riglyne.

### ***1.3 Definition of pre-marital sex***

Bransby (1982: 201) defines pre-marital sex as having sexual intercourse (or any other sexual act) before marriage. Cutrer and Glahn (1998: 54 & 55) indicates that “many unmarried Christian couples are engaging in petting, extensive and intensive “necking”, impassioned kissing, practising oral sex, anal sex, Cyber sex, phone sex, and “outercourse”. They furthermore show that “many have defined vaginal intercourse as the only pre-marital no-no.”

### ***1.4 Background***

In the South African society, there is a lot of wrong information about pre-marital sex. Many young Christians within churches often lack a Biblical knowledge and instructions on sex. In many TV shows, magazines and modern manuals, the advertised topics are centred on sex. Sex is no longer a hidden fact. It's encountered everywhere, all over the country. Sumrall (2002:7) indicates that our modern world is glutted with talk about sex. The entertainment media, commercial advertising, even our school textbooks are

brimming over with it, raucous voices' chatter about sex nearly everywhere you go. It seems to be the favourite topic of conversation.

Koteskey (1987:87) mentions that magazines, records, television shows, posters, videos and so forth are often the source of such temptation. Cutrer & Glahn (1998:18) verifies that we live in a society saturated with messages about sex from the daily newspapers to billboards, magazines, television, movies and the Internet. It can consequently be argued that one of the strongest pressures that young people face today is the pressure to have sex. Howard (1975:54) indicates that many young people feel freer today to talk openly about sex and practice sex. This does not mean that they necessarily have accurate knowledge, constructive attitudes, or the capacity for full enjoyment.

De Bruyn (1999: 224) indicates that it is alarming that continually more permission is granted for films in which the impression is given that pre-marital sex and extra-marital sex without any restriction is part of the normal way of life for youths and adults: that there is nothing wrong with it and no harm is contained in it. In sexual films, pre-marital intercourse is shown in such a manner that one might think that uncontrolled sex is a normal part of the daily life of young people.

In the whole country, unmarried Christians have to know the truth about sex and abstinence before their minds become indoctrinated by what the world finds acceptable. According to De Oliveira (2001:289), purity in a person's life not only has to do with abstinence from sex, dating, petting, or other kinds of relationships, but also with lust. In this regard lust refers to anything that causes sexual arousal or desire, either by what you listen to, like music, or by what you see (magazines, films, photos, beautiful bodies etc.) The Heidelberg Catechism (Anon:1986: 40) says that God forbids all unchaste actions, gestures, words, thoughts, desires and whatever may entice one thereto. It is important to note that virginity has been regarded as an important virtue of life for a long time now.

Unmarried Christians have to know that God instituted marriage in order to prevent sexual immorality. That is why Bell & Sanford (2004: 87) indicates that "sexual

intimacy within marriage is part of God's plan. It is initiated by God before sin entered into the human experience. But like so many other good gifts He has given to us, sex has been distorted by sin. The physical union of husband and wife and the climax of the sexual union were intended by God to be the delightful expression of their oneness in other way". Baloyi (2001:32) indicates that pre-marital intercourse has always been rejected in Christian marriage.

The Bible says that sexual activity before the bond of marriage is sinful and wrong in the eyes of God. In Genesis 29: 20-21 we are told that, after Jacob had served seven years for Rachel, he said to Laban: "Give me my wife. My time is completed, and I want to lie with her". Jacob worked for seven years before he was allowed to sleep with Rachel, and this put emphasis on the fact that sexual intercourse is only allowed when the two people of opposite sexes are married. According to Genesis 39:9, sexual intercourse before or outside marriage was considered "a sin against God". In 1 Corinthians 7: 7-9 Paul mentions the gift of abstinence. Of those who do not have this gift he says: "But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion." Here intimate relations before marriage are clearly denounced, and marriage is indicated as the only proper place for it. This proper place for sexual intercourse is elucidated by Mack (1977:97) when he says that "sexual intercourse is more than a physical act; it is a symbol of spiritual relationship and the expression of the complete oneness of two persons in married love.... It is...the means by which they are confirmed and nourished in that union. Sexual intercourse is the physical establishment and confirmation of that oneness. The true dignity of sex is in its ability to enhance this personal unity between two persons who have committed themselves to each other in love and marriage. In sexual intercourse the couple becomes joined in an indissoluble unity, called in the Bible, 'one flesh'". This leads to a conclusion that pre-marital sex is Biblically wrong. If this is the case, then it implies that ethically, morally and physically, pre-marital sex is not permitted.

### ***1.5 Problem statement***

Sexual activity before marriage is an ongoing problem, especially for young men and women in our country. All over the country young people begin to indulge in sexual intercourse before they are married. Many young girls do not finish school because of pregnancies resulting from sex before marriage. Very few unmarried young boys and girls get married as virgins. This is so because many youths have different opinions about sex. According to Van Der Walt (1998:1), most of the youth commonly believe that sexual relations outside of marriage is a way of enjoying oneself. Also, these youngsters feel that it is old-fashioned if a person does not experiment with sex. In their opinion sex before marriage shows that one is abreast of modern life. It also demonstrates that one is clever as well as socially acceptable and normal.

Young people believe that having sexual relationships before marriage is a good preparation for marriage. They say that sex before marriage is a good way of discovering the structure and nature of the sex organs of members of the opposite sex so that by the time they marry, they will already be familiar with matters concerning sex. They claim that if a young man or young woman wants to be sure that her husband or her wife will be able satisfy him or her in bed, he or she should have a sexual relationship before marriage. Those who are already in courtship think that there is no problem if they engage in sex, they say that their parents, relatives, friends, and the church know that very soon they will be marrying. In the tertiary institutions (universities, technicons, & colleges) many unmarried students have sex in their hostel rooms, and they believe that contraception is the best way to prevent pregnancy (Britten & Britten, 1999:64).

This ongoing problem exists both in the church and outside the church. Amalemba (1996:93) says, "Youth in Africa, even youth attending church, are sexually active. However, it becomes a serious problem when most young people cannot accept God's clear guidelines." Some unmarried Christians find themselves in the dark because they are not getting any assistance from the church. Few churches address adolescent pregnancies, except to deliver strong moral admonitions against them (Rowatt, 1989: 93).

Britten & Britten (2001: 43) indicate that God's laws for sex was not made by a church committee. These are the laws of the only Creator and Judge. Therefore, single people must be informed not to have sex with anyone. Bransby (1982: 201) states that to have sexual intercourse (or any other sexual act) without marriage is to deliberately defy the law of God. According to Engelsma (1993:1) a disciplined, holy life regarding sex has already been completely broken down in some churches. The impure and disorderly lives of the members meet with silence on the part of the churches' teaching office. Alternatively, the churches defend and justify the sexual uncleanness and marital infidelity of their members. Either the churches officially adopt reports that sanction the sexual activity of the unmarried; or the churches preach a grace of God in Christ that approves this wickedness by tolerating it in the lives of professing Christians and in the fellowship of the congregation. He further states that this is not the fault of Scripture. Scripture speaks clearly, sharply, and extensively about aspects of the holy life of believers, of sexual purity and the sanctity of marriage.

The main problem of this study is; "How should Biblical views regarding sex be applied in the life of unmarried Christians in the church of God?"

In addressing this problem, the study will attempt to answer the following questions:

- What are the Scriptural perspectives about pre-marital sex?
- What are the practical situations that unmarried Christians meet in their daily lives?
- How can unmarried Christians be guided within a Christian perspective to abstain from pre-marital sex?

## ***1.6 Aim and objectives of the study***

### ***1.6.1 Aim***

The aim of this study is to investigate and propose guidelines for counselling unmarried Christians on matters pertaining to pre-marital sex.

## **1.6.2 Objectives**

The specific objectives of the study are:

- To evaluate pre-marital sex in the light of Scripture.
- To assess the practical situations that unmarried Christians encounter in their daily lives, at their home, and also within the community.
- To formulate and give pastoral guidelines that can help unmarried Christians to abstain from sexual intercourse before marriage.

## **1.7 Central theoretical argument**

Biblical perspectives that can be derived from the Word of God could contribute greatly in encouraging unmarried Christians to follow Biblical guidelines and God's instruction with regard to pre-marital sex.

## **1.8 Method of research**

### **1.8.1 Basis-theoretical study**

This study is approached from the Reformed tradition (De Bruyn & Van Rensburg, 1998). In answering the different research questions, the following methods will be used:

- In this study, the formation of basis-theoretical perspectives on pre-marital sex will be determined according to the grammatical-historical exegetical method (cf. Coetzee, 1997). The following texts will receive attention: Genesis 2: 24, 26: 8-9, 29: 20-21, 39: 6-10, Leviticus 18: 1-30, 20: 17-21, Deuteronomy 22: 13-29, 23:17-18, 2 Samuel 13: 11-13, 2 Samuel 13: 11-13, 28-30, Song of Songs 8: 8-18, Matthew 1: 18-25, 5:

27, 28, 35, 15: 19, 19:9 1 Corinthians 6:9-20, 7: 3-4, 7-9, 36-38, and Galatians 5:16. The word analysis will be linked with the analysis of semantic domain, according to the model of Louw and Nida (1989) and Van Gemeren (1997).

## ***1.8.2 Meta-theoretical study***

### ***1.8.2.1 Literature study***

This method includes the selection and ordering of relevant material. There will also be an analysis and interpretation from mainly meta-theoretical literature and from sociology and psychology to fit the needs of research.

### ***1.8.2.2 Empirical study***

The practical situation amongst the unmarried Christians in the South African churches was established using questionnaires in a quantitative study with members from various Christian churches. About 60 members of different Christian churches in the region of Soweto were consulted. This included people of different ages, comprising youth and parents. Pastors, elders, deacons and other members of Christian communities were also consulted.

## ***1.8.3 Practical-theoretical study***

The practical-theoretical method will be an interaction between basis-theory and meta-theory. The results of the above-mentioned research will be used to formulate a valid and a practical way to guide unmarried Christians who are engaging in pre-marital sex. The practical guidelines will be formulated according to Christian principles.

## *1.9 Technical aspects*

Abbreviations of Biblical books will be according to NIV life Application Bible, 1991, Grand Rapids, Michigan: Zondervan.

### *1.10 Proposed Chapter divisions*

The study will be divided into the following chapters:

#### **Chapter 1: Introduction**

- 1.1 Title
- 1.2 Keywords
- 1.3 Definition of pre-marital sex
- 1.4 Background
- 1.5 Problem statement
- 1.6 Aim and objectives
- 1.7 Central theoretical argument
- 1.8 Method of research
- 1.9 Technical aspects
- 1.10 Proposed chapter division

#### **Chapter 2: Basis-theoretical principles regarding pre-marital sex**

- 2.1 Introduction
- 2.2 Study from the OT
- 2.3 Study from the NT
- 2.4 Summary

#### **Chapter 3: Meta-theoretical principles regarding pre-marital sex.**

- 3.1 Literature study on the challenges that unmarried Christians meet in their daily lives from the sciences of psychology and sociology.
- 3.2 Empirical work
- 3.3 Summary

#### **Chapter 4: Practice theoretical guidelines to unmarried Christians regarding pre-marital sex**

**Chapter 5: Final conclusion and recommendations.**

Problem Statement	Aim/Objectives	Methodology
The research will focus on Biblical data on pastoral guidelines to unmarried Christians regarding pre-marital sex	The aim of the suggested research is to get Scriptural data for guiding unmarried Christians who are having sex before marriage.	This study is approached from the Reformed tradition (De Bruyn & Van Rensburg, 1998).
What are the Scriptural perspectives about Pre-marital sex?	To evaluate pre-marital sex in the light of Scriptures.	In this study, the formation of basis-theoretical perspectives on pre-marital sex will be determined according to the grammatical-historical exegetical method (cf. Coetzee, 1997). The word analysis will be linked with the analysis of semantic domain according to the model of Louw and Nida (1989) and Van Gemeren (1997).
What are the practical situations that unmarried Christians meet in their daily lives?	To assess the practical situations that unmarried Christians encounter in their daily lives, at their home, and also within the community.	The practical situation amongst the unmarried Christians in the South African churches shall be established using questionnaires in a quantitative study with members from various Christian churches.

<p>How can unmarried Christians be guided within Christian perspective to abstain from pre-marital sex?</p>	<p>To formulate and give pastoral guidelines that can help unmarried Christians to abstain from sexual intercourse before marriage.</p>	<p>The results of the above mentioned research will be used to formulate a valid and a practical way to guide unmarried Christians, who are engaging in pre-marital sex. The practical guidelines will be formulated according to Christian principles.</p>
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## **Chapter 2: Basis-theoretical principles regarding pre-marital sex**

### **2.1 Introduction**

In South Africa, youths have pre-marital sexual intercourse everywhere, even nominal Christians (Amalemba, 1996:82). It seems as if nominal Christians have forgotten the law of God. However, the Bible does address the issue of pre-marital sex, and it is the only useful instrument to combat pre-marital sexual desires. Rassieur (1988:14) argues that “Young people have formed a widely accepted means for intimacy of companionship without the obligations of a permanent commitment, but it was not respectable”.

According to Koteskey (1987:91), people could marry at puberty in Biblical times, so sexual contact of any kind before marriage was rare. Petting was not part of courtship. Caressing another person’s body was part of marital sex. He also indicates that the Bible says remarkably little about pre-marital sex. We must remember that it was not much of a problem in times when people could marry at puberty. The Bible discusses adultery at length and prohibits it in the Ten Commandments. If people were having sexual intercourse outside marriage, it was more likely to be adultery than pre-marital sex (Koteskey, 1987:24).

In the Bible, pre-marital sexual relations are clearly indicated as being sinful and wrong in the eyes of the Lord. It is also condemned in no uncertain terms (De Bruyn 1998:138). According to Olthuis (1975:31) sexual intercourse achieves its true purpose only in the bonds of marriage. In marriage sexual intercourse is a good gift from the Lord.

### **2.2 Problem statement**

The problem that will be addressed lies in the different opinions that pressure unmarried young people who are abstaining from sexual intercourse. Most of the unmarried Christians who don’t engage in sex before marriage are regarded as fools who know

nothing about enjoying life. These youngsters are regarded as people who are old-fashioned. They are also regarded as stupid and abnormal.

Among the youth of South Africa, there is also the idea that “a sexual relationship before marriage is good preparation of the future marriage. It is a good way of discovering the structure and nature of the sex organs of members of the opposite sex so that by the time they marry, they will already be familiar with matters concerning sex”. In order to help unmarried Christians in the church of Christ, these problems need to be addressed in the light of Scripture.

### **2.3 Method**

Exegesis of some Biblical texts will be done and the interpretation given. Literary methodology will be used and the focus will be on other literatures that deal with the same aspects. Thereafter an evaluation and basis-theoretical guidelines for counseling unmarried Christians will be given.

### **2.4 Work plan**

This chapter will first look at some Biblical texts dealing with pre-marital sex in the Old Testament and New Testament, and then attempt to contextualise them with the unmarried Christians in order to provide an evaluation. This chapter will also focus on the impact of sex before marriage. Basis-theoretical guidelines to unmarried Christians will then be provided. The texts chosen are those that clearly indicate sexual activity before the bonds of marriage as sin and wrong before the eyes of God.

### **2.5 Exegesis from the Old Testament on sex and sexuality**

In the Old Testament sexual intercourse was only allowed within the bond of marriage. Before marriage and outside marriage it was a sin before God. According to Britten &

Britten (1999: 66), the people of Israel regarded it as a wicked thing to have sex with girls before marriage.

A girl who was no longer a virgin could not be given in marriage. Burgen (2001: 33) calls pre-marital sex a sin. He says when you have sex before marriage, you are cheating your future mate and you are committing adultery against God.

## 2.5.1 Genesis

### 2.5.1.1 Genesis 2: 24

The institution of marriage is recorded in Genesis 2:24: “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh”. De Bruyn (1999:107) indicates that these words are intended as a prescription or ordination and not as a mere communication. The leaving of the father and mother and the uniting with the wife indicate the official realization of marriage. This simply shows that, only after marriage, sexual intercourse (becoming-one-flesh) may occur.

The apostle Paul also understood the words of Gen. 2:24 in that way. In 1 Corinthians 6:16 he indeed quotes these words to indicate that, according to the ordination of God, sexual intercourse may only occur within marriage. Therefore the Corinthians, who had intercourse with prostitutes, were guilty of sin, because they indulged in extra-marital relationships.

The Hebrew word for “leave” ( $\alpha\zeta\alpha\beta$ ) has the following possible meanings: “to abandon” (Gen. 2:24), “to leave behind” (Gen. 28:15), “to remain” (Lev. 19:10), (2 Chron. 28:14) and “to desert” (Isa. 32:14) (Holladay, 1989:269).

When the Bible says “the two shall become one”, the implication is that God did not plan to unite more than two people in one marriage. The Hebrew concept of “one flesh” or “cleave” is “ $\delta\alpha\beta\alpha\gamma$ ”. According to Collins (1988:409) “cleaving” comes from the

Hebrew word meaning to stick or glue together. If you try to separate two pieces of paper that are glued together you tear them both. If you separate the husband and wife who are cleaved together, both are hurt. This verse is the basis for a monogamous marriage.

Trobish (1979:138) insists that only the two people in marriage were said to become one flesh and not those outside marriage. In other words, unmarried Christians who claim to legalise pre-marital sex from Scripture seem to have forgotten the Biblical basis and intention of God's purpose with sexual intercourse.

#### 2.5.1.2 Petting: Genesis 26: 8-9

According to Collins (1988:260), petting refers to sexual touching that does not involve intercourse. It may involve little more than hugging and kissing, but often it refers to conscious mutual physical stimulation and exploration designed to bring erotic arousal through the fondling of sexually excitable areas of the body.

Koteskey (1987:90) define petting as physical contact intended to cause sexual arousal, but which is not followed by intercourse. According to him, there is no standard definition of petting, because some people try to make distinctions relating to how far couples go. It is argued that some people use terms such as necking, light petting, medium petting, and petting, but there is little agreement on what the terms mean, since petting can include anything except having sexual intercourse. Some people call heavy petters "technical virgins." That is, they are virgins, but only technically, because they are very experienced sexually. Others call them "promiscuous virgins", which means "virgins of many sexual partners". The French call them demi-vierges (half-virgins). When we turn to what the Bible says about petting, we find nothing.

Genesis 26:8-9 is part of the story of Isaac and Abimelech. Petting someone's body was regarded as part of marriage. This is revealed when Abimelech sees Isaac caressing his wife Rebecca. The background of these verses is that Isaac went to the land of the Philistines to live with Abimelech temporarily. He went there because there was a famine

in Canaan. In verses 2-5, Isaac was on the verge of deciding to move on to Egypt to seek more plentiful food and pasturage, when Jehovah appeared to him and warned him not to go to Egypt, and encouraged him to stay in the land of the Philistines until he could go to dwell in the covenant land. At this time Jehovah definitely renewed the promises he had made to Abraham. He clearly explained that he was bestowing those blessings on Isaac because of his father's piety and faithfulness. Abraham had obeyed God's voice and kept his charges, commandments, statutes, and laws. Isaac could take hope and look with assurance for repeated fulfillments of God's promises along the way. He could count on having a part in God's plan, already outlined, for witnessing to all peoples.

In Gerar, men of that place asked Isaac about his wife and he lied to them by saying, "she is my sister" (v. 7). Isaac lied to them because he feared death. Just as Abraham had done on two occasions, Isaac sought to pass his wife off as his sister. When Abimelech observed him indulging in conduct toward Rebecca that was more fitting for a husband than for a brother, he rebuked Isaac sharply for his deception (v.8).

Genesis 26:8-9 could indicate that caressing another person's body was part of marital sex. This can be deduced from the story of Isaac and Abimelech, where the Bible reads "When Isaac had been there for a long time, Abimelech, king of the Philistines looked down from a window and saw Isaac caressing his wife Rebecca. So Abimelech summoned Isaac and said, 'She is really your wife! Why did you say, she is your sister?'" The King James Version says they were "sporting". The Living Bible says they were "petting". According to Owen (1992:108) the Hebrew word of caressing (sporting or petting) is "τσαηακ" and the meaning of this concept is "fondling". Abimelech had a problem with Isaac caressing Rebecca, because Isaac told him that Rebecca is his sister, and for Abimelech petting a woman was part of marriage. Whatever Isaac and Rebecca were doing, Abimelech's response is most interesting. Seeing them fondling each other, he immediately came to the conclusion that they were married.

### 2.5.1.3 Genesis 29:20-21

In this pericope, it is stated that Jacob stayed with his uncle Laban and his family for one month. In that month Laban watched Jacob and found out that Jacob knew all about farm animals and was a very good shepherd. He saw, too, that Jacob loved his daughter Rachel very much, but did not love her older sister Leah. An agreement was reached that Jacob had to serve Laban for seven years in order to marry his daughter. In Genesis 29: 20-21 it is said: "So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her. Then Jacob said to Laban: Give me my wife. My time is completed, and I want to lie with her". The Hebrew word that is used is "בִּבְרִית" and the meaning of the concept is "*to have sexual relations with*" (Vines, 1985:135). Here it is insinuated that, although Jacob loved Rachel and was in her presence for seven years when he worked for her father to earn her, he did not have intercourse with her. From Jacob's words it is clear that he, Laban, and Rachel were aware that sexual intercourse could only occur from the moment that they were legally married.

From what is said here and further on in the book of Genesis about Jacob, it is clear that his virtues were motivated by a whole view of life. As a believer he did not consider pre-marital sex because he viewed it as contrary to the will of God. It is clear that, according to Jacob, there is an exclusive tie between intercourse and marriage, which implied that pre-marital intercourse was excluded.

### 2.5.1.4 Genesis 39:6-10

In Genesis 39:6-10, Joseph (who was an unmarried young man) regarded sexual intercourse before marriage as an act of disobedience against God. He told Potiphar's wife that it would be a wicked thing and a sin against God for him, an unmarried young man, to go to bed with her. According to De Bruyn (1999:108) Joseph told Potiphar's wife that pre-marital sex is a wicked thing because he viewed it as contrary to God's will. Joseph and Potiphar's wife did not discuss pre-marital sexual relationships, but what

Joseph told the woman implicitly is that for him pre-marital sexual intercourse is a sin against God, and the woman was trying to seduce him.

Joseph was a handsome, well-built young man who worked as a slave in the house of Potiphar, the Egyptian. His master entrusted everything to him because he was so faithful. Day after day, Potiphar's wife tried to tempt him into going to bed with her. Constantly, Joseph refused and said: "How can I do such a wicked thing and sin against God?" (Gen. 39:9). He not only refused to sin, but also refused to be in her presence. Then one day, when there were no servants inside the house, she caught him by his outer garment, known as a cloak, and tried to seduce him. "But he left his cloak in her hand and ran out of the house" (verse 12). Potiphar's wife lied to her husband about what had happened, and Potiphar had Joseph thrown into prison, but he did not sin against God and remained pure. Every day Joseph was tempted by an important lady. He could have felt flattered by the attention his master's wife gave him. However, he belonged to God and remained faithful to Him. Joseph's job led him into temptation every day, but he resisted.

According to Van der Walt (1998: 31) Joseph gives us an excellent example to follow, a plan that works well. Joseph even refused to be with the woman. He knew that it was dangerous to seek her company. He stayed away from her. Joseph knew that he is attractive to this lady, but he was very careful, because he already knew the intentions of Potiphar's wife (Genesis 39: 7-12). Finally, when she tried to force him to do what she wanted, Joseph fled from the scene of temptation. If he had remained in that situation, he would have sinned. He was strong in the face of such great temptation, because he followed the only safe way to remain pure in God's sight, which is, "to flee sex and sexuality".

#### 2.5.1.5 Summary of the exposition of Genesis

In Genesis 2:24, we can see God's purpose for marriage. That is, the husband and his wife becoming one flesh. This verse reveals that God did not plan to unite more than two people in one marriage. In Genesis 26:8-9, to arouse someone sexually or fondling each

other is regarded as part of marriage. Where there is no marriage, to arouse someone sexually was to disobey the Word of God. In Genesis 29:20-21, sexual intercourse is revealed as something for those who are legally married. Where there is no marriage, no sexual intercourse. In Genesis 39:6-10, sexual intercourse with somebody before marriage is regarded as an act of disobedience against God. This is clear in the life of Joseph (who was still unmarried) when Potiphar's wife tried to force him to do what she wanted.

## 2.5.2 Deuteronomy

### 2.5.2.1 Deuteronomy 22: 13-29

This text concerns prescriptions about extra-marital intercourse. In the discussion of the law of Moses, particular attention has to be paid to Deut. 22:13-29. In this passage there are detailed and clear stipulations about how people of the covenant should handle all slighting of the God-given link between sexual intercourse and marriage. This passage will be divided into 3 pericopes.

### 2.5.2.2 Deuteronomy 22:13-19

Deuteronomy 22:13-19 states that if a man accuses his wife of not being a virgin at the time of their marriage and the accusation are proved to be false, he has to be punished, pay the father a hundred shekels of silver (double the price paid for a wife; Deut. 22: 29), and he should never divorce his wife as long as he lives (Deut. 24:1). The reason for such punishment lies in the fact that an Israelite virgin had been given a bad name. Pre-marital sexual relations implied sex, according to the original Hebrew word *האנאץ*, and were heavily condemned and punished.

This stipulation proves the high value that was attached to the virginity of a girl before her wedding. We can see how all pre-marital intercourse was decisively disallowed, and

the one who ventured to express such a false accusation, and with that to slander his wife and her parents, was awarded a threefold punishment. This implies that the accuser had to be very sure about his case before he ventured to make such an accusation. Verse 17 prescribes that the proof of the girl's virginity should be checked in the bloodstained sheets, resulting from a ruptured hymen.

#### 2.5.2.3 Deuteronomy 22: 20-21

In Deuteronomy 22:20-21 "If the charge was true, and no proof could be found of the girl's virginity, she had to be stoned to death by the men of the town, right in front of her father's house, because she had done a disgraceful thing in Israel by being promiscuous in her father's house". The stipulations in these two verses clearly indicate the sinfulness of pre-marital sex. Pre-marital sex is sharply condemned as a disgraceful thing in Israel. This makes it clear that God desires an exclusive link between sexual intercourse and marriage.

#### 2.5.2.4 Deuteronomy 22: 28-29

In Deuteronomy 22: 28-29 it is clearly indicated that if "a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay the girl's father fifty shekels of silver. He must marry the girl, for he has violated her. He can never divorce her as long as he lives". This passage stipulates that if a man has intercourse with a girl not pledged to marry, he is compelled to pay the bride's price and to marry her and he is forbidden ever to divorce her. It is also said that the father of the girl can refuse the marriage.

The prescription for intercourse with a girl not engaged must not simply be seen as an arrangement, but as a punitive measure - the punishment for a transgression. That becomes clear in the motivation for the stipulation in Deut. 22:29: "...for he has violated

(dishonoured) her". The embargo - never to divorce her – is clearly intended as a punitive measure (De Bruyn, 1999:110).

Furthermore, it is clear that the intercourse already compels them to a marriage and not only when pregnancy occurs. Sexual intercourse is so forcefully tied to marriage that it is seen as an act of marital consummation, and this is further evidence that there is an exclusive link between intercourse and marriage.

Adams (1980:12) stated that an engaged person who willingly entered into illicit sexual relations with another did not incur a fine, but (as in adulterous relations after marriage) was put to death (cf. Deut. 22:23; note that the engaged girl is called the wife of the man to whom she is engaged). De Bruyn (1999:111) said in light of Deuteronomy 22:28, 29 that pre-marital sexual intercourse is indeed a form of adultery that is prohibited by the seventh commandment (Exodus 20:14 and Deut. 5:18). People who make themselves guilty of this, do it outside matrimony, which according to ordination and purpose of God should only occur within wedlock. For that reason it is sin.

#### 2.5.2.5 Summary of Deuteronomy

Deuteronomy 22:13-19 recommends virginity to all young people. They must abstain from sexual intercourse because God wants them all to remain virgin until they enter marriage. In verse 20-21, pre-marital sex was sharply condemned as a disgraceful thing and a sin in Israel, and because of this an unmarried girl who sleeps with someone had to be punished.

In verses 28-29, a man who has sex with a girl was supposed to marry her. Intercourse compels the parties to marriage because sexuality is tied to marriage. Pre-marital intercourse was strictly prohibited as a sin before God.

### 2.5.3 *Song of Songs*

#### 2.5.3.1 Song of Songs 8:8-10

The Song of Songs openly talks about the enjoyment of love and specifically of sexual pleasures. However, it is clear that it applies to married persons in all cases. Yet, pre-marital sexual intercourse is mentioned in Song of Songs 8:8-10, which reads: "We have a young sister, and her breasts are yet not grown. What shall we do for our sister for the day she is spoken for? If she is a wall, we will build towers of silver on her. If she is a door, we will enclose her with panels of cedar".

The passage asks whether this young sister would be like a **wall** or like a **door** when she reaches maturity? **If she is like a wall**, she will ward off an immoral young man who wants to violate her purity, chastity, and virginity. Then her brothers will honour her. **If she is like a door**, she is inconsistent and liable to give in to the unchaste desires of young men. Then her brothers will take drastic steps to protect her against her own inability to keep herself pure.

#### 2.5.3.2 Summary of Song of Songs 8: 8-10

The main point emphasized here is that **the young girl should remain pure until the day of her wedding**. If she is not capable of caring for herself in this respect, then other members of the family, and especially her brothers, may do it.

### 2.5.4 *Leviticus*

#### 2.5.4.1 Leviticus 18: 1-30

According to Knowles (2001:72) sex was a family affair among the Egyptians during the time that the Israelites were slaves. The Pharaohs often married their close relatives, and suffered the dreadful effects of inbreeding. Among the Canaanites, where the Israelites were heading, sex was free for all (Knowles: 2001:72) There was sex between family

members, sex between people of the same sex, and sex between people and animals. Sex was also involved in the worship of pagan gods (Knowles: 2001: 72).

God told His people that they had to be very different. They had to be holy, with their holiness rooted in God's own holiness. In this passage, Moses also teaches that sex between parents and children, and between brothers and sisters, is wrong. The whole family had to be a network of honour, decency and mutual respect - not spoilt and destroyed by sexual scheming and abuse. Knowles (2001:73) also indicates that these rules are not because sex was dirty, but because it was such a vital and powerful part of people's nature. Wrong sex unleashes enormous forces of guilt, depression, jealousy and hatred. The Israelites did well to believe God's warnings and accept his boundaries. Pre-marital sex is forbidden in Leviticus, where the Bible mentions sex outside marriage.

#### 2.5.4.2 Homosexuality (Leviticus 18:22)

According to De Bruyn (1998:189) homosexuality means that two people of the same gender have sexual intercourse with each other - either a man with a man, or a woman with a woman. Where homosexuality occurs among women it is called lesbianism.

Before the slogans of the "gay rights" became so popular, homosexual acts were called "sodomy". This term comes from the city of Sodom, which the Bible describes as one of the wicked cities on the face of the earth.

Genesis 19 tells how God sent two angels to visit Lot in the city. As they sat around their evening meal, the men of Sodom pounded on the door and demanded that Lot send his visitors out so they could have sexual intercourse with them. Lot begged the men to take his daughters instead. But the mob was intent upon having the men. While they argued about it, the angel struck the crowd blind. Then they warned Lot to gather his family and flee from the city, saying that God had sent them to destroy it because of its great sinfulness.

In the Old Testament, homosexual behaviour is a sin before the eyes of God. Therefore unmarried Christians must not attempt to engage in this demonic activity. Like pre-marital sex of Christians of the opposite sex, the Old Testament also strictly prohibited sexual intercourse between two unmarried Christians of the same sex. Clearly, homosexuality is never approved, but neither is it singled out as being worse than other sins. Homosexuality is negatively mentioned in the Old Testament. The Old Testament makes it clear that erotic homosexual acts are wrong. Leviticus 18:22 says, "Do not lie with a man as one lies with a woman; that is detestable". Leviticus 20:13 says, "If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads".

Homosexuality is a serious sexual sin, therefore it is wrong for unmarried Christians to commit homosexual acts. By this we can see that Biblical standards don't allow unrepentant homosexuals even to be church members (Bransby, 1982:134).

#### 2.5.4.3 Summary of homosexuality

In the Old Testament days, homosexuality was a sin before God, and the penalty for it was death (Leviticus 18:22) God does not want people of the same sex to engage in sexual intercourse. This also affects erotic homosexual acts. Unmarried Christians must understand that God is against it if they are engaging in pre-marital sex in the form of homosexuality.

#### 2.5.5 Incest

Douma (1996:261) defines incest as the sexual contact between persons who, on the basis of their kinship, may not marry. To strengthen his definition, he also indicates that, in modern usage, the term incest is most often understood in the narrow sense of sexual intercourse between adult family members with children. Sometimes sexual activity is with other members of the family instead of with unrelated friends. Koteskey (1987:97)

says, "Some adolescents turn to family members of the same age in order to fulfil their sexual desires".

#### 2.5.5.1 Leviticus 18: 4-18

Unmarried Christians must not engage in incest because it is a sin before God. That is why Leviticus 18 lists all of the relatives with whom one should not have sexual relations. "None of you shall approach any that is near of kin to him, to uncover their nakedness: I am the Lord" (Lev. 18:6). "Do not have sexual relations with your sister, either your father's daughter or your mother's daughter, whether she was born in the same home or elsewhere" (Lev. 18:9). "If a man marries his sister, the daughter of either his father or his mother, and they have sexual relations, it is a disgrace. They must be cut off before the eyes of their people. He has dishonoured his sister and will be held responsible" (Lev. 20:17). The Old Testament totally rejects sexual intercourse amongst members of the family because it is a serious sin like other sins before God, which is why God spells out the penalties for incest in his laws.

Sumrall (1993:78) emphasises on this by indicating that "incest" is one of the "secret sins" that people seldom discuss. It is a vile sin. It destroys the family as a unit and individuals within that family. Worst of all it offends God, who created sex for marriage. God ordained that a man and woman who have the same parents or who are closely related by blood should not cohabit. They should not share sexual intimacy. They should not produce offspring.

In Leviticus 18:6 Scripture uses the phrase "to uncover their nakedness" as a tactful way of referring to sexual intercourse. God specifically says that a person should not have intercourse with someone who is "near of kin." Why? Because "I am the Lord". In other words, it is so simply because He has the authority to say so. In this chapter God also forbids specific cases of incest like sexual relations between a daughter and her father, a son and his mother (Lev. 18: 7-8), between brothers and sisters (9-10), and between other members of the family (vv. 11-18).

To put it plainly, God says that the unmarried Christians should not have sexual relations with their biological brothers, sisters, parents, and relatives before and after marriage.

#### 2.5.5.2 Leviticus 20: 17-21

Chapter 20 indicates the consequences of breaking the Word of God. Obviously, incest was a serious matter and it was wrong. It was punishable in Old Testament times by death - even the torturous death of being burned alive. But some of God's laws suggest a spiritual penalty for this kind of perversion. We catch a glimpse of that in verse 17, when God says that a man who commits incest with his sister will "bear his iniquity." From verse 19-21 it becomes clearer that incest brings a spiritual as well as a physical punishment. These verses remind us that not only the community punishes people guilty of incest, but God would punish them by leaving them childless. Incest was such an abomination in His sight that He refused to grant even the normal biological results of intercourse. He would not countenance bringing children into the world under those circumstances. According to Sumrall (1993:83) "today children sometimes are born to incestuous couples. I don't know why God allows this now, perhaps it is because we live in a new era of grace, when everyone has the opportunity to know His law. He expects us to be more responsible than the children of Israel were, so he lets us live with the results of our sin. Whatever the reason, I think you would agree that incest causes great spiritual harm as well as emotional harm to the people who are involved in the sense that the act of incest can even kill a small child, and it may cause a person to be suicidal even if he is the innocent victim". Bransby (1982: 148) supported this by indicating that in any event, incest always leaves a person disillusioned and with feelings of guilt and shame. In many cases these feelings may not go away.

The book of Deuteronomy is a review and summary of the law that God gave His people on Mount Sinai. This is how the book got its present name, "Deuteronomy" (Hebrew "*torah*"). As we read God's laws against incest in Deuteronomy, we find that the laws of Leviticus have been expanded and clarified at some points:

"A man shall not take his father's wife, nor discover his father's skirt. (Deut. 22: 30)

“Cursed is the man who sleeps with his sister, the daughter of his father or the daughter of his mother.” Then all the people shall say “Amen!” (Deut. 27:22). The second law put incest in a community perspective. It says that the people of Israel were to condemn incest as being “cursed”; they were supposed to add their “Amen” to the priest pronouncement of the curse. They were responsible for enforcing God’s law. The same is true today; God expects us to enforce His laws of sexual immorality and condemn any uncleanness that creeps into our society.

#### 2.5.5.3 2 Samuel 13: 11-13, 28-30

A well-known case of incest (and rape) in the Bible occurred in the family of King David. Amnon tricked his sister Tamar into being alone with him, then “he grabbed her and said, ‘Come to bed with me, my sister.’ “Don’t force me!’ she said to him. ‘Don’t force me. Such a thing should not be done in Israel! Don’t do this wicked thing” (2 Samuel 13: 11-12). In verse 13 when Tamar said to Amnon “Please speak to the king, he will not keep me from being married to you.” This does not mean that incest is allowed, she said so because she was in a difficult situation. She was trying to show him that marriage is the only good way of having sexual intercourse. She protested because she knew that pre-marital sex is a sin in Israel.

Van der Walt (1998: 10) says “Virginity was a high virtue prized by our ancestors, and even up until today our elders look on it as high virtue. Virginity was guarded until marriage. Pre-marital sexual relationship was regarded as defilement. That’s why Tamar’s brother, Absalom was angry enough to kill Amnon when his sister was raped, according to 2 Samuel 13: 28-30. According to Amalemba (1996: 77), Tamar knew nothing about Amnon’s lust and, if she spoke to Amnon at all, treated him only as a brother. To have sex before marriage and within the king’s household would be such a wicked act that it would shame them forever.

#### 2.5.5.4 Summary of incest

God prohibits sexual intercourse between parents and children, between brothers and sisters. It is important to address the issue of incest because some will think that it is

allowed. Sexual intercourse with persons so closely related is totally forbidden in the Old Testament. There was a death penalty for the crime of incest. Death was to be executed by burning or by hanging (Leviticus 20:11-14, 20).



## **2.5.6 Prostitution**

### **2.5.6.1 Deuteronomy 23:17-18**

Prostitution is the selling of one's sexual favours. It is the merchandising of sexual intercourse with someone for money or some other privilege (Sumrall, 1993: 94). Prostitution is a mere physical act. In prostitution, sexual intercourse is offered in exchange for money, in order to satisfy someone else's wanton sexual desires. Prostitution strips sexual intercourse of all the sense and meaning God has attached to it, and reduces it to a wanton act of copulation (Bransby, 1982:204).

According to the Scripture (Deut. 23:17-18), prostitution is unacceptable, because God Himself is totally against it. This is clear when God says "No Israelite man or woman is to become a shrine prostitute. You must not bring the earnings of a female prostitute or of a male prostitute into the house of the Lord your God to pay any vow, because the Lord your God detests them both". By this we can see that no unmarried Christian should have sexual intercourse with someone for money or some other privilege. God hates anything related to it. It is clear from this that we cannot promote the evil thought that God will understand or that one would do God a favour if one bring of the money to his church.

According to Douma (1996:246) cultic prostitution was widely practiced in Canaanite and other pagan temples. People believed that by committing prostitution in these temples, they could guarantee the fertility of flocks and fields. That route was forbidden in Israel.

Cultic prostitution was forbidden, but that does not mean that ordinary prostitution or sexual intercourse between unmarried men or women who led lives of prostitution, was permitted. For a woman, the loss of virginity outside of marriage was in itself a shameful thing (Deut. 22: 13-21). According to De Bruyn (1998: 187) prostitution resembles adultery in the sense that both occur outside marriage. However, where adultery is usually something that takes place between two people who love each other – even

though their love might be illegitimate - prostitution has absolutely nothing to do with love. Actually, in many cases the two people are complete strangers to each other.

#### 2.5.6.2 Summary of prostitution

Deuteronomy 23:17-18 rejects prostitution, because of the fact that God is totally against it. Prostitution is a serious sin like any other sin. When God says “No Israelite man or woman is to become a shrine prostitute” he shows all people (including the unmarried ) that prostitution is not normal, and children of God must not experiment with it at any age. In these verses God gives a resounding “No” to prostitution.

### 2.5.7 *Masturbation*

#### 2.5.7.1 Genesis 38: 9-10

Bransby (1982: 172) defines masturbation as “stimulation of the genital organs to achieve orgasm by manual or other bodily contact exclusive of sexual intercourse.” He further indicates that masturbation does not prevent sex and sexuality, and it is a habit. This means that an unmarried Christian must discipline himself to say “NO” to his erotic impulses when he is alone. Then when he is tempted to have intercourse he will be strong enough to abstain until marriage. He again says that “if a person does not abstain from masturbation, it will even be harder to abstain from sex and sexuality” (Bransby, 1982: 173).

According to De Bruyn (1998:150) in the case of masturbation, the person is involved only with himself or herself, and his/her sexuality is not practiced in the way God wanted it to be. He again shows that because sexuality is practiced differently in the case of masturbation than God intended it, it does result in physical satisfaction, but then give rise to a feeling of discontent, of being disappointed in oneself, and feelings of guilt and loss. It is a satisfaction of a need without any emotional satisfaction. The fact that this kind of emotional discontent results from normal sexual intercourse in marriage clearly shows that sexuality is practiced in a wrong way in the case of masturbation.

According to Douma (1996:262) the Old Testament says very little about masturbation. The sin that Onan committed (Gen 38: 9-10) has nothing to do with “onanism” or masturbation. Onan engaged not in self-pleasure, but in pregnancy prevention by means of coitus interruptus. What made him culpable was his refusal to fulfil his levirate duty. He was supposed to beget an heir for the widowed Tamar; he pretended to do his duty, making certain each time that Tamar never became pregnant. According to Koteskey (1987:80). Masturbation was sometimes called “Onanism” and condemned as sinful because of this. However, today people agree that Onan practiced coitus interruptus, withdrawing before ejaculating rather than masturbation. De Bruyn (1999:91) argues that masturbation must not be identified with onanism, because that which was found with Onan points more readily to coitus interruptus than to masturbation.

### ***2.5.8 Summary from the Old Testament***

According to the Old Testament, there is an exclusive bond between sexual intercourse and marriage. Sexual intercourse may only occur within marriage. It must not occur before the marriage ceremony and also not after the ceremony with someone else as the person to whom you are married. Consequently pre-marital intercourse is considered as a violation of God’s commandment and therefore as a sin against God. It is designated as an act of adultery and therefore it is expressly rejected and condemned.

The Old Testament condemned a number of activities connected with the body and the sex organs. Some of the things which were condemned, included exposure of the sex organs (2 Sam. 2:20), the enticement of a virgin to commit sexual intercourse (Ex. 22:16), homosexuality(Lev. 18:22 and 20:13); incest (Lev. 18: 6-18, Deut. 27:20,22), Prostitution (Deut. 32: 17;18), Intercourse with an engaged slave (Lev. 19:20).

### ***2.6 Principles deduced from the Old Testament on sex and sexuality***

2.6.1 Homosexual behaviour is condemned (Lev. 18:22, 20:13)

2.6.2 Prostitution is prohibited (Deut. 23: 17 &18):

- 2.6.3 Any kind of incest is prohibited (Lev. 20:11-14, 20)
- 2.6.4 God is not pleased with masturbation
- 2.6.5 God is pleased with those who remain virgin until marriage

## ***2.7 Exegesis from the New Testament on sex and sexuality***

### ***2.7.1 Texts that deal with sex and sexuality in general***

#### ***2.7.1.1 Matthew 5:32; 15:19; 19:9***

According to Engelsma (1993:6), sex and sexuality in the New Testament does not refer only to the sexual sin of unmarried persons before marriage. Often it refers to sexual sins of all kinds, whether committed by unmarried persons or by married persons. In Matthew 5:32 and in Matthew 19:9 "fornication" refers to illicit sexual activity on the part of a married person. In Ephesians 5:3 it is used broadly to include all forms of transgression against the Seventh Commandment. Kittel (1964-1974: 6:592) rejects the interpretation that makes "sex and sexuality" sexual sin prior to marriage as though "sex and sexuality" in the New Testament always refers exclusively to sexual activity of the unmarried.

Sex and sexuality is condemned in the New Testament (Matt. 15:19; Mark 7:21; Gal. 5:19). The Greek word used for sex and sexuality, *πορνεία*, indicates all extra-marital sexual relations, in other words, all intimate relations before marriage, or after marriage with someone other than one's own husband or wife (Vine 1985:252). Sex and sexuality is "voluntary sexual intercourse between persons not married to one another, especially when both are unmarried" (Oxford. 1995: 339). According to Matt. 5: 28 our Lord forbids not only the practice of sexual intercourse, but he forbids even the thoughts that lead to it. The Heidelberg Catechism (Anon: 2001:54) says that God forbids all unchaste actions, gestures, words, thoughts, desires and whatever may entice one thereto. It is important to note that virginity from long ago was regarded as an important virtue of life. Bransby (1982:112) defines sex and sexuality as "Human sexual intercourse other than between a man and his wife; sexual intercourse between a spouse and an unmarried person; sexual intercourse between unmarried people; sexual intercourse between a single

or married person with a prostitute. Sex and sexuality in the Bible means any sexual intercourse or foreplay outside the legal bounds of (male-female) matrimony! It also includes incest, prostitution (male or female), and sodomy! All adultery is sex and sexuality! All unchaste forms of activities are sex and sexuality!”

Koteskey (1987:97) also confirms Bransby’s definition of sex and sexuality that in the New Testament the words “sex and sexuality” or “immorality” are sometimes used to refer to pre-marital sex. One must not assume that every time the word occurs, it refers to pre-marital sex, because it refers to adultery as well. In three passages (Matt. 15:19, Mark 7:21, and 1 Cor. 6:9) it is used with adultery, indicating a difference between the two. The New Testament says relatively little about pre-marital sex, but enough to indicate that it is wrong.

#### 2.7.1.2 1 Corinthians 6: 9-20

In I Corinthians 6: 12-20 Paul says that the -Kingdom of God is for those who have been made pure by Jesus Christ. Sex outside marriage, male prostitution, sodomy, and indecent acts all make Christians impure. Paul knows that the Corinthians used to behave in those ways, but now they are clean. He is being challenged by Christians who say it doesn’t matter what they do. They are ‘free’. Their bodies don’t matter any more, because their souls are safe with God. And anyway, anything they do can be forgiven. Paul agrees that it a wonderful thing to be free. Because Jesus died for us we are forgiven our sins and released from guilt. But our freedom is not a permission to do what we like. Paul sees our freedom as a liberty to do what is right. We are not owned, obsessed or driven by any habit or passion, except the power of the new life of Jesus within us. Knowles (2001:580) indicates that here Paul teaches that our bodies are not just bins for food and tools for sex. Our bodies belong to the Lord. They are part of His own body now. This means that it is unthinkable to use a Christian body, which is part of Jesus, for sex with a prostitute.

According to Kaizer (1983: 197) “sex and sexuality” is usually described as heterosexual activity between unmarried persons. I don’t agree with the definition of Kaizer that

reveals that sex and sexuality only deals with heterosexual, I am saying this because sometimes we find people who engage in the same sex behaviour which is homosexual and not heterosexual.

When Paul says that no sexually immoral person will inherit the kingdom of God (1 Cor. 6:9,10; Gal. 5:9-21; Eph. 5:5), it also implies to those who are guilty of continued pre-marital sexual intercourse (De Bruyn, 1982: 284-288).

The sex and sexuality against which Paul warns in 1 Corinthians 6 was intercourse with whores not only by the unmarried men of the Corinthian congregation but also by the married men. Sex and sexuality was so common in the pagan world of Paul's time, and especially in Corinth, that nothing was thought of it. It was accepted behaviour like eating and drinking. It was at this city where the pagan goddess of fertility, Aphrodite, was served, with the temple in her honour high on the mount over towering the city. It was here where thousand priestesses-prostitutes were servingly available round the clock in honour of Aphrodite's fertility power. Through their slogans these Corinthians wanted Paul to give them a green light so that they can proceed further and unite themselves with prostitutes. For this reason the apostle had to insist on a radical difference between eating and fornicating: "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not meant for sex and sexuality, but for the Lord: and the Lord for the body" (1 Cor. 6:13). The prevalence of sex and sexuality among the heathen and the heathen attitude toward it of taking it for granted were indicated by the decision of the Jerusalem Council in Acts 15. This decision had to mention the sin of sex and sexuality, with certain matters of Christian liberty, as forbidden to the converts from heathendom (Engelsma, 1993:7).

In the sex and sexuality world of that day, Corinth was notorious for sexual license. It was the San Francisco of that time ( Engelsma, 1993:7). Even the church members (including unmarried Christians) practiced sexual immorality. This is verified by Douma (1996: 257) that in the Corinthian church, men were in the practice of visiting prostitutes. Bruce (1977: 245) has written that Corinth's "name became proverbial for sexual laxity". The Greek verb *κορινθιαζεσθαι* meaning 'to play the Corinthian', was current from the

fifth century B.C. in the sense of practicing sex and sexuality. Munroe (1992: 52) indicates that in Corinth unmarried people were faced with more sexual temptation. Prostitutes, both male and female, were readily available. There were lot of temples to Eros, the god of sex in Corinth.

As the decision of the Jerusalem Council made plain, it was a danger that Gentile converts to Christianity, having adopted the attitude of their society toward sex and sexuality, would carry that attitude with them at the church. They would then not view sex and sexuality as the opposition of the Christian faith and life and as absolutely forbidden to the Disciples of Christ. Rather, they would regard it as something permitted to Christians and therefore, would freely practice it. They wanted to do whatever they like with their bodies. In the church the converts at Corinth viewed sex and sexuality as their freedom in Christ. That is why in 1 Corinthians 6:12 & 13 they were having these two slogans (1)“Everything is permissible for me” this had become slogan to cloak the immorality of some in Corinth; (2) “ Food for the stomach and the stomach for food” this was another slogan by which some Corinthians sought to justify their immorality (they reasoned that “food” was both pleasurable and necessary. When their bodies signalled hunger, food was taken to satisfy them. So too, they argued, sex was pleasurable and necessary. When their bodies signalled sexual desires, they need to be satisfied). Immorality was an accepted part of the Corinthian lifestyle. The old passions and desires, the old way of looking at sexuality, were sure to crop up again and again in the church.

These Corinthian slogans needed to be qualified, because if not, the unmarried Christians would be infected by sin of pre-marital sex. In 1 Corinthians 6: 12 & 13 (“Everything is permissible for me” –but not everything is beneficial. “Everything is permissible for me – but I will not be mastered by anything. “Food for the stomach and the stomach for food”- but God will destroy them both”), Paul was indicating that, liberty, which is not beneficial but detrimental, was not loving (1 Cor. 8:1, 10:23). Christian liberty does not mean that *unmarried* Christians are free to do as they please; they have been freed to do what pleases Christ.

The Corinthian slogans made it necessary for Paul to address the issue of Christian liberty. In Verse 13ff and 18, he clearly indicated that fornicating is not a matter of Christian liberty. Fornicating is sin: "He who sins sexually (commit sex and sexuality) sins against his own body". It is a gross and grievous sin against the Lord Christ and His Gospel.

This points out that the situation of those whom the Holy Spirit addressed in 1 Corinthians 7, with its background in the condemnation of sex and sexuality in chapter 6, was the same as the situation of the saints today. According to Engelsma (1993: 8) Christians today live in a world saturated with sex and sexuality. It is not different from eating, except that more effort is put forth to stir up the appetite for fornicating than for eating. The result is that, at best, the members of the churches are inclined to view sex and sexuality indulgently. At worst, they practice it as an activity for which the gospel of Christ gives them liberty.

The condemnation of sex and sexuality is clear in 1 Corinthians 6: 9 "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders." The condemnation of sex and sexuality, stated in verse 9, is fully worked out in 1 Corinthians 6: 13-20. The starting-point of the careful exposure of sex and sexuality as unlawful for the Christian is the fundamental truth that the body of the Christian shares in the redemption of Christ: "You were brought at a price..." (v.20). Because the believer has been brought with the blood of Christ, body as well as spirit, his body belongs to God:" (v.20). It follows that the body of the believer is for the Lord (Jesus)", even as "the Lord (is) for the body" (v.13). The believer's body has the glorious everlasting destiny of the resurrection (v.14), this means that a believer must run away from sexual immorality in order to glorify God with his or her body . No less glorious is the present condition of the body. The believer's body is the dwelling - the "temple" - of the Holy Spirit" (v.19). Commenting on this Engelsma (1993) says that by this indwelling of the Spirit, who, is the Spirit of Christ, the body is united to Christ so that the body as a whole and every member in particular, including the sexual organs, are "members of Christ" (v.15).

The Christian is “united with the Lord (Jesus)” (v.17), and this “uniting” includes the body. The word in the Greek is *κολληω*. It is the word translated “cleave” in Matthew 19:5, with reference to the one-flesh union of husband and wife in marriage, as originally revealed in Genesis 2:24: “A man ...will be united to his wife...”. Every believer is united to Christ with his body, because Christ cleaves to him, body as well as soul, in the mystery of the real, spiritual marriage (Eph. 5:22ff). This makes sex and sexuality an appalling, repulsive, almost unthinkable sin. The fornicating Christian unites the members with the whore: “shall I then take the members of Christ and unite them with a prostitute? Never! (15) (Engelsma 1993:11).

### 2.7.1.3 Casual sex (1 Cor. 6:16)

Casual sex refers to the using of one’s body for business, here the person is trying to make money by having sexual intercourse. It is the same as prostitution. According to verse 16, the fornicator is “united with a prostitute”. The fornicator does not merely have sex with a whore (who can be the professional prostitute or the easy mark at school or the adulterous woman in the neighbourhood). But in the sexual act he is united with her, cleaves to her, enters into a relationship that is something like the union of marriage.

Casual sex is seen when the apostle states that the fornicator becomes “one body” with the whore, on the ground (“for”) that God said the “two ...shall be one flesh” (v.16). The apostle does not teach that sex with a whore constitutes marriage. Deliberately, he describes the relationship with the whore as “one body,” not as one flesh. Becoming one flesh is a marriage. Becoming one body is not. The Greek word that is used by Paul to describe “one flesh” is *σάρκα μιαν*. “Nevertheless, there is a union that parodies that of marriage. Because sex and sexuality uses sex in sinning, sex that belongs strictly, exclusively, and significantly to marriage, sex that is at the heart of marriage’s unique union, every act of sex and sexuality involves a real, a close, and a significant union of the two. There is a shadow- union of the marriage, a devilish counterpart to, and imitation of, marriage” (Engelsma, 1993:11).

The horror is that the Christian does sex and sexuality with a body that is united to Christ so that now Christ is united to a whore through the fornicating Christian. Against sex and

sexuality, Paul reacts with this strongest expression of outrage and disgust: “God forbid” (v. 15). If the churches today are unable to follow God’s principles about sex and sexuality in their preaching and discipline, there is no love for Christ in them, nor any honour of the risen, all-glorious Lord.

Because of the utter “unbecomingness” of sex and sexuality for Christians and because of the prevalence and power of the temptation to fornicate, in 1 Corinthians 6:18 the apostle calls the saints, old and young, to “flee sex and sexuality!”. The saint flees by avoiding whatever incites to sex and sexuality, whatever could lead to it, and whatever is remotely connected with it. This includes dangerous proximity and contact, e.g. dancing, banned all books, magazines, and pictures that present sex and sexuality as good and that stir up the passion of illicit sexual desire.

#### 2.7.1.4 Summary of general guidelines concerning sex

Sex and sexuality is not allowed in the Bible because it is violating the law God. The New Testament does not approve sexual intercourse that occurs between two persons not married to each other. The Bible clearly speaks regarding the proper use of the body. In 1 Corinthians 6: 13, Paul says “The body is not meant for sexual immorality”. This means that in the New Testament all extra-marital sexual relations and all intimate relations before marriage or after marriage with someone other than one’s own husband or wife is totally prohibited.

#### 2.7.5 *Masturbation*

According to Petersen (1977:104) masturbation is deliberately and conscious self-stimulation so as to produce sexual excitement with the goal of orgasm. Whether or not the goal is achieved depends upon age and other factors, but it is certainly the ultimate aim of the sexual arousal. It can be observed in small children, but the chief period for it is during adolescence and early young adulthood. Without doubt it is the major sexual activity of teenagers.

#### 7.5.1 1 Corinthians 6:18

In Corinthians 6:18 when Paul said “flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body” he was also referring to this sin of masturbation. This verse condemns masturbation because of its enslaving nature and lustful thoughts. In this verse masturbation is seen as a perversion of the sexual act, which is not presented, as an option in the Bible.

Because masturbation is not presented as an option in the Bible, unmarried Christians have to know that many of them are trapped by this habit. Adams (1973: 399) says masturbation can get such a hold on a child that it can always drive him out of his mind. Today there are aspects of the problem that parents as young people did not have to face. Children are maturing sooner now than their parents used to mature in the past. This means that the sex drive arrives sooner. They are maturing sometimes around the ages of 11,12,or 13. Some unmarried Christians are getting married as early as before and so the unmarried period during which this desire is strong (and for males possibly the strongest) has been lengthened, causing intensified difficulty.

#### 2.7. 5.2        1 Corinthians 7: 2 and 9

In 1 Corinthians 7:2 and 9 the Apostle Paul says: Nevertheless, because of sexual immorality let each man have his own wife, and let each woman have his own husband but if they cannot exercise self-control, let them marry for it is better to marry than to burn with passion. The word immorality, *πορνεία*, refers specifically to pre-marital sexual relations. According to Paul, the believer should prevent this by getting married. Because of sexual desire, Paul encourages such a person to marry. It is not a sin to have sex with your own wife or husband; but it is a sin to those who are not married or having it with somebody who is not your wife or husband. Having a desire to have sex is natural and this desire has got nothing to do with sin if it is practiced inside a marriage bond. The answer to this desire is not in a prostitute but in a wife or husband. Paul continues to say and advice the unmarried who cannot practice self control not to burn with passion, but to

marry to avoid immorality, sex and sexuality, and masturbation which are all sinful practices. These two verses brought us back to the creation of the first man in the book of Genesis. In Genesis 2:18, 21 and 22 the Lord God said, "it is not good for the man to be alone. I will make a helper suitable for him." And again in Genesis 2: 21 "the Lord caused man to into a deep sleep, and he was sleeping He took one of the man's ribs and close up the place with a flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man". God saw that Adam was lonely. This is the reason why God made a woman and brought her to Adam. This woman was made from a man's ribs, a part which is close to his heart in order to make her suitable and comparable for a companionship or partnership.

#### 2.7.5.3 1 Corinthians 7: 9

This verse is presenting masturbation not as a Biblical option. The message is very clear. Paul wrote: "If the unmarried Christians do not have self-control, let them marry; for it is better to marry than to burn", the alternative is clear: self-control or marriage. There is no third option. Paul does not say masturbation is a proper relief for sexual desire (burning). He does not say it is better to masturbate than to burn." Quite to the contrary, he lists self-control as the only alternative to marriage. Paul knew that which everyone who practices masturbation discovers sooner or later: masturbation does not put out the fire but only adds fuel on it. It could never be set over against "burning" as an alternative.

#### 2.7. 5. 4 1 Corinthians 7: 3-4

Masturbation is clearly wrong since it constitutes a perversion of the sexual act. In 1 Corinthians 7:3-4 one thing is plain: one's sexual capacity does not exist for himself. God has provided one's sexuality for the benefit of his lawful partner. In sex, it is always true that it is more blessed to give than to receive. Self-directed sex, therefore, constitutes an unlawful use of sexuality. The rights over one's body belong to another, not to himself. He must see that sexual activity is (1) never conducted as a solitaire activity, and (1) properly may be used only with one's lawfully married partner. These two factors clearly forbid masturbation as a Biblically legitimate release of sexual tension.

#### 2.7. 5. 5      Matthew 5: 27, 28

In these verses Jesus said that it is not just the outward act of adultery that God is concerned about, but God also considers the inward thought-and- consent of the heart to be adultery. An unmarried Christian who becomes tangled up in masturbation cannot avoid becoming involved in this as well. Petersen (1977:106) says “When masturbation is accompanied by sexual fantasies, it clearly comes under the condemnation of Christ’s words about “mental adultery” in Matthew 5:27, 28, and it is a sin. This means that unmarried Christians should not masturbate for the sake of the LORD. “But if they cannot contain (abstain from sex and sexuality) let them marry: for it is better to marry than to burn” (with sexual passion). Nevertheless, to avoid sex and sexuality, let every man have his own wife, and let every woman have her own husband.”

According to De Bruyn (1998:149-150) In the light of Biblical principles of human sexually, the following inferences may be drawn:

- The essence and purpose of human sexuality, given to man by God, is that it should be practiced with a person of the opposite sex. In the case of masturbation, the person is involved only with himself or herself, and his/her sexuality is not practiced in the way God wanted it to be.
- Because sexuality is practiced differently in the case of masturbation than God intended it, it does result in physical satisfaction, but then gives rise to a feeling of discontent, of being disappointed in oneself, and feelings of guilt and loss. It is satisfaction of a need without any emotional satisfaction. The fact that this kind of emotional discontent rarely results from normal sexual intercourse in marriage clearly shows that sexuality is practiced in the wrong way in the case of masturbation.

The Christian is expected to be able to exercise self-control. Self-control is one of the fruits of the Spirit (Gal. 5:22). The Christian should be able to control his or her own sinful thoughts and desires, and should not allow them to give rise to sinful deeds.

#### 2.7.5.6 Summary of masturbation

Masturbation is never mentioned in the Bible. It's because masturbation is the physical act of stimulating one's own sexual organs for pleasure. It violates God's purpose of human sexuality. The purpose of human sexuality, given to man by God, is that it should be practised with a person of the opposite sex. In the case of masturbation, the person is involved only with himself or herself. By this we can see that God is rejecting this sinful act because sexuality is not practised in the way He wanted it to be.

#### 2.7.6 *Homosexual intercourse*

##### 2.7.6.1 Romans 1: 26,27

According to De Bruyn (1999:127) Some advocates of homosexuality contend that in Roman 1; 26,27 Paul is thinking about ordinary men and women whose lives are heterosexually directed. For them homosexual activities are against nature. But if people whose lives are homosexually focused participate in homosexual activities, they do not go against their own nature but actually live according to their natural tendencies. Therefore it is not wrong for them, but they do what they really ought to do.

This view is exegetically unacceptable, because in Roman 1 Paul does not simply situate his point of departure in the physical or psychical structure of human beings, but in the will and original intention of God.

God created human beings as man and woman in such a way that these two can have sexual intercourse with each other (Gen. 1:27; 2:24). That is the "natural relation(s)" which Paul mentions, and that is how intercourse should take place according to God's Will and the purpose He had in mind when He created human beings. The sinful practices which Paul mentions in Romans 1:26,27, are also found in this that the God-ordained order is reversed when natural intercourse of man and woman is exchanged for unnatural sexual intercourse of women with women and men with men (Douma, 1996:269).

### 2.7.6.2 Summary of homosexual intercourse

Homosexuality is a sin that is condemned by God. In the New Testament it is said that homosexuals will not inherit the kingdom of God (1 Cor. 6:10; 1 Tim. 1:10). In Romans 1:26-27 homosexual relations are described as “unnatural”. People who continue in their shameful ways will be given over to their own wanton desires by God, so that they will drown in their own promiscuity and its consequences.

### 2.7.7 Pornography (freedom of body)

#### 2.7.7.1 Galatians 5:16

In Galatians 5:16 Paul was encouraging the Galatians Christians (including the unmarried) to live their new life to the full. Their old life was lived in the selfishness with which they were born. Through the help of the Holy Spirit, they are now living new life. Paul described that their life was also marked by wrong sexual relationships (Gal. 5:19).

According to Engelsma (1983: 13) the English word “pornography” is derived from the Greek word sex and sexuality, *πορνεία*, indicating that this shameful product of a debauched culture (which some professing Christians evidently suppose they have the liberty to enjoy) falls directly under the vehement denunciation of the apostle in 1 Corinthians 6. Prudent obedience to the command to flee sex and sexuality is a reason why the Christian is not supposed to watch many programs on television and most of the movies. Indeed it is a reason why Christians ought seriously to consider not having a television set in their home. It is difficult to flee sex and sexuality when almost every program and every commercial trades on sex and sexuality and arouses unchaste thoughts and desires. He further indicated that the child of God flees sex and sexuality by running into marriage. This is the connection between the warning against sex and sexuality in 1 Corinthians 6 and the advocacy of marriage in 1 Corinthians 7. To avoid sex and sexuality let every saint marry.

## **2.8 *Contraceptives***

### **2.8.1 *1 Corinthians 7: 7-9***

Sex before marriage is forbidden to Christians because it is dishonouring the Lord Jesus. When the apostle teaches “honour God with your body” (1 Cor.: 20) he also forbid the using of contraceptives such as condoms, and preventing pills and injections that might be used by unmarried Christians. In 1 Corinthians 7: 7-9, Paul deals with the gift of abstinence. And of those who did not receive this gift he says: “But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.” Here pre-marital intercourse (even if it is done with contraceptives) is clearly disallowed. Intimate relations before marriage are clearly denounced here, and marriage is indicated as the only proper place for sex (even with contraceptives).

In 1 Corinthians 7:36, Paul writes: “if anyone thinks he is acting improperly towards the virgin he is engaged to, and if she is getting on in years and he feels he ought to marry, he should do as he want. He is not sinning. They should get married.” These words apply to an engaged couple where the man feels that his desire to have intimate relations is getting too strong, and that he won’t be able to suppress it much longer by controlling himself. According to Paul, there is only one correct thing to do in such a case: they should get married. Here as well as the message is clear: No sexual intercourse before marriage.

### **2.8.2 *Summary of contraceptives***

According to an apostle Paul the message of the Bible is clear: before marriage “No sexual intercourse”. Abstinence from sexual intercourse should be the only and real contraceptive, especially for those young people who are able to control themselves, but for those who fail to control themselves, their only option is to get married in order to avoid pre-marital sex. Marriage is the only proper place where contraceptives could be used. Before marriage “No use of contraceptives”. Abstinence is also an effective method for avoiding teenage pregnancy, and avoiding sexual transmitted diseases, including HIV/AIDS.

## **2.9 Engaged couples**

### **2.9.1 Matthew 1:18-25**

According to De Bruyn (1998: 139) the history of Joseph and Mary indicates that intimate relations weren't allowed during the period of engagement either (Mt. 1:18-25). Joseph consciously avoided it, because he obeyed the Law of God (Deut. 22: 20-21, 23-24). However, he thought that Mary had been disobedient to the law of God, and that she had had intimate relations before their marriage-with another man at that! That is why he wanted to divorce her, and only changed his mind when the Lord himself informed him about the truth. This history indicates that no sexual intercourse is allowed before marriage-neither with the person one is engaged to, nor with anyone else.

The situation described in verses 18-19 is Joseph's legal engagement to Mary. According to Blomberg (1992: ) if typical Jewish customs were followed, Mary will have been still a young teenager, and Joseph may have been considerably older. Engagement in ancient Judaism was legally binding and required divorce if it were to be broken, but sexual relations and living together under one roof were not permitted until after the marriage ceremony. Joseph could therefore be spoken of already as Mary's husband, but Matthew emphasizes this was "before they came together."

### **2.9.2 1 Corinthians 7: 36-38**

To those unmarried Christians who are already engaged to be married, Paul is advising them to marry. Paul says that some couples have become so physically involved or been engaged so long, that they should stop delaying and get married. This is not a crime, it is a commitment. He also reveals that some men have been treating engagement as a means of self-control-putting off sex for as long as possible. Paul says they should admit they are not serious about getting married-and stop posing a super-holy. Either way, engagement is to be resolved, and not become an excuse for indecision. There is nothing wrong with either marriage or singleness, providing they are God's will.

### **7.9.3 Summary of engaged couples**

In the New Testament, the history of Joseph and Mary is a clear affirmation of the fact that no intercourse occurred during engagement (Mt. 1: 18-25). Although they were engaged, she was still a virgin (Luke 1:27). And in Mt. 1:18 mention is made of the pregnancy of Mary who was pledged to be married to Joseph but before they came together.

### ***2.10 Summary from the New Testament***

The testimony of the New Testament in its totality is therefore that pre-marital sexual intercourse is against the will of God and that it must be condemned as sin. This includes all kinds of sexual behaviors that are condemned in the Bible, and they are: sex and sexuality, homosexuality and lesbianism, prostitution, incest, masturbation, petting, and rape. All these sexual immorality are totally forbidden by God, and they should not be practiced by Christians.

### ***2.11 Principles from the New Testament on sex and sexuality to the unmarried***

#### ***The New Testament teaches that the body of the Christian belongs to Christ***

- 2.11.1 Any kind of sex and sexuality, either by the heterosexual or the homosexual is prohibited (1 Corinthians 6:13).
- 2.11.2 Provoking sexual desires of the flesh like is prohibited.
- 2.11.3 Using one's body for business is equally prohibited because the body belongs to the Lord.
- 2.11.4 Pre-marital intercourse with contraceptives by unmarried Christians is condemned.
- 2.11.5 God is not pleased with the pre-marital sex of the engaged couples but not yet marriage couples.

## **2.12 Combination of the Biblical principles from the Old Testament and New Testament on sex and sexuality.**

According to both the Old and the New Testaments, sexual intercourse before marriage is contrary to the will of God and has to be regarded as a sin. It cannot be reconciled with the life of a true Christian.

2.12.1 Any kind of sex and sexuality, either by the heterosexual or the homosexual is condemned and prohibited (Lev. 18: 22, 20:13, 1 Corinthians 6:13).

2.12.2 God is not pleased with masturbation

2.12.3 Any kind of incest is prohibited (Lev. 20:11-14, 20; 1 Sam. 13: 11 & 12).

2.12.4 God is pleased with those who remain virgin until marriage (Gen. 29:20-21, Matt. 1: 18-25).

2.12.5 Provoking sexual desires of the flesh is prohibited (1 Corinthians 6:18).

2.12.6 Using one's body for business (in the form of prostitution) is equally prohibited because the body belongs to the Lord (Deuteronomy 23: 17 & 18; 1 Cor. 6: 13-14).

2.12.7 Pre-marital intercourse with contraceptives by unmarried Christians is condemned (1 Corinthians 6:7-9)

2.12.8 God is not pleased with the pre-marital sex of the engaged couples but not yet marriage couples (1 Cor. 6:9).

## **Chapter 3: Meta-theoretical principles on pre-marital sex**

### **3.1 *Introduction***

#### **3.1.1 *Problem to be researched***

The chapter will be answering questions such as “How can unmarried Christians be guided within Christian perspectives to abstain from pre-marital sexual intercourse?”

#### **3.1.2 *Objectives***

The objective of this chapter is to formulate and give pastoral guidelines that can provide help to unmarried Christians to abstain from sexual intercourse before marriage.

#### **3.1.3 *Method***

Attention will be paid to literature dealing with the way in which pre-marital sex to the unmarried young people should be handled. There would be an analysis and from literature in psychology and sociology to meet the needs of research.

#### **3.1.4 *Work plan***

The chapter will first look at the literature study in psychology and sociology, and at the same time positive and negative guidelines from psychology and sociology will be given. The writer will look at the empirical work and the guidelines gathered in the empirical work. Finally, combined positive guidelines from psychology, sociology, and empirical work will be given.

### ***3.2 Literature study on the challenges that unmarried Christians meet in their daily lives***

#### ***3.2.1 Literature in Psychology***

##### ***3.2.1.1 Pre-marital sex***

According to Westheimer (1994: 188) the term pre-marital sex has been used to describe the range of interpretational sexual behavior engaged in by young persons up to the point at which they marry. Pre-marital sex is considered right for both men and women when a stable relationship with love or strong affection is present. It is also considered if they are so inclined, regardless of the amount or stability of affection present (Duvall & Miller, 1985:114).

Adolescents may deal very early with masturbation, homosexual play, petting, and intercourse. An early maturation generation cope with powerful drives at a time when sensuality is widespread in the culture. Peer pressures, their own sexual urges, and permissive media images influence many young people to question older taboos and to seek new freedoms of sexual expression.

##### ***3.2.1.2 Engaged couples***

According to Duvall & Miller (1985:177) the majority of people think that it is appropriate for partners who feel strong affection for each other to have sex, especially if the couple are in a stable relationship with a commitment such as engagement. They also indicates that some people agree with the proposition that pre-marital sex is all right if two persons like each other, whereas on the other hand some people do not agree that pre-marital sex is okay even if people like each other.

### 3.2.1.3 Incest

Sexual relation between close relatives is also defined as sexual relations between immediate family members. Father-daughter incest appears to be most common, but it also occurs between siblings and mother and son.

Duvall & Miller (1985:220) indicate that incest is a major mental health problem occurring in all social classis and all ethnic and racial groups. Father-daughter incest is the most frequently reported form of sexual abuse in the family. It usually begins when the girl is between 6 and 12 years of age and often continues for many years, proceeding from fondling and masturbation to actual intercourse. Many people are doing sex with their relatives, and some of them are thinking that withdrawal method (removal of the penis from the vagina just before orgasm) must be followed to avoid pregnancy. Children who are the victims of incest are usually afraid to tell anyone about it. Help for incest victims and their families can be found in local protective services, rape crisis centers, or women centers. The best way to prevent child abuse is through sex education in the home and in the school.

### 3.2.1.4 Masturbation

According to Zastrow & Ashman (2001:256) masturbation refers to self-stimulation of the genitals that causes sexual arousal.

It is important to address the issue of masturbation, because it presents quite of a contradiction and source of confusion for adolescents. They are actually participating in the activity of masturbation. Yet, there is some tendency for it to be is considered as unappealing and even disgusting behavior. Negative feelings can include anxiety, defensiveness, embarrassment, and guilt (Zastrow & Ashman, 2001:256).

Adolescence need to understand that masturbation is not abnormal or harmful. In a period of their lives when they are coping with many physical changes and new life situations, they need not to be burdened with unnecessary confusion and even guilt. Masturbation is a normal means of relieving sexual tension and other stress, allowing a means of self-

discovery, learning to control sexual needs and impulses, and fighting isolation and loneliness. It is even prescribed as means of treatment for sexual dysfunction (Hyde & DeLamater:256).

### 3.2.1.5 Prostitution

According to Westheimer (1994:220) Prostitution is the exchange of sexual services for money or other rewards. The word derives from the Latin *prostituere*, meaning to offer for sale. Most people think only of women prostitutes, but male prostitution also exists.

Survival sex, as practiced by 'street kids' for example, despite some effort to attract street kids who often engage in prostitution. This is consistent with Wilson and Arnold's (1986:1) study of street kids who often engage in soliciting or prostitution-like activities on an *ad hoc* basis for some time. Only some of these youth will go back in the formal sex industry, and only tend to identify as sex workers if this occurs. Prostitution was also associated with poverty.

According to Smart (1976:88) prostitution is linked to marriage: Marriage ...often turns into the crassest prostitution...the wife...differs from the ordinary courtesan only in that she does not hire out her body, like a wage earner on piece-work, but sells it into slavery once and for all. She suggested that marriage was a long-term contract while the prostitute took out a short-lived contracts with several men. She further suggested that the difference between these two was not 'the number of men involved, but...sexual relations outside of marriage'. She again says that a woman has the right to sell sexual services just as much as she has the right to sell her image to a photographer. Since most people can have sex without going to jail, there is no reason to make sex for money illegal.

#### 3.2.1.6 Casual sex

According to Coleman & Roker (1998:49) the range of attitudes toward sex exhibited by young people makes it difficult to generalize about any kind of modal attitude toward multiple partnering.

They again indicate that monogamy incorporates the idea of mutual faithfulness and commitment to the current partner as if he or she were to be permanent. This is viewed by young people as a sexually conservative mode, with the majority of adolescents expecting that they will have more than one sexual partner over a lifetime. Young people also view that partnerships do not last 'until death do us part', but in reality can be quite short-term, from a few weeks or months to a few years.

#### 3.2.1.7 Homosexuality

A homosexual person is someone who is attracted primarily to people of the same sex to satisfy sexual and affectional needs. According to Zastrow and Ashman (2001:550) homosexuality probably results from some mixture of biological and psychosocial variables. Sigmund Freud believed that homosexuality in a man developed when a boy identified with his mother, rather than his father, at about the age of 5 and 6.

According to Coleman & Roker (1998:165) indicate that there is no necessary connection between the nature of an individual's sexual feelings and their sexual behaviours. A woman who is sexually attracted to other women may not have sexual relations with women but may instead become sexually involved with men, perhaps because of social pressures. In the same way there is no necessary connection between a person's sexual feelings and behaviours and their sexual identity. A man may be sexually attracted to other men and may have sex with other men but may still identify himself as heterosexual. This is possible if he defines his sexual activities with men as "no real sex", so that these activities do not affect how he thinks of himself. Also a woman may identify herself as lesbian but may occasionally engage in sexual relations with men: she may

choose to retain a lesbian identity for political reasons or because she defines lesbian identity as being predominantly but not exclusively women focused.

### *3.2.2 Literature in Sociology*

#### *3.2.2.1 Pre-marital sex*

According to Giddens (1997:101) some people, particularly those influenced by Christian teachings, believe that pre-marital sex is wrong and generally frown on all forms of sexual behaviour except heterosexual activity within the confines of marriage –although it is now much more commonly accepted that sexual pleasure is a desirable and important feature. Others, by contrast, condone or actively approve of pre-marital sex and hold tolerant attitudes towards different sexual practices. In films and plays, scenes are shown that previously would have been completely unacceptable, while pornographic material is readily available to most adults who want it.

#### *3.2.2.2 Homosexuality*

In some non-Western cultures, homosexual relations are accepted or even encouraged among certain groups. The Batak people of northern Sumatra permit male homosexual relationships before marriage. At puberty, a boy leaves his parents' house and sleeps in a dwelling with a dozen to fifteen males of his age or older. Sexual partners are formed between the couples in the group, and the younger boys are initiated into homosexual practices. This situation continues until young men marry. Once married, most men abandon homosexual activities (Giddens, 1997: 105).

Giddens (1997:105) also indicates that homosexuality is also practiced among the people of East Bay, a village in Melanesia in the Pacific. Prior to marriage, while living in the men's house, young men engaged in mutual masturbation and anal intercourse. He again indicates that homosexual relations also exist, however, between older men and younger boys, often involving boys too young to be living in men's house. Each type of

relationship is completely acceptable and discussed openly. Homosexuality without an interest in heterosexual relationships seems to be unknown in such cultures.

### 3.2.2.3 Prostitution

Prostitution is the granting of sexual favours for payment. Various different types of prostitution exist in modern societies, including male and child prostitution. Licensed prostitution is accepted by national and regional governments in some countries, but in most states prostitutes operate outside the law (Giddens, 1997:109).

It is stated that many women are involved only in temporarily, selling sex a few times before abandoning prostitution for a long time or forever. Many women also engage in payment in goods or other services rather than money for sexual services. Most of the girls regularly engaged in sexual bartering-sex in exchange for television sets, repairs of cars and electrical goods, clothes, legal and dental services.

In some countries, prostitution itself is illegal. Other countries prohibit only certain types such as street soliciting or child prostitution. Legislation against prostitution rarely punishes clients. Those who purchase sexual services are not arrested or prosecuted, and in court procedures their identities may be kept hidden.

### 3.2.2.4 Pornography

According to Popenoe (1983: 192) pornography refers to visual and written material whose content is designed to be sexually arousing. In this industry, sex therapists recommend reading pornographic stories, looking at pornographic pictures, or watching a pornographic video. To therapists, an arousing story or picture is neither filthy nor damaging. It is simply an aid to arousal.

Some films involve forced performances, genuine cruelty in rough sex sequences, and worst of all, the exploitation of children as participants in sex scenes.

Furthermore, young children and developing adolescents might drive poor images of sex from watching and reading pornography (Westheimer, 1994:206).

### **3.3 *Empirical work***

In this chapter, the situation in which unmarried Christians find themselves and the challenges they meet in their everyday lives will be discussed. The relevant situation surrounding unmarried Christians who are engaging in sexual intercourse will be established through interviews by means of a questionnaire to unmarried Christians (esp. youth), and their parents. Pastors, elders, deacons and other members of the Christian churches shall also be consulted because they often work with them.

#### **3.3.1 *Method of the empirical study***

The empirical study was done by means of the findings from interviews with members from various Christian churches. The pattern that was followed for the interview was a quantitative method. Semi-structured interviews were used where questions were clarified to ensure that the respondents knew exactly what the interviewer wanted to know (Heyns & Pieterse, 1990:78).

The aim of the empirical research was to investigate the viewpoint of different persons on matters of pre-marital sex.

For this study individuals were completing the questionnaires and 60 of them were given questionnaire. These individuals consisted of unmarried Christians, parents, pastors and elders of the churches. These individuals were divided into a group of three, i.e. unmarried Christians on their own, parents on their own, and pastors and elders on their own. Each group answered 20 questions. Individuals who were consulted are from the region of Soweto.

The content of the questionnaire was the following:

In my study at North-West University (Potchefstroom campus), I am attempting to render pastoral guidelines for unmarried Christians on pre-marital sex. In this research, young people in the Christian churches are my target. The Scripture (both the Old and the New Testament ) serve as the point of departure for the elaboration of this research.

Please keep the following in mind when you complete this questionnaire:

- This is an anonymous questionnaire and there is no way you could be identified
- Therefore, you may complete this questionnaire freely
- Please feel free to offer any comment and criticism
- Your commitment in completing this questionnaire sincerely may ensure that you contribute to the establishment of possible guidelines that will benefit the body of Christ.

Questions and answers of all the interviews conducted are available from the author of this document and can be supplied if needed. The author is mostly available in this cell number: 0824747336 and the postal address is P.O. Box 529, Phiphidi, 0994.

### 3.3.2 *The questionnaire (s)*

#### 3.3.2.1 Questionnaire to the unmarried Christians and the results of the Respondents

1. Where or from whom did you learn about sex?
  - A. Parents.....4
  - B. Church .....2
  - C. School.....5
  - D. Or other.....0
  
2. Was that a positive or negative experience?
  - A. Positive.....11
  - B. Negative.....9
  
3. How are you going to handle sex education with your children
  - A. Teach them.....15

B. Ask the church.....	5
4. What are your parents' attitude toward sex?	
A. Positive.....	6
B. Neutral.....	11
C. Negative.....	3
4. Did they show affection (hugging and kissing) openly and freely with you and each other?	
Yes.....	8
No.....	12
Comment – 8 respondents say it is not taboo in our culture -12 respondents say it should not be done in public	
5. Were questions regarding sex freely discussed in your home?	
Yes.....	6
No.....	14
Comment -6 respondents say questions regarding sex were discussed freely -14 respondents say they were not discussed - sex is private.	
6. What type of sexual contact have you already experienced?	
A. Heavy petting.....	4
B. Other sexual acts.....	8
C. No sexual acts.....	8
7. Have you masturbated?	
Yes.....	6
No.....	14
(Self-stimulation)	
8. Do you think the provision of free condoms will help unmarried young people in the church?	
Yes.....	2
No.....	18
Motivate: - 2 respondents say condoms can help them to prevent Aids infection - 18 respondents say strongly that abstinence is the best.	
9. Did you try to have sex with family members?	
Yes.....	0
No.....	20

10. Did you ever have sex with prostitutes?	
Yes.....	0
No.....	20
11. Where you sexually abused?	
Yes.....	3
No.....	17
By whom?	
a. My father.....	2
b. My mother	
c. My grandfather	
d. Other relative .....	1
e. Teachers	
f. Others	
12. Do you think that a good Biblically based preparation to unmarried Christians could reduce the high rate of teenage pregnancy in the church?	
Yes.....	20
No.....	0

Explain: all 20 respondents explained their “yes” answer in the following three ways:

- Youth are in need of Biblical teaching of pre-marital sex
- If we don't teach them God's Word, they will get wrong information outside the church.
- When they get Biblical teaching they can learn and know the truth from the Word of God.

### 3.3.2.2 Questionnaire to the parents

1. How did you educate your children in preventing pre-marital sex?	
a. Did nothing.....	0
b. Speaking individually to them.....	11
c. Ask the church to do something.....	6
d. Others.....	3
2. What kind of education should be given to your children?	
a. Give them a book to read.....	2
b. Let the mother speak to them.....	6
c. Let the father speak to them.....	12
d. Restrict information because it is a private thing.....	0
e. Refer them to clinic.....	0
3. What do you do to guard your children from sexual abuse?	
a. Keeping them home.....	0

b. Prevent them to play in the street.....	0
c. Training them in this regard.....	20
4. Is it allowed to involve your child in pre-marital sex in order to help with the financial situation?	
a. It is allowed.....	0
b. It is not allowed .....	20
5. Is it allowed to express sexual desires with children when parents are not in a good relationship with each other?	
a. It is allowed.....	0
b. It is not allowed.....	20
6. Do you think the world's messages about sex in newspapers, magazines, television, movies and the Internet can help your children to abstain from sex before marriage?	
Yes.....	0
No.....	20

Why the 20 respondents answered “no”:

- World messages are encouraging young people to condomise so that they will not be affected by sexual diseases like HIV/AIDS.
- World messages always promote pre-marital sex and this makes it difficult for unmarried young persons to abstain from sexual intercourse.
- World messages are not Biblical and are full of wrong information about pre-marital sex.

7. In your opinion, when should this education begin?	
a. Primary school children.....	6
b. Teenagers .....	11
c. Young people .....	1
d. Engaged couples.....	1
e. Other.....	1

### 3.3.2.3 Questionnaire to the pastors and elders of the church

1. Do you do pre-marital counselling about matters pertaining to sexuality to the members of your congregation?	
Yes.....	13
No.....	7
2. How?	
a. Teaching in catechism classes.....	1

b. Individual counseling.....	10
c. In sermons.....	2
d. Other.....	7
2. Do you think pre-marital counselling about matters related to sexuality should be compulsory?	
Yes.....	20
No.....	0

**Motivation:**

- Pre-marital counselling helps unmarried young persons to know the Biblical truth about matters related to sexuality.
- God wants his people to be prepared so that they will know about things that they will meet in their coming marriages.
- It should be compulsory in order that we may preserve the marriage institution, that is, according to the Word of God.
- Pre-marital counselling tries to solve a lot of problems that they might encounter in their marriage.

3. Do you think the church should be more involved in preparing unmarried Christian members (esp. young people) to abstain from pre-marital sexual intercourse?	
Yes.....	20
No.....	0

4. How should the church be more involved?	
a. By preaching.....	4
b. By counselling.....	8
c. By Bible study.....	3
d. In conferences.....	5

5. In your opinion, are young people in your congregation well educated/prepared in the area of pre-marital sex.	
Yes.....	12
No.....	8

**Motivate:**

12 respondents say yes because

- Their programmes in the congregation are enough.
- They are always teaching young people how to handle pre-marital sex
- Preparing young people is an important thing in their churches.

8 respondents say no because

- In their congregations programmes are not yet enough
- Young people are not individually motivated to abstain.

- There is lack of home visitation from the elders and the pastors. Home visitation can help us to know if we are on the right track.

6. Who do you think should be involved in Biblical education and preparing young people to follow God's principles regarding pre-marital sex?
  - a. The minister .....10
  - b. Elders.....5
  - c. Parents.....5
  - d. Teachers.....0
  - e. Health workers.....0
  
7. Do think Biblically based counselling could help unmarried young people to abstain from sexual intercourse?
  - Yes.....20
  - No.....0

Why? All of them say:

- Unmarried Christians will know what God expects in their daily life concerning abstinence from sexual intercourse.
- The Bible is our basic indicator to see the truth.
- They can be helped if we have programmes that children can follow in various stages of development.

8. In your opinion, when should this education begin?
  - a. Primary school children.....10
  - b. Teenagers.....10
  - c. Young people.....0
  - d. Engaged couples.....0
  - e. Other.....0
  
9. How many times did you preach on sex?
  - a. None.....1
  - b. 1-5 .....3
  - c. 6-10.....6
  - d. regularly.....10

### 3.3.3 Summary of questionnaires

In answering the questionnaires, all group members did not give the same answers. A respondent answered the questionnaire according to what he or she experiences in everyday life. This is clearly seen in the respondents of the questionnaire and the results of each group.

In this study there are a number of differences that can be seen in all the questions. It is clear that members have different interpretations on what they deem to be true or false.

However, this should be seen as a major reason for why this study is so relevant. A schematic presentation of these differences will now follow.

### 3.3.4 Findings gathered in the empirical research

#### 3.3.4.1 Strong points and weak points

##### **Strong points**

##### **Weak points**

##### **Unmarried Christians:**

Learning about sex from the parents and the church.

Learning about sex from school and others.

Learning about sex is a positive experience.

Youths are not learning about matters related to sexuality.

Providing their children with sex education.

Ask the church without teaching their own children.

Positive and neutral attitude of their parents towards sex.

Negative attitude of their parents towards sex.

Discussion of sex questions at home.

Lack of discussion of matters related to sexuality at home.

No sexual acts before marriage.

Experiencing heavy petting or other sexual acts before marriage.

No self-stimulation.

Lack of self-control.

No provision of condoms among the unmarried Christians

Some unmarried Christians use condoms.

No sexual intercourse with family members.

Youth are engaging in sexual intercourse with family members.

No sexual intercourse with prostitutes.

Others because of lack of Biblical knowledge engage in having sex with the prostitutes.

The Word of God is the only solution to reduce high rate of teenage pregnancy in the church.

Lack of Biblical based preparation is the cause of teenage pregnancy in the church.

**Parents:**

Speaking individually to the children

Both parents must teach their children.

Training children

Incest (with a child) is a sin.

The Bible is the only useful instrument to help a child to abstain from sex.

Doing nothing

Shifting responsibility to other people.

Lack of training children

Some parents find themselves being incestuous with their children with the aim of helping them financially.

World messages are un-Biblical.

**Pastors, elders and deacons:**

Individual counselling

Compulsory pre-marital counselling

Church involvement

Biblical education and preparation

Biblical preparation should start with Primary school children.

Involvement of the ministers, elders and parents.

Biblical Based counselling is the solution.

Churches must not stop preaching on sex

Counselling in sermons

Lack of pre-marital counselling on matters related to sex

There should be no lack of Preaching, counselling, Bible studies and conferences

Lack of preparing youth

Neglecting Primary school Children.

Lack of involvement of the ministers, elders, and parents.

Relying on world messages.

Keeping quiet about matters related to sexuality.

***Summary: Positive guidelines of psychology, sociology and empirical studies***

- No sexual acts before marriage: Given God's perspectives on sex and marriage is best for unmarried Christians to wait.
- Pre-marital sex is not okay if people like each other. It is wrong and also not accepted because it is a sin before God. Not having sex before marriage is the right thing to be done.
- It is wrong for the engaged couples to have sexual intercourse.
- Incest is a major mental health problem in the family. It is wrong.
- Prostitution is illegal, it is not good.
- Sex industry is illegal, it is not good.
- Monogamous marriage is permanent. Partnership last until death.
- Homosexuality is wrong. Homosexual is caused by social pressure. Before God it is a sin to sleep with people of the same sex.
- Concerning masturbation, young people are not allowed to masturbate.
- Pornography: Young children and developing adolescents might develop poor images of sex from watching and reading pornography.
- Condoms are not supposed to be used by unmarried Christians.
- Individual counselling on matters related to sexual intercourse is what is needed amongst the unmarried Christians.
- Involvement of the ministers, elders and parents is needed.
- Parents must also speak with children individually.

## **Chapter 4: Practice theoretical guidelines to unmarried Christians on pre-marital sex**

### **4.1 Introduction**

#### **4.1.1 Problem statement**

When the church of Christ looks in our country, which sexual views does it face? Although most of the young people in our country are engaging in sexual activities, how can the Old and the New Testament views be applied in the daily life of the unmarried Christian? Is it okay for the church to use Biblical and pastoral guidelines to help young people to stay far away from sexual activities before marriage? The question to be answered in this chapter is: How can unmarried Christians be guided within Christian perspectives to abstain from pre-marital sex? The objective is to formulate and give pastoral guidelines that can provide help to unmarried Christians to abstain from sexual intercourse before marriage.

#### **4.1.2 Method**

Hermeneutical interaction between the basis-theoretical guidelines and meta-theoretical findings will take place.

#### **4.1.3 Work plan**

The chapter will first try to give Old and New Testament views on pre-marital sex and the proper position in the life of the church of Christ. Then attention will be paid on guidelines from Biblical principles.

## **4.2 Pastoral guidelines from the Biblical principles and meta-theoretical principles**

### **4.2.1 Homosexual behaviour is condemned (Lev. 18:22, 20:13)**

In the Old Testament, God is not pleased with intercourse of the people of the same sex. Homosexual behaviour, in spite of what the world wants to say today, is specifically addressed and condemned in the Old Testament. Unmarried Christians must not practice homosexual tendencies, feelings and desires. They must have the courage and clarity to say no on at least three levels: No to homosexual acts, no to homosexual marriage and rituals that bless same-sex unions, and no to church leadership for people who practice or promote homosexual conduct. They must not dwell on such thoughts and engage in homosexual behaviour because it cannot fulfil the basic purpose of sex. That is, homosexuals and lesbians cannot fulfil God's first commandment regarding sex (Gen. 1:28). They cannot replenish the earth through their perverse cavorting. They cannot give pleasure to married partners. They cannot symbolize Christ's relationship with His church (Eph. 5:23-25). Homosexuality is an outright blasphemy against God. Either statement is a lie. Homosexuality is perverting the truth of God as well as perverting sex, the gift of God.

#### **4.2.1.2 Basis-theoretical principles**

Any kind of sex and sexuality, either by the heterosexual or the homosexual is condemned and prohibited (Lev. 18: 22, 20:13, 1 Corinthians 6:13) (See chap. 2. 8.1).

#### **4.2.1.3 Meta-theoretical principles on homosexual behaviour**

Homosexuality is wrong. Heterosexual (male & female intercourse) is caused by social pressure. Before God it is a sin to sleep with people of the same sex. (See chap. 3. 3.3)

#### **4.2.1.4 Practical theoretical guidelines on pre-marital sex:**

- Unmarried Christians must teach themselves from the Bible on the sin of homosexual practices, eg from Leviticus 18:22 and Romans 1:27

- Unmarried Christians must be aware of going to places where homosexual acts are done or films of that kind are shown.

#### 4.2.2 Prostitution is prohibited (Deut. 23: 17 &18)

God does not allow prostitutes of the labourers; He calls prostitution wickedness. He does not allow all Christians, including the unmarried, to engage in the business of prostitution. Sexual intercourse is not suppose to be offered in exchange for money in order to satisfy someone's sexual desires, because Scripturally this is unacceptable. God is not even pleased by the South African prostitutes who are claiming that they are sex-workers because of the shortage of jobs in the country.

God even hates anything related to it. It is clear from this that we cannot promote this evil thinking that God will understand or even think that we would do God a favour if we bring of the money gained from prostitution to his church.

##### 4.2.2.1 Basic theoretical principles

Using one's body for business (in the form of prostitution) is equally prohibited because the body belongs to the Lord (Deuteronomy 23: 17 & 18; 1 Cor. 6: 13-14). (See chap. 2. 8.6)

##### 4.2.2.2 Meta-theoretical perspectives of prostitution

Prostitution is illegal, it is not good. (see chap.3. 3.3)

##### 4.2.2.3 Practical theoretical guidelines

- Unmarried Christian must teach themselves from the Bible all matters concerning sin of prostitution, eg Deuteronomy 23:17 & 18).
- Unmarried Christians must be aware of not going to places where sex-workers are found.
- Unmarried Christians must not engage in the business of prostitution.

#### 4.2.3 Any kind of incest is prohibited

This simply means that all unmarried Christians must avoid sexual intercourse with their biological relatives (e.g brothers, sisters, parents etc). Our Almighty God does not allow sex that occurs among the family members (Lev. 18:6;9). All unmarried Christians should take this very seriously. They must refuse to be insisted by their parents and relatives on having intercourse with them. If they are forced to have sex by threatening they must not keep quiet, but to report the matter to the relevant people such their parents, brothers, sisters or members of crime prevention in the community. They must not think that God is just talking into the wind when He talked about incest; He is talking to all of them.

According to Douma (1996: 261) it is very grievous that these sins occur also within the church. In 2 Sam. 13: 11&12, incest is also prohibited because it is a wicked thing before God.

##### 4.2.3.1 Basic theoretical principles

Any kind of incest is prohibited (Lev. 20:11-14, 20; 1 Sam. 13: 11 & 12) See chap. 3. 8.3).

##### 4.2.3.2 Meta-theoretical perspectives of incest

Incest is a major mental health problem in the family. It is wrong. (See chap. 3. 3.3)

##### 4.2.3.3 Practical theoretical guidelines:

Unmarried Christians must avoid sexual intercourse with their biological relatives (i.e brothers and sisters etc), eg. from Lev. 18:6,9.

Unmarried Christians must refuse to be insisted by their parents and relatives on having intercourse with them.

#### ***4.2.4 God is not pleased with masturbation***

Unmarried Christians have to know that God is totally against the habit of masturbation. It is true that they are living in the society that uses sex commercially on every billboard, magazines, and as part of every television program. Everywhere women dress provocatively because that is what the billboard, magazines, and TV dictate. Christian youth (young people) who are tangled up with this problem must not engage in pornographic materials such as magazines, posters, videos, X-rated movies or adult movies, because it is not allowed in the Scriptures. They must put off old patterns and put on new ones. They are not to stimulate their own genital organs. Those who are slaves of self-abuse, they must confess their sins and resolve with God's help. When Satan tries to help them they have to call on the name of the Lord Jesus to give them the strength to overcome. No one need be the slave to sin, and they have the Bible promise's that God "... is able to keep them from falling and to present them before His glorious presence without fault and with great joy". They must engage in prayers and Scripture reading. The Holy Spirit will help them.

- In masturbation, the person is involved only with himself or herself, and his/her sexuality is not practiced in the way God wanted it to be.
- Because sexuality is practiced differently in the case of masturbation than God intended it, it does result in physical satisfaction, but then gives rise to a feeling of discontent, of being disappointed in oneself, and feelings of guilt and loss. It is satisfaction of a need without any emotional satisfaction. The fact that this kind of emotional discontent rarely results from normal sexual intercourse in marriage clearly shows that sexuality is practiced in the wrong way in the case of masturbation.

The Christian is expected to be able to exercise self-control. Self-control is one of the fruits of the Spirit (Gal. 5:22). The Christian should be able to control his or her own sinful thoughts and desires, and should not allow them to give rise to sinful deeds.

#### 4.2.4.1 Basis-theoretical theory

God is not pleased with masturbation. (see chap. 2. 8.2)

#### 4.2.4.2 Meta-theoretical perspectives on masturbation

In masturbation, young men are disallowed to masturbate. (see chap.3.3.3)

#### 4.2.4.3 Practical theoretical guidelines

- Unmarried Christians must not stimulate their own genital organs
- Unmarried Christians must be able to exercise self-control. eg from Galatians 5:22, self-control is one of the fruits of the Spirit.

### ***4.2.5 God is pleased with those who remain virgin until marriage***

God commands all unmarried young people to be a virgin when they marry. He wants an unmarried young person not to have sex with anyone who is not her husband or his wife.

In life of the young people, there are important questions such as: What if I have already made a mistake? What if I have already lost my virginity? What if I have already gone too far sexually? What if I have already "joined" myself with another person-or several people? What if I feel this part of my life out of control? What can I do?

In answering these questions, an unmarried Christian in the church of Christ must realise that God may hate what he/she did, but He loves him/her. God is not shocked by it. As a matter of fact, He saw it happened. What he/she has done is exactly the reason His Son died on the cross 2000 years ago- to pay for a sin he/she haven't even committed yet. He knew that one day he/she would need forgiveness. When he/she became a Christian, God erases his/her previous sins. To God, it never happened. God has the ability to "forget."

An unmarried Christian must remember that when he/she was a little kid and kicked the ball the best he/she can, and the ball went in entirely the wrong direction. Maybe it took a bad bounce, maybe the ball was misguided, maybe he just blew it, and he wanted to

take it back and do-over!”. With God that is his speciality. With God, an unmarried Christian get a “do-over,” another chance.

It is obvious that he/she is not going to recreate his/her virginity. There will only be one “first time.” But he/she can recreate purity. God can remove guilt. And He does take away condemnation.

#### 4.2.5.1 Basis-theoretical principles

God is pleased with those who remain virgin until marriage (Gen. 29:20-21, Matt. 1: 18-25). (see chap. 2 8.1)

#### 4.2.5.2 Meta-theoretical perspectives of virginity

Pre-marital sex is not okay if people like each other. It is wrong and also not accepted because it is a sin before God. Not having sex before marriage is the right thing to be done. (see chap. 3. 3.3)

#### 4.2.5.3 Practical theoretical guidelines

- Unmarried Christians must not loose their virginity.
- Unmarried Christians must run away from all places that can force them to have sex.
- Unmarried Christians must avoid serious petting and kissing so that they will not come in temptation that will lead to pre-marital sex.
- Unmarried Christians who already had sex before marriage must confess their sin before God. After asking his forgiveness they must be assured that He cleaned them.
- They must live a holy life from that point.

***Any kind of premarital sex and sexuality is prohibited ( Genesis 26:8-9, 1 Corinthians 6:13)***

Because the Old Testament and the New Testament condemned sex and sexuality, practicing things that stimulate sexual desires is not allowed. For example, touching someone's private parts, desiring someone's beautiful body, watching pornographic materials, both in pictures as well as sexual explicit descriptions, watching erotic films, immodest or tight, suggestive clothing, close bodily contact between a male and a female like dancing, or love play in a parked car, in the bush, or in a room where the two are alone together, and many things that can lead an unmarried Christian into temptation.

#### **4.2.6.1 Basis-theoretical principle**

Any kind of sex and sexuality, either by the heterosexual or the homosexual is condemned and prohibited (Lev. 18: 22, 20:13, 1 Corinthians 6:13). (See chap. 2. 8.1)

#### **4.2.6.2 Meta-theoretical perspectives on sex and sexuality**

No sexual acts before marriage. Given God's perspectives on sex and marriage is best for unmarried Christians to wait.

#### **4.2.6.3 Practical theoretical guidelines**

- Unmarried Christians must not practice things that stimulate their sexual desires
- Unmarried Christians must not touch private parts of the opposite person
- Unmarried Christians must not watch pornographic materials such books and erotic films
- Unmarried Christians must run away from many things that can lead them into temptation.

*Provoking sexual desires of the flesh (like watching pornographic material, masturbating, immodest dress, sex films, conversation, etc.) are prohibited*

This principle is reminding all unmarried Christians to be careful of what they feed their eyes with. According to Britten & Britten (1999: 61) if unmarried Christians watch TV programmes that show people doing sexual sins, or if they look at pictures of naked girls, they will find it more difficult to control their sexual desires. So, they must feed their eyes and minds with good, not with evil. Young people must also be careful of dirty languages.

In the New Testament, freedom of watching pornography is condemned because pornography violates the will of God and goes against Jesus' teaching. Jesus said, "Anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. 5:28). This means that all unmarried Christians are not allowed to watch an "adults-only" movie channel, to click to an X-rated website on their computers, to look at naked bodies that will turn them on, to visit a place of the prostitution, to look at nude dancers. They must stay out of stores that sell porn. They must stay away from stores that rent sex videos. They don't have to subscribe to TV packages with filthy shows. They must avoid motel rooms that offer 'adult' material on the television. When they are watching films, they must first find out what film is showing. If there is anything sexy in the title, or if there is any age restriction, they must not go, or if they do go and find the film full of scenes that are sexually stimulating, they must leave the place for the sake of their morals. Or if it is on TV they have to switch it off or leave the room. They must not become addicted to porn pictures and films. They should also beware of Internet chat rooms where they can find fantasy love affairs with strangers. Unmarried Christians must follow God's instruction that says "Flee from sexual immorality" (1 Corinthians 6:18). They must avoid sexual temptations as much as possible, they have to face temptations at some point especially in our sex-saturated culture today.

#### 4.2.7.1 Basis-theoretical principle

Provoking sexual desires of the flesh is prohibited (1 Corinthians 6:18). (see chap. 2. 8.1)

#### 4.2.7.2 Meta-theoretical perspectives on provoking sexual desires

No sexual acts before marriage. (see chap. 3. 3.3)

#### 4.2.7.3 Practical theoretical guidelines on provoking sexual desires

- Unmarried Christians must not engage in watching pornographic materials such as magazines, posters, videos, X-rated movies or adult movies.
- Unmarried Christians must be careful of what they feed their eyes, eg. watching programme that show people doing sexual sin, pictures of naked girls and boys.

### *Sex industry is prohibited because the body belongs to the Lord*

This simply shows that unmarried Christians must also not try to attempt to engage in sleeping with the prostitutes before marriage or any other person. They must keep themselves pure until the day of marriage.

#### 4.2.8.1 Basic theoretical principle

Using one's body for business (in the form of prostitution) is equally prohibited because the body belongs to the Lord (Deuteronomy 23: 17 & 18; 1 Cor. 6: 13-14). (see chap. 2. 8.6).

#### 4.2.8.2 Meta-theoretical perspectives on sex industry

Sex industry is illegal, it is not good. (see chap. 3. 3.3)

#### 4.2.8.3 Practical theoretical guidelines on sex industry

- Unmarried Christians must not make money with sex
- Unmarried Christians must keep themselves pure until marriage.

- The local church must teach young people that their bodies belong to God and that they must not use their bodies in a way that dishonour God

#### ***4.2.9 Pre-marital intercourse with contraceptives by unmarried Christians is condemned***

This principle is reminding young people that sex before marriage is wrong even if one is using contraceptive such as condoms with the idea of avoiding pregnancy and AIDS. What they have to do is to run away from sexual immorality.

Unmarried Christians are not to use contraceptives or birth control because the Bible clearly informed them to abstain from sexual intercourse before marriage. This means that they must not attempt to use and follow the variety of different contraceptive methods that are available. This includes temporary methods of family planning (such as fertility awareness & withdrawal), barriers methods of family planning (such as male and female condoms, non-prescription vaginal methods like *foam, cream, gel, suppositories, and sponge*, diaphragm, intrauterine device (IUD)), hormonal methods of family planning (such as the pill, injection given by a doctor or a nurse, and the implant), permanent methods of contraception such as vasectomy sterilization for men or operation for men, tubal ligation-sterilization for women.

##### **4.2.9.1 Basic principles on contraceptives**

Pre-marital intercourse with contraceptives by unmarried Christians is condemned (1 Corinthians 6:7-9). (see chap. 2. 8.7)

##### **4.2.9.2 Meta-theoretical perspectives on contraceptives**

Condoms are not supposed to be used by unmarried Christians. (see chap. 3. 3.3)

##### **4.2.9.3 Practical theoretical guidelines on contraceptives**

- Unmarried Christians must not attempt to use birth control methods such as male and female condoms, pills, withdrawal etc.

- Unmarried Christians must abstain from sexual intercourse

#### *4.2.10 Pre-marital sex of the engaged couples but not yet marriage couples is prohibited*

This principle is reminding engaged couples that are still virgins to be carefully each time they meet in a certain place. They must stay away from kissing one another in a secret place, fondling each other's breasts, and touching each other's private parts. In this world, which is full of sex material, they must say "No" to sex videos and sex materials such as pornography because they will do them more harm than good. Both of them have to know that kissing and fondling each other, and watching sex videos or pornographic materials will never develop and improve their courtship, but to break it. In fact, courtship grows better when the young man and girl do not touch each other's private parts and stay away from watching sex videos, sex movies and all pornographic materials. They must learn to control their sexual feelings and not have sex until their marriage. **God's law is:** Even if you 'know' that you are going to marry a certain person, do not have sex until you are married.

The Bible prohibits sexual intercourse of the engaged couples. The history of Joseph and Mary is a clear affirmation of the fact that no intercourse during engagement is allowed. A young man and a young woman who are preparing their marriage must abstain from sexual intercourse until their marriage. If they don't abstain they are sinning before the eyes of God. Practicing self-control of their sexual desire is what they have to do in their meetings in order to avoid sex and sexuality. According to Douma (1996: 265) self-control involves more than the sexual aspect during the time of courtship or engagement. Self-centeredness shows its face in various ways. But surely sexual self-control is an important part of the training leading up to marriage. If their relationship develops properly, the couple will become spiritually, psychologically, and physically more intimate. How far should physical intimacy go? Christians agree with the advice of Trobisch (1971: 93) in agreement with self-control: the point where it becomes impossible to stop is usually reached when you begin to lie down together and start

undressing each other. Those who stop before that point will not have to think about using contraceptives. Moreover, intimate forms of contact like petting (mutual stimulation of the sexual organs leading to orgasm, so called “petting to climax”) have no place in courtship or engagement.

Besides warning against undressing each other, Trobisch gives one more piece of good advice: The partner with the most tender conscience must help the other. The single, absolutely safe contraceptive is the little “No”.

#### 4.2.10.1 Basic theoretical principle

God is pleased with those who remain virgin until marriage (Gen. 29:20-21, Matt. 1: 18-25). (see chap. 2. 8.4)

#### Meta-theoretical perspectives on pre-marital sex regarding engaged couples

It is wrong for the engaged couples to have sexual intercourse before marriage. (see chap. 3. 3.3)

#### Practical guidelines on pre-marital sex regarding engaged couples

- Engaged couples must wait to have sex until the day of marriage
- Engaged couples must exercise self-control, especially during their meetings.

#### 4.2 *Positive guidelines of Biblical principles, psychology and sociology and empirical work*

- No sexual acts before marriage: Given God’s perspectives on sex and marriage it is best for unmarried Christians to wait.

- **Pre-marital sex (engaged couples):** Pre-marital sex is not okay if people like each other. It is wrong and also not accepted because it is a sin before God. Not having sex before marriage is the right thing to be done.
- **Incest:** It is a major mental health problem in the family. It is wrong.
- **Prostitution** is illegal and it is not good
- **Monogamous marriage** is permanent and its partnership last until death.
- **Homosexuality** is wrong. Homosexuality is caused by social pressure. Before God it is a sin to sleep with people of the same sex.
- **Masturbation** is not allowed.
- **Young children and developing adolescents** might develop poor images of sex from watching and reading pornography.
- **Condoms** are not supposed to be used by unmarried Christians
- **Individual counselling** on matters related to sexual intercourse is what is needed amongst the unmarried Christians.
- **Involvement of the ministers, elders and parents** is needed.
- **Parents must also speak with children individually.**

#### **4.5 Conclusive remarks**

Both the Old and the New Testament condemn sexual intercourse before marriage as contrary to the will of God and as sinful. Abstinence from pre-marital sex is not to deprive, but to secure the happiness of a marriage in which there will be ample to learn together (cf. Genesis 2:24; Matthew 19:5). Becoming one flesh primarily indicates sexual intercourse as the most intimate physical relationship between man and woman. However, sexual intercourse should not stand on its own. In this way marriage becomes the most intimate union of a man and woman there could be: man and woman in the union of marriage, not before marriage and outside marriage.

Unmarried Christians has rebelled against God throughout history. This rebellion is particularly seen in the area of sexual morals. Many of them have questioned and gone against many of the commands and principles given in Scripture. Some have claimed sex to be good in all instances; sex and sexuality is good to improve your future marriage, pre-marital sex is normal, and youth should experiment at any age with sex. All these and their related are deviations from God's moral laws. God gives a resounding "No!". That is why the Bible says "we harvest what we plant." (Gal. 6:7). That means: we cannot harvest a good marriage by planting a sin before marriage. Because physical intercourse is a gift to married people, it should not be practiced before marriage bonds. The Word of God forbids pre-marital sex and prostitution as sin punishable before God. Both the Old and New Testament advice unmarried Christians to believe that sex before marriage is not helpful preparation for sex in marriage; they must believe God when he says, "walk in the ways I command you, that it may go well with you" (Jer. 7:23).

Both Old Testament and New Testament proclaim that it is the duty of the unmarried Christians to stay far away from sex and sexuality. Today in our country, it is important for young people to note that pre-marital relationship and extra-marital marital sexual relationship are portrayed in films and on videos as normal. But in the Bible such relationships are clearly forbidden. In Deuteronomy 32 sexual relations before and out of marriage are explicitly called promiscuity and are strictly forbidden. Such a relationship

does not reflect the image of the relationship between Christ and his church, and this is why the unmarried Christians must not be part of such a thing.

## **Chapter 5 Summary and Final conclusion**

### **5.1 *Problem statement***

The main problem of this study is; “How should Biblical views of sex be applied in the life of the unmarried Christians in the church of God?”

In attempting to address this question, the study will try to answer the following questions:

- What are the Scriptural perspectives about Pre-marital sex?
- What are the practical situations that unmarried Christians meet in their daily lives?
- How can unmarried Christians be guided within Christian perspectives to abstain from pre-marital sex?

And therefore the **aim** of this study was:

To investigate and propose guidelines for counselling unmarried Christians on matters of pre-marital sex.

The **method** followed in this study was

- The model of Zerfass for research is utilised in this study forming basis-theoretical, meta-theoretical and practice-theoretical guidelines (Heyns & Pieterse, 1990:35-36).

### **5.2 *Work plan***

The work plan was to get basic theoretical principles from Scripture through historical grammatical exegesis and then state basis-theoretical principles or where the distracted from that research.

Meta-theoretical perspectives were found from the sciences of Psychology and Sociology and from empirical research through hermeneutical interaction between the basis-theoretical guidelines and meta-theoretical findings and practical theoretical guidelines were given.

### **5.3 *The following basis-theoretical principles were achieved***

- According to both the Old and the New Testaments, sexual intercourse before marriage is contrary to the will of God and has to be regarded as a sin. It cannot be reconciled with the life of a true Christian.
- Any kind of sex and sexuality, either by the heterosexual or the homosexual is condemned and prohibited (Lev. 18: 22, 20:13, 1 Corinthians 6:13).
- Any kind of incest is prohibited (Lev. 20:11-14, 20;
- God is not pleased with masturbation
- God is pleased with those who remain virgin until marriage (Gen. 29:20-21, Matt. 1: 18-25).
- Provoking sexual desires of the flesh is prohibited (1 Corinthians 6:18).
- Using one's body for business (in the form of prostitution) is equally prohibited because the body belongs to the Lord (Deuteronomy 23: 17 & 18; 1 Cor. 6: 13-14).
- Pre-marital intercourse with contraceptives by unmarried Christians is condemned (1 Corinthians 6:7-9)
- God is not pleased with the pre-marital sex of the engaged couples but not yet marriage couples (1 Cor. 6:9).

**5.4 *The following perspectives were found in the meta-theoretical study***

- No sexual acts before marriage. Given God's perspectives on sex and marriage is best for unmarried Christians to wait.
- Pre-marital sex is not okay if people like each other. It is wrong and also not accepted because it is a sin before God. Not having sex before marriage is the right thing to be done.
- It is wrong for the engaged couple to have sexual intercourse
- Incest causes major mental health problems in the family. It is wrong.
- Prostitution is illegal, it is not good.
- Sex industry is illegal, it is not good.
- Monogamous marriage is permanent. Partnership lasts until death.
- Homosexuality is wrong. Heterosexual (male & female intercourse) is caused by social pressure. Before God it is a sin to sleep with people of the same sex.
- Masturbation is not allowed.
- Pornography: Young children and developing adolescents might develop poor images of sex from watching and reading pornography.
- Condoms are not supposed to be used by unmarried Christians.
- Individual counselling on matters related to sexual intercourse is what is needed amongst the unmarried Christians.

- Involvement of the ministers, elders and parents is needed.
- Parents must also speak with children individually.

### ***5.5 The following theoretical guidelines can be provided***

Both the Old and the New Testament condemn sexual intercourse before marriage as contrary to the will of God and as sinful. Abstinence from pre-marital sex is not to deprive, but to secure the happiness of a marriage in which there will be ample to learn together (cf. Genesis 2:24; Matthew 19:5). Becoming one flesh primarily indicates sexual intercourse as the most intimate physical relationship between man and woman. However, sexual intercourse should not stand on its own. In this way marriage becomes the most intimate union of a man and woman there could be: man and woman in the union of marriage, not before marriage and outside marriage.

### ***5.6 Final conclusion***

The main purpose of this study was to give pastoral guidelines to unmarried Christians on pre-marital sex. In this study I was trying to compare Scriptural perspectives about pre-marital sex with the practical situations that unmarried Christians meet in their daily lives. Attention was paid in the three important key words: Pre-marital sex, sexual intercourse, and unmarried Christians. The detailed research about Scriptural perspectives and the key words were made, compared and evaluated. Guidelines within Christian perspectives that can help unmarried Christians to abstain from sex before marriage were compiled.

Pre-marital sex is a serious issue all over the country of South Africa, and its prevention has first of all to do with getting correct information and practice it in everyday life. Pre-marital sex in the church is strongly influenced and caused by a lot of wrong information from the world messages as I have indicated in the empirical work. The problem in the church is caused by unmarried Christians who fail to apply and practice Biblical

principles of pre-marital sex in their daily life. It is the church's responsibility to remind all young people about the danger of committing the sin of sexual immorality (sex and sexuality, homosexuality, lesbianism, incest, prostitution, pornography, rape, etc). Unmarried Christians need to know what is the will of God regarding sex and related matters in order that they can be able to abstain from sexual activities. The only way to help unmarried Christians to abstain from pre-marital sex is found in God's Word, the Bible. Without applying and practicing Biblical knowledge, no unmarried Christian can abstain.

God has given guidelines to avoid pre-marital sex in the life of the young people. They are guidelines that should be used by all Christians and counsellors in counselling and helping unmarried Christians to live lives that are clean before God. Because the unmarried Christian is a new creation in Christ (2 Corinthians 5:17), he or she must not only know God's principles of sex, but he/she is instructed to apply them in everyday life. The ability to follow God's guidelines and principles about pre-marital sex is accomplished through the work of Christ in young people's life.

#### **5.8 *Recommendations for further study***

The following can be recommended for further study:

- Biblical principles for married couples regarding sexual matters.
- A sociological study on the consequences of prostitution for the South-African society.
- An empirical study on the effects of pre-marital sex on the marriages of Christians.
- The local church's responsibility to motivate Christian parents to speak about matters related to pre-marital sex.

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## ABSTRACT

The main problem which this study aims to address is; “How should Biblical views of sex be applied in the life of the unmarried Christians in the church of God?” In attempting to address this problem, the study will try to answer the following questions:

- What are the Scriptural perspectives about Pre-marital sex?
- What are the practical situations that unmarried Christians meet in their daily lives?
- How can unmarried Christians be guided within Christian perspectives to abstain from pre-marital sex?

The **aim** of this study is to investigate and propose guidelines for counselling unmarried Christians concerning matters of pre-marital sex. Zerfass’s model for research was utilised in this study, forming basis-theoretical, meta-theoretical and practice-theoretical guidelines and methodology (Heyns & Pieterse, 1990:35-36).

The study compares Scriptural perspectives about pre-marital sex with the practical situations that unmarried Christians meet in their daily lives. Attention is paid to three important concepts: Pre-marital sex, sexual intercourse, and unmarried Christians. The Scriptural perspectives and the key concepts are researched in detail, compared and evaluated. As a conclusion, guidelines are provided from a Christian perspectives that can help unmarried Christians to abstain from sex before marriage.

Pre-marital sex is a serious issue all over the country of South Africa, and its prevention has first of all to do with providing the correct information and then practicing it in everyday life. Pre-marital sex in the church is strongly influenced and by wrong information and messages from the world, as is indicated in the empirical work. The problem in the church is caused by unmarried Christians who fail to apply and practice Biblical principles of pre-marital sex in their daily life. It is the church’s responsibility to remind all young people about the danger of committing the sin of sexual immorality (sex and sexuality, homosexuality, lesbianism, incest, prostitution, pornography, rape, etc).

Unmarried Christians need to know what the will of God is with regard to sex and related matters in order that they can be able to abstain from sexual activities. The only way to help unmarried Christians to abstain from pre-marital sex is found in God's Word, the Bible. Without applying and practicing Biblical knowledge, no unmarried Christian can abstain.

God has provided guidelines to avoid pre-marital sex in the life of the young people. They are guidelines that should be used by all Christians and counsellors in counselling and helping unmarried Christians to live lives that are clean before God. Because the unmarried Christian is a new creation in Christ (2 Corinthians 5:17), he or she must not only know God's principles for sex, but he/she is instructed to apply them in everyday life. The ability to follow God's guidelines and principles regarding pre-marital sex is accomplished through Christ's presence in young people's lives.

## OPSOMMING

Die hoof probleem wat hierdie studie wil aanspreek is: "Hoe moet Bybelse sienings fan seks toegepas word in die lewens van ongetroude Christene in die kerk van God?" In 'n poging om hierdie probleem aan te spreek, sal die studie aandag skenk aan die volgende vrae:

- Wat is die Bybelse perspektiewe oor voor-huwelikse seks?
- Watter praktiese situasies konfronteer ongetroude Christene in hulle daaglikse lewens?
- Hoe kan ongetroude Christene gelei word binne die Christelike raamwerk om te weerhou van voor-huwelikse seks?

Die doel van hierdie studie is om riglyne vir die berading van ongetroude Christene met betrekking tot voor-huwelikse seks na te vors en voor te stel. Zelfs se model van navorsing is in die study gebruik. Dit vorm riglyne vir die basis-teoretiese, meta-teoretiese en prakties-teoretiese metodologie (Heyns & Pieterse, 1990:35-36).

Die studie vergelyk Bybelse perspektiewe oor voor-huwelikse seks met die praktiese situasies wat ongetroude Christene in hulle daaglikse lewens teëkom. Aandag word geskenk aan drie belangrike konsepte: voor-huwelikse seks, seksuele omgang, en ongetroude Christene. Die Skriftuurlike perspektiewe en die sleutel konsepte word in fyn besonderhede nagevors, vergelyk en ge-evalueer. As 'n konklusie word riglyne verskaf vanuit 'n Christelike perspektief om ongetroude Christene te help om te weerhou van voorhuwelikse seks.

Voor-huwelikse seks is 'n ernstige saak regdeur Suid-Afrika, en voorkoming daarvan het eerstens te doen met die verskaffing van korrekte inligting, en daarna met die implementering van die praktyk in die alledaagse lewe. Voor-huwelikse seks in die kerk word sterk beïnvloed deur die verkeerde inligting en boodskappe uit die wêreld, soos aangedui word in die empiriese studie. Die probleem in die kerk word veroorsaak deurdat Christene misluk daarin om Bybelse beginsels rakende voor-huwelikse seks toe

te pas in hulle daaglikse lewe. Dit is die kerk se verantwoordelikheid om jong mense te waarsku van die gevare van die sonde van seksuele immoraliteit (seks en seksualiteit, homoseksualiteit, lesbianisme, prostitusie, pornografie, verkragting, etc.) Ongetroude Christene moet weet wat God se wil is met betrekking tot seks en verwante sake, sodat hulle in staat sal wees om te weerhou van sekuele aktiwiteit. Die maniere vir ongetroude Christene om van voor-huwelikse seks te weerhou word gevind in God se Woord, die Bybel. Sonder om Bybelse kennis toe te pas, kan geen ongetroude Christen weerhou nie.

God het riglyne verskaf vir die vermyding van voor-huwelikse seks in die lewens van jongmense. Hierdie beginsels moet deur alle Christene en beraders gebruik word om sodoende ongetroude Christene te help om lewens te lei wat skoon is voor God. Omdat die ongetroude Christen 'n nuwe skepping in Christus is (2 Corinthians 5:17), moet hy/sy nie net God se beginsels vir seks ken nie, maar moet hy/sy dit toepas in hulle alledaagse lewe. Die vermoë om God se riglyne en beginsels rakende voor-huwelikse seks te volg, is 'n resultaat van Christus se teenwoordigheid in jongmense se lewens.