

Colorado Statement on Biblical Sexual Morality

by The Council on Biblical Sexual Ethics

In May 2000, Focus on the Family recruited a team of Bible scholars, the Council on Biblical Sexual Ethics, to develop a Bible-based statement on sexual behavior. That statement became known as the *Colorado Statement on Biblical Sexual Morality*.

Names have been changed to reflect the correctness of scriptures.

The Colorado Statement

Yahuwah intends sex to be a source of satisfaction, honor, and delight to those who enjoy it within the parameters of the moral standards He has established. Biblically speaking, human sexuality is both *a gift and a responsibility*. At creation, the gift of sex was among those things Yahuwah declared to be "very good" (Gen. 1:31). What's more, the sexual relationship is invested with a profound significance in that it brings together a man and a woman within the context of the shared image of Yahuwah (Gen. 1:27). Because sex is Yahuwah's idea, and because it touches the image of Yahuwah in human life, it is very important that the holiness of sexual behavior be diligently preserved. In fact, sexual behavior is moral only when it is holy (Eph. 1:4; 5:3; 1 Thess. 4:3-7; 1 Pet. 1:14-16).

Not only is sex good in itself; it is also given to serve good purposes. At creation Yahuwah made it very clear that sex functions in two ways: it generates "fruit" (Gen. 1:28); and it enables relational "union" (Gen. 2:24). In other words, sexuality does not exist merely for its own sake. Rather, sex fosters human nurturing, both through the union of husband and wife and also through the enrichment of society through the building of families and communities. Yahuwah also made sex to reflect the mysterious spiritual relationship He will one day enjoy with all redeemed humanity following the wedding supper of the Lamb (Rev. 19:7, 9).

According to Yahuwah's plan, sexual intimacy is the exclusive prerogative of husband and wife within the context of marriage. Sexual morality, on the other hand, is everyone's concern. It matters to single individuals, to families, and to society. Most of all, it matters to Yahuwah.

Sex that honors Yahuwah's guidelines and standards is pleasurable. He designed sexual activity to be physically enjoyable, emotionally satisfying, psychologically fulfilling, and spiritually meaningful because He delights in the joys and pleasures of His creatures (Song of Sol. 4:1-16). Men and women who honor Yahuwah's standards for sexual behavior please Him as well as themselves (1 Cor. 6:20; also note analogy in Isa. 62:5).

But while sex is designed to be pleasing, not all sexual pleasure is ethical. Feelings are extremely unreliable as guides to the morality of sex. As a matter of fact, it is possible for sinful men and women to experience a form of physical enjoyment and degrees of emotional, psychological, and spiritual fulfillment even in sexual conduct that Yahuwah considers abhorrent. For this reason, the Bible gives many solemn warnings against appealing to human passion or lust as the basis for

our definition of moral sex (Rom. 1:24, 26; 13:13-14; 1 Thess. 4:5; 2 Tim. 2:22; 2 Pet. 3:3; 1 John 2:15-17; Jude 18). Our sex lives are moral only when conducted according to Yahuwah's standards. When engaged in according to these guidelines, sexual activity is enriching, fulfilling, and eminently blessed.

We want to warn against deceptions that hinder or forestall this blessing of Yahuwah upon our enjoyment of the wonderful gift of sex. We also want to help men and women understand Yahuwah's good plan for sexual conduct, and thereby to realize all the joy, satisfaction and honor Yahuwah offers to sexual creatures made in His image.

Based on our understanding of biblical teaching, we make the following declarations. We do not claim that these declarations cover everything the Bible says on sexual morality. But we do believe they highlight standards that are critical for our time.

Desire and experience cannot be trusted as guidelines to the morality of sex (Rom. 8:5-8; 13:14; 1 Cor. 2:14; 1 Thess. 4:3-5; 2 Tim. 2:22; James 1:14; 1 John 2:15-16; Jude 19). Instead, the morality of sex is defined by Yahuwah's holiness (Lev. 20:7-21, 26; 1 Cor. 6:18-19; Eph. 1:4; 5:3; 1 Thess. 4:3-7; Heb. 13:4; 1 Pet. 1:15-16). Thus we affirm that men and women are free to enjoy sex in any way that honors Yahuwah's holiness. We affirm that Yahuwah made sex to be physically enjoyable, emotionally satisfying, psychologically fulfilling and spiritually meaningful, and that only sex that honors Yahuwah's holiness can fully realize the complexity of His design at every level. We affirm that concepts of sexual morality founded upon anything other than Yahuwah's holiness always pervert Yahuwah's standards of sexual moral purity.

Yahuwah's standard is moral purity in every thought about sex, as well as in every act of sex. Sexual purity can be violated even in thoughts that never proceed to outward acts (Job 31:1; Matt. 5:28; Phil. 4:8; James 1:14-15). Sex must never be used to oppress, wrong or take advantage of anyone (1 Thess. 4:6). Rape, incest, sexual abuse, pedophilia, voyeurism, prostitution and pornography always exploit and corrupt and must be condemned (Lev. 18:7-10; 19:29; 2 Sam. 13:1-22; Prov. 6:26; 23:27; Matt. 5:28; 1 Thess. 4:3-7; 1 Pet. 4:3; 2 Pet. 2:13-14). Thus we affirm that Yahuwah requires sexual moral purity in thought as well as in deed. We affirm that sexual desire must be disciplined to be moral. We affirm that thoughts of indulging sexual desire by outward acts of sexual sin are inward sins of lust. We deny that stimulating lust by images of sexual sin can be moral at any age or under any circumstances. We believe that no sexual act can be moral if driven by desires that run contrary to the best interests of another human being. We believe no sexual act can be moral that treats persons as impersonal objects of sexual lust. We reject the idea that thoughts about engaging in sexual sin are not immoral if not expressed in outward acts. We reject the idea that pedophilia, voyeurism, prostitution or pornography can ever be justified.

Yahuwah's standards for sexual moral purity are meant to protect human happiness (Prov. 5:18-19; 6:32-33; John 15:10-11), but sex is not an entitlement, nor is it needed for personal wholeness or emotional maturity. Thus we affirm that unmarried singles who abstain from sex can be whole, mature persons, as pleasing to Yahuwah as persons who are faithful in marriage. We affirm that sexual celibacy is a worthy state for mature men and women (Matt. 19:12; 1 Cor. 7:1, 8; Rev. 14:4), and that lifelong celibacy can be a gift from Yahuwah (1 Cor. 7:7). We affirm

that freedom for service without obligations to spouse and children is a worthy advantage of the unmarried life (1 Cor. 7:32-35). We reject the idea that persons are not "whole" without sexual intercourse. We affirm that all persons, even unmarried teenagers, can rely on Yahuwah for strength to resist sexual temptation (1 Cor. 10:13). We deny that unmarried teenagers must have sex and cannot abstain from sex before marriage.

Yahuwah calls some to a life of marriage, others to lifelong celibacy, but His calling to either state is a divine gift worthy of honor and respect (1 Cor. 7:36-38). No one is morally compromised by following Yahuwah's call to either state, and no one can justify opposing a divine call to either state by denying the moral goodness of that state. Thus we affirm that Yahuwah is pleased with those He calls to serve Him through the loving expression of sexual intimacy in marriage. We also affirm Yahuwah is pleased with those He calls to special witness and service through a life of celibacy apart from marriage. We reject the idea that Yahuwah's Word ever represents the loving expression of sexual intimacy in marriage as morally compromised.

Sexual behavior is moral only within the institution of heterosexual, monogamous marriage. Marriage is secure only when established by an unconditional, covenantal commitment to lifelong fidelity (Gen. 2:24; Mal. 2:14-15; Matt. 19:4-6; Mark 10:6-8; 1 Cor. 7:39; Rom. 7:2; Eph. 5:31), and we should not separate what Yahuwah has joined (Mal 2:14-15; Matt. 19:6; Mark 10:9). Those of The Way continue to debate whether there are a limited number of situations in which divorce is justifiable (Deut. 24:1-4; Matt. 19:9; 1 Cor. 7:15), but all agree that divorce is never Yahuwah's ideal; lifelong commitment should always be the Truthseeker's goal. Thus we affirm that Yahuwah established the moral definition of marriage, and that it should not be changed according to the dictates of culture, tradition, or personal preference. We deny that the morality of marriage is a matter of mere custom, or that it should be allowed to shift with the tide of cultural opinion or social practice. Furthermore, we affirm that Yahuwah views marriage as an unconditional, covenantal relationship that joins sexual partners for life. We oppose the reduction of the moral obligations of marriage to a business contract. We do not believe that divorce for reasons of dissatisfaction, difficulty, or disappointment is morally justified.

Marriage protects the transcendent significance of personal sexual intimacy. Heterosexual union in marriage expresses the same sort of holy, exclusive, permanent, complex, selfless and complementary intimacy that will some day characterize the union of Amanuwal with the redeemed and glorified Assembly (Eph. 5:28-33; 1 Cor. 6:12-20). Thus we affirm that intimate sexual union in marriage is a reflection of the intimate moral and spiritual union Amanuwal will some day enjoy with the redeemed and glorified Assembly. We do not agree that the meaning and purpose of human sexuality can be defined on the basis of personal preference or opinion. We oppose the idea that sexual morality is simply a matter of culture, tradition, or individual aspiration.

Sex in marriage should be an act of love and grace that transcends the petty sins of human selfishness, and should be set aside only when both partners agree to do so, and then only for a limited time of concentrated prayer (1 Cor. 7:3-5). Thus we affirm that sex in marriage should be enjoyed without selfishness. We do not believe that sex should be withheld as a way of

controlling, punishing, or manipulating the behavior of a spouse. We reject the morality of any sexual act, even in marriage, that does not express love seasoned by grace. We believe no sexual act can be moral if it is driven by selfishness or ambition for power.

Sex outside of marriage is never moral (Exod. 20:14; Lev. 18:7-17, 20; Deut. 5:18; Matt. 19:9,18; Mark 10:19; Luke 18:20; Rom. 13:9; -1 Cor. 6:13,18; Gal. 5:19; Eph. 5:3; 1 Thess. 4:3; Heb. 13:4). This includes all forms of intimate sexual stimulation (such as foreplay and oral sex) that stir up sexual passion between unmarried partners (Matt. 5:27-28; 2 Tim. 2:22). Such behavior offends Yahuwah (Rom. 1:24; 1 Thess. 4:8) and often causes physical and emotional pain and loss in this life (Prov. 5:3-14). Refusal to repent of sexual sin may indicate that a person has never entered into a saving relationship with Amanuwal Ha'Mashyach (Rom. 1:32; 1 Cor. 6:9-10; Eph. 5:3-5; Jude 13; Rev. 22:15). Thus we affirm that Yahuwah's blessing rests on sexual intimacy only when it occurs within the boundaries of marriage. We deny that sex outside of marriage is justified for any reason. We reject the idea that sexual intimacy outside of marriage can be moral if partners are honest, consenting, or sufficiently committed. We oppose the portrayal of sexual sin as a way of enhancing the popular appeal of entertainment. We reject the idea that sex between unmarried teenagers is acceptable if it is "safe." And we do not believe that Assemblies should welcome into fellowship any person who willfully refuses to turn away from the sin of living in a sexual relationship outside of marriage.

The Old and New Testaments uniformly condemn sexual contact between persons of the same sex (Lev. 18:22; 20:13; Rom. 1:26-27; 1 Cor. 6:9; 1 Tim. 1:10); and Yahuwah has decreed that no one can ever excuse homosexual behavior by blaming his or her Creator (Gen. 2:24; Rom. 1:24-25). Thus we affirm that moral sex is always heterosexual in nature. We affirm that Yahuwah gives strength to His people when they ask Him for help in resisting immoral sexual desires, including desires for homosexual sex. We affirm that Yahuwah has perfect knowledge concerning human sexual biology and made no mistake in prohibiting homosexual sex without qualification or exception. We deny the claim that science can justify the morality of homosexual behavior. We reject the idea that homosexual attraction is a gift from Yahuwah (James 1:13). We deny the idea that homosexual relationships are as valid as heterosexual relationships. We do not agree with those who claim that it is sinful to make moral judgments that favor heterosexual behavior over homosexual behavior.

The moral corruption of sexual sin can be fully forgiven through repentance and faith in Amanuwal's atoning work (1 Cor. 6:9-11; 1 John 1:9), but physical and psychological scars caused by sexual sin cannot always be erased in this life. Thus we affirm that Yahuwah fully forgives all who repent of sexual sin. We believe that relationships broken by sexual sin can be restored through genuine repentance and faith. We deny that there is any sort of sexual sin Yahuwah cannot forgive. We oppose the idea that victims of sexual infidelity or abuse should never forgive those who have sinned against them.

Those of The Way must grieve with and help those who suffer hard-ship caused by sexual immorality, even when it is caused by their own acts of sin (Rom. 12:15; Luke 19:10). But we must give aid in ways that do not deny moral responsibility for sexual behavior (John 8:11). Thus we affirm that Yahuwah calls Those of The Way to love all who suffer social isolation, poverty, illness, or the burdens of unplanned pregnancy and single parenting, whether or not it

was caused by their own sexual sin. We believe Amanuwal set an example of loving ministry to those who suffer from the results of their own acts of sin. We reject the idea that our obligation to alleviate human suffering is valid only if such help is "deserved."