

# TRUE SEXUAL MORALITY

*Recovering Biblical Standards  
for a Culture in Crisis*



DANIEL R. HEIMBACH

"I've known Dan Heimbach for many years, so I'm not surprised that *True Sexual Morality: Recovering Biblical Standards for a Culture in Crisis* is such an extraordinary book. It's unlike anything you've read on the subject, and I mean that as the highest of compliments. With biblical sexual morality as his standard, he examines the sexual chaos that devastates so many and cripples our culture. Dan takes on the toughest and broadest question of all, the one often dodged: what must be the Christian approach to sexuality? And he answers it fully and persuasively. He doesn't flinch or equivocate. This work is comprehensive and scholarly, yet practical and highly readable. It's written for pastors and laypersons—for all of us. What a breathtaking achievement!"

FRED BARNES, Co-Founder and Executive Editor,  
*The Weekly Standard*

"A very thorough study of biblical sexual morality and how it is twisted by the world."

ELISABETH ELLIOT GREN

"Postmodern America has entered a period of such deep and sustained sexual rebellion, recovery seems a dim prospect indeed. Having rejected the clear and objective teachings of God's Word, and thus the Creator's pattern for human sexuality, modern individuals now demand the right to craft their own sexual morality, gender, and pattern of intimate relations. Now comes Dan Heimbach's book, *True Sexual Morality*. Here at long last is a strong, biblical, prophetic, and courageous corrective to the sexual anarchy reigning in our culture. Dan Heimbach combines intellectual rigor with a deep understanding of sexual patterns prevalent in our society today. His corrective is firmly established in the Bible and the rich tradition of Christian moral teaching. This book should help frame debate and equip thinking Christians to join the battle for moral sanity—and for our souls."

R. ALBERT MOHLER JR., President,  
Southern Baptist Theological Seminary

"Dan Heimbach presents biblical sexual morality in a way that upholds high standards of holiness, purity, beauty, and joy in clear contrast to the bankrupt, destructive immorality flooding our culture today. Here is a clearly written and much needed challenge to Christians and non-Christians alike!"

WAYNE GRUEDEM, Research Professor of Theology and Biblical Studies,  
Phoenix Seminary

“Here is an uncompromising explanation of the Bible’s clear and explicit teaching concerning God’s design for our sexuality and why He gave us the gift of gender. All Christians owe a tremendous debt of gratitude to Dan Heimbach for providing an enormously effective weapon against the pagan sexuality emerging in our culture.”

RICHARD LAND, President,  
Southern Evangelical Seminary

“In this important work, Dan Heimbach has rendered an invaluable service to the church of the Lord Jesus. It is comprehensive, thorough, and most importantly biblically and theologically sound. It definitely fills a void in current discussion concerning sexual morality. It should become a standard text and resource for serious Christian study in the years ahead.”

DANIEL AKIN, President,  
Southeastern Baptist Theological Seminary

“What should Christians do in light of the massive sexual revolution currently underway in Western culture? Dan Heimbach answers that question in *True Sexual Morality*. The insights he brings are filled with biblical truth which will help equip the Christian to stand firm on the shifting sands of moral decay and corruption. This work will prove to be a classic Christian critique of our age. It will also be a sharp arrow in the Christian’s quiver of essential weapons for spiritual warfare. Here is a *tour de force* for biblical truth and practice.”

PHIL ROBERTS, Professor of Christian Studies,  
Truett McConnell University

“Dan Heimbach’s *True Sexual Morality* sets the record straight! Based on wide research and careful analysis, the dangers of radical feminism and libertine sexuality are shown for what they really are: directly and vehemently opposed to Scripture and its glorious vision of true sexual morality. And what a vision this is, as Heimbach turns to commend the wise and good plan God had in mind in making us male and female. All who care about the true good of men and women, and the upholding of truth and Scriptural teaching, will find in this book enormous instruction, insight, vision, and encouragement.”

BRUCE A. WARE, T. Rupert and Lucille Coleman Professor of  
Christian Theology, Southern Baptist Theological Seminary

# TRUE SEXUAL MORALITY



# TRUE SEXUAL MORALITY

*Recovering Biblical Standards  
for a Culture in Crisis*

DANIEL R. HEIMBACH

 CROSSWAY®

WHEATON, ILLINOIS

*True Sexual Morality: Recovering Biblical Standards for a Culture in Crisis*

Copyright © 2004 by Daniel R. Heimbach

Published by Crossway

1300 Crescent Street

Wheaton, Illinois 60187

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without the prior permission of the publisher, except as provided by USA copyright law. Crossway® is a registered trademark in the United States of America.

Unless otherwise indicated, all Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. All rights reserved.

Scripture references marked NASB are from the *New American Standard Bible*® Copyright © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995. Used by permission.

Scripture references marked NIV are from *The Holy Bible: New International Version*.® Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

The “NIV” and “New International Version” trademarks are registered in the United States Patent and Trademark Office by International Bible Society. Use of either trademark requires the permission of International Bible Society.

Cover design: David LaPlaca

Cover photo: PhotoDisc

First printing 2004

Printed in the United States of America

ISBN-13: 978-1-58134-485-1

ISBN-10: 1-581-34485-6

PDF ISBN: 978-1-4335-1535-4

Mobipocket ISBN: 978-1-4335-0879-0

ePub ISBN: 978-1-4335-1602-3

---

**Library of Congress Cataloging-in-Publication Data**

Heimbach, Daniel R., 1950-

True sexual morality : recovering biblical standards for a culture in crisis / Daniel R. Heimbach.

p. cm.

Includes bibliographical references and index.

ISBN 13: 978-1-58134-485-1 (trade pbk. : alk. paper)

ISBN 10: 1-58134-485-6

1. Sex—Religious aspects—Christianity. 2. Sexual ethics. 3. Sex—Biblical teaching. 4. Sexual ethics—Biblical teaching. I. Title.

BT708.H45 2004

241'.66—dc22

2004006697

---

Crossway is a publishing ministry of Good News Publishers.

*TO ANNA:*

“An excellent wife who can find? She is far more precious than jewels. . . . Many women have done excellently, but you surpass them all” (Prov. 31:10, 29).

*TO JONATHAN AND JOEL:*

May you “be blameless and innocent children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain” (Phil. 2:15-16).





# CONTENTS

ACKNOWLEDGMENTS	15
FOREWORD	17
PREFACE	19
LIST OF CHARTS AND DIAGRAMS	25
<b>PART I: SEXUAL CHAOS IN THE CULTURE</b>	
1 SEX AT THE CENTER OF THE MORAL CRISIS	29
Something Enormous Is Coming	
A Different Force Is Rising	
Biblical Standards at the Flash Point	
Seismic Shifts Resulting from Modernism	
Seismic Shifts Resulting from Postmodernism	
We Have Been Warned of This	
<i>Abraham Kuyper (1837–1920)</i>	
<i>C. S. Lewis (1898–1963)</i>	
<i>Francis A. Schaeffer (1912–1984)</i>	
<i>Carl F. H. Henry (1913–2003)</i>	
2 THE RETURN OF SEXUAL PAGANISM	51
Reducing Spiritual Life to Sex	
Seeking Salvation Through Sex	
Sexual Worship Leads to Human Sacrifice	
Sexual Pagans Despise the Christian God	
Worshipping Pure Lust	
Making Abortion a Human Sacrifice	
3 PAGANIZING “CHRISTIAN” SEXUAL MORALITY	71
The Rising of a Different Gospel	
<i>The Sexual Goddess</i>	
<i>A Sinless Self</i>	
<i>Veneration of Jezebel</i>	
<i>Body Theology</i>	
<i>Sexual Salvation</i>	
<i>The “Sacrament” of Coming Out</i>	
Why Even Pretend that Pagan Sex Is “Christian”?	

4	MAINLINE DENOMINATIONS IN SEXUAL TURMOIL	89
	Anglicans Attack Anglicans	
	Methodists War with Methodists	
	Lutherans in Sexual Commotion	
	Presbyterians Fight Presbyterians	
	Baptists Battle Baptists	
	Catholics Shocked, Shamed, and Divided	
5	IS PAGAN SEXUALITY AFFECTING EVANGELICALS?	113
	Sliding Away from the Bible	
	Take Heed Lest You Fall	
	The Great Evangelical Disaster	
	Signs of Growing Change	
	Evangelical Division over Gender Roles	
	Are Evangelicals Taking It Seriously?	

## **PART II: THE BIBLICAL VIEW OF SEXUAL MORALITY**

6	BIBLICAL HOLINESS DEFINES MORAL SEX	133
	Chastity Includes Abstinence and Fidelity	
	Good Sex Is Pleasing Sex	
	God Alone Defines Good Sex	
	Good Sex Is Holy Sex	
	Sex, Marriage, and Jesus Christ	
	Husbands and Wives Linked to Christ and the Church	
	Holy Sex Affects Intimacy with Christ	
7	BIBLICAL PRINCIPLES SHAPE MORAL SEX	153
	Sex Must Be Personal (Relational)	
	Sex Must Be Exclusive (Unique)	
	Sex Must Be Intimate (Profound)	
	Sex Must Be Fruitful (Productive)	
	Sex Must Be Selfless (Sacrificial)	
	Sex Must Be Complex (Multidimensional)	
	Sex Must Be Complementary (Unite Corresponding Difference)	
8	BIBLICAL PROHIBITIONS GUARD MORAL SEX (I)	175
	No Sex Outside of Marriage	
	No Sexual Worship (Spiritualized Prostitution)	
	No Sexual Commerce (Economic Prostitution)	
	No Homosexual Sex	
	No Sex with Animals (Bestiality)	

9	BIBLICAL PROHIBITIONS GUARD MORAL SEX (II)	191
	No Sex or Marriage with Close Relatives (Incest)	
	No Pedophilia	
	No Sexual Violence	
	No Lustful Sexual Desires (Inner Adultery)	
	No Intentional Gender Confusion	
	No Sex During a Woman's Period	
	Strong Opposition to Divorce	
10	BIBLICAL PROHIBITIONS GUARD MORAL SEX (III)	209
	Strong Opposition to Spiritually Mixed Marriage	
	Strong Opposition to Sexual Immodesty	
	Opposition to Polygamy	
	Opposition to Fellowship with Sexually Immoral Christians	
	A Note About Self-Stimulated Sex (Masturbation)	
11	BIBLICAL PROMISES BLESS MORAL SEX	225
	The First Blessing: Abiding Joy	
	The Second Blessing: Genuine Satisfaction	
	The Third Blessing: Exemplary Honor	
	The Fourth Blessing: Pure Allure	

### **PART III: COUNTERFEIT VIEWS OF SEXUAL MORALITY**

12	ROMANTIC SEXUAL MORALITY: SEX AS AFFECTION	253
	Description of Romantic Sexual Morality	
	Evaluation of Romantic Sexual Morality	
	<i>It Misunderstands True Love</i>	
	<i>It Offers False Hope</i>	
	<i>It Turns Promises into Lies</i>	
	<i>It Rejects Responsibility</i>	
	<i>It Reverses the Connection Between Affection and Morality</i>	
	<i>It Worships Feelings</i>	
	<i>It Destroys the Affection It Promises</i>	
13	PLAYBOY SEXUAL MORALITY: SEX AS PLEASURE	267
	Description of Playboy Sexual Morality	
	Evaluation of Playboy Sexual Morality	
	<i>It Deifies Sensual Pleasure</i>	
	<i>It Substitutes Pleasure for Joy</i>	
	<i>It Denies Fallen Human Nature</i>	
	<i>It Glorifies Self-Centeredness</i>	
	<i>It Reduces Sex to Sensation</i>	
	<i>It Cannot Justify Responsibility Toward Others</i>	
	<i>It Destroys the Pleasure It Promises</i>	

14	THERAPEUTIC SEXUAL MORALITY: SEX AS WHOLENESS	283
	Description of Therapeutic Sexual Morality	
	Evaluation of Therapeutic Sexual Morality	
	<i>It Reverses the Relation Between Satisfaction and Morality</i>	
	<i>It Takes a Developmental View of Personhood</i>	
	<i>It Is Totally Self-Centered</i>	
	<i>It Is Totally Nonrelational</i>	
	<i>It Disintegrates Sexuality</i>	
	<i>It Denies the Value of Corresponding Difference</i>	
	<i>It Destroys the Wholeness It Promises</i>	
15	PAGAN SEXUAL MORALITY: SEX AS SPIRITUAL LIFE	297
	Description of Pagan Sexual Morality	
	Evaluation of Pagan Sexual Morality	
	<i>It Rejects Every Positive Principle of Moral Sex</i>	
	<i>It Sexualizes Spirituality</i>	
	<i>It Reduces Holiness to Sex</i>	
	<i>It Honors the Shameful and Shames the Honorable</i>	
	<i>It Sexualizes the Incarnation of Divinity</i>	
	<i>It Offers Salvation by Means of Sexual Sin</i>	
	<i>It Destroys the Spiritual Life It Promises</i>	

#### **PART IV: ASSESSING THE STATE OF SEXUAL MORALITY**

16	WHAT IS GOING ON?	313
	Why Is Good Sex So Hard to Get Right?	
	Why Such Conflict over Sex?	
	Progression Between Counterfeit Views (Dynamic Links)	
	Common Ground Uniting the Opposition (Static Links)	
17	UNDERSTANDING THE CONFLICT	331
	Using Good to Pervert Good	
	<i>Reason One: Deception</i>	
	<i>Reason Two: Perversion</i>	
	<i>Reason Three: Inoculation</i>	
	Holiness and Morally Positive Sex	
	What Is So “Bad” About Being Good?	
	<i>Fear of Losing Control</i>	
	<i>Fear of Losing Something Much Desired</i>	
	<i>Fear of Being Exposed as Wrong</i>	

18	WHAT ABOUT THE FUTURE?	345
	The Future Based on Social Science	
	The Future Based on God's Revelation	
	<i>What Jesus and Paul Say to Expect</i>	
	<i>What Peter and Jude Say to Expect</i>	
	<i>What Revelation Says to Expect</i>	
	A Closing Appeal	

## APPENDICES:

A	COLORADO STATEMENT ON BIBLICAL SEXUAL MORALITY	363
B	OTHER RELIGIOUS STATEMENTS ON SEXUAL MORALITY	373
C	A WOLF IN SHEEP'S CLOTHING: A SPECIAL REPORT BY FOCUS ON THE FAMILY ON THE SEXUALITY INFORMATION AND EDUCATION COUNCIL OF THE UNITED STATES (SIECUS)	451
D	A TALK ON ANGLICANS DIVIDING OVER ELECTING A NON-CELIBATE HOMOSEXUAL BISHOP	463
	NOTES	469
	BIBLIOGRAPHY	491
	GENERAL INDEX	515
	SCRIPTURE INDEX	521



# ACKNOWLEDGMENTS

IT HAS TAKEN MORE than six years to complete this work, and I have received advice, support, encouragement, and assistance from many sources. I am especially grateful to the following:

To Phyllis Jackson and Alana Adams, who provided expert secretarial assistance under sometimes arduous circumstances. I could not have had better assistants.

To Paige Patterson, who had faith in me and believed in this project from the start, who has been a constant source of encouragement, and whose own bold example served to inspire me throughout.

To James Dobson, whose dedication to honoring and preserving marriage and family life in the face of cultural erosion and mounting spiritual-moral attack has fired many others to join the cause, including myself.

To colleagues and friends, who read portions of this work at various stages and provided many invaluable suggestions. I especially wish to recognize contributions from Jerry Gramckow, Os Guinness, John Yates, Henry and Madelin Barratt, Wayne Grudem, David Black, David Lanier, Mark Liederbach, David Jones, Ken Coley, John and Patricia Boozer, and members of a seminary class who read a draft manuscript during the Fall 2003 semester. I am indebted to many for improving the result. Of course, any errors are my own.

To Jim Dyer and Jerry Cooper, who have held me accountable and have been to me like Aaron and Hur to Moses at the battle of Rephidim (Ex. 17:12).

To Marvin Padgett, Jill Carter, and Bill Deckard of Crossway Books, who made publication easy, because they approach what they do as a matter of calling and spiritual mission far beyond what is merely required of professionals.

To C. S. Lewis and Francis A. Schaeffer, whose work in theology and ethics inspires my own, and who have been examples to me for how prophetic witness can be expressed in common ways without being shallow or holding back on the deepest and best God has to offer.

To my mother and father, who were and still are the greatest earthly



teachers I have known. Nowhere is this more true than regarding the subject of this book.

To Anna, Jonathan, and Joel—my wife and sons—who have faithfully prayed for “the book” from start to finish. To them I owe a debt beyond measure. If what I have written affects no one else, it will be enough if it affects them.

Above all, I am grateful to the one who called me to this task, upon whose Word I have relied, for whose sake I have persisted, and to whom I am solely accountable. In the end, what matters is not what I say or think of God but only what God says or thinks of me.

*Now to him who is able to keep you from stumbling and  
to present you blameless before the presence of his glory  
with great joy, to the only God, our Savior,  
through Jesus Christ our Lord, be glory, majesty, dominion,  
and authority, before all time and now and forever. Amen.*

(JUDE 24-25)

# FOREWORD

SCARCELY A DAY PASSES without a front-page story of sex scandal, rape, abuse, kidnapping, or some other sordid event disgusting to some and titillating to others. We live in a time defined by its fascination with obscenity. Politicians stumble from office, athletes have promising careers “slam-dunked,” religious denominations and churches are shaken to their foundations and see their credibility damaged for generations to come as a result of escapades of the clergy.

In 1989, Ted Bundy, just weeks before being executed for multiple sex-related murders, confessed that his savage actions began with an addiction to pornography. Bundy’s warnings to the American public notwithstanding, multiplied billions of dollars are now spent every year on the sex industry in America. As a result, homes are fractured, and sexuality, a unique creation of God meant profoundly to satisfy and comfort, is metamorphosed from incomparable blessing to incomparable curse in the lives of millions.

Voices raised against this Epicurean madness are dismissed by post-modern society as “prudish” or “puritan” or “legalistic.” Indeed, Christians have sometimes failed to address sexual issues in a thoughtful and helpful fashion, giving instead the impression that Christian living is an endless series of prohibitions aimed at preventing any enjoyment in life. A number of presentations on sexual issues from a biblical perspective have made it to the bookstores in recent years, and these have doubtless had a positive effect in our churches. But the secular community has never been seriously challenged to reflect on the claims of Christ and the Bible about the purpose, function, and success of human sexuality. Most simply have no idea what the true basis and purpose of Christian sexual morality is all about.

Daniel Heimbach, professor of Christian ethics at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, has provided a compelling monograph with multiple virtues. In *True Sexual Morality*, Professor Heimbach provides a highly readable, even scintillating review of the current ferment in society together with a thorough presentation of the potentially society-changing perspective of true biblical sexual morality.

Heimbach, a popular classroom lecturer, had just started work on this

volume when he was asked by Focus on the Family to help develop a project on sexual morality. This led to formulating *The Colorado Statement on Biblical Sexual Morality*, a work on which Heimbach devoted much energy. That labor of love is closely related to the present book. It is, I believe, the most thorough and extensive presentation on this subject ever written and may be the most important book written in our generation.

The siren songs of contemporary sexual appeal are denominated in this book as “counterfeits.” These include romantic sexual morality, playboy sexual morality, therapeutic sexual morality, and pagan sexual morality. Heimbach’s assessment of these perspectives and the litany of tragically disrupted lives left in the wake of such ideologies is worth the price of the book. I have not seen anywhere this kind of compelling analysis.

However, Heimbach’s presentation of biblical principles for sexual behavior, anchored in the holiness of God and in God’s intense desire to provide the very best for the human family, is where the book achieves its most profound contribution. Juxtaposing the world’s failures and frustrations against the ideals God revealed in the text of scripture, Heimbach builds a case for biblical moral action which, even if rejected by secularists, will, I am persuaded, provide an apologetic that cannot be ignored.

One of the unique features of this volume is the wide appeal it is certain to have. Heimbach’s naval career, buttressed by years serving as an advisor to President George H. W. Bush (father of George W. Bush), working with interdenominational ministries like Focus on the Family and the Council of Biblical Manhood and Womanhood, and now teaching in a seminary, make it possible for this book to be read profitably by any Christian sitting in the pew. At the same time, this book should be an invaluable resource for pastors guiding their congregations. Finally, the volume will doubtless be employed as a text in university and seminary classes on sexual ethics, married life, the family, and relational counseling in the area of human sexuality.

Churches and the academy have desperately needed a resource like this. With thanksgiving to our God for his longsuffering patience with America and gratitude to him for placing this burden on Daniel Heimbach, I commend this work to all who love our Lord Jesus Christ and take their Christian witness seriously.

PAIGE PATTERSON, President  
Southwestern Baptist Theological Seminary

# PREFACE

THE NATION'S FIRST Museum of Sex opened in New York on Saturday, September 27, 2002, for the purpose of celebrating how New Yorkers have led the nation introducing prostitution, strip shows, pornography, and open approval of homosexual behavior. On Tuesday, October 8, 2002, Miss America 2002, Erika Harold, upset officials of the Miss America Pageant by announcing she would campaign for sexual chastity. Though rocked by sex scandals on a regular basis, officials felt it was too controversial to have the reigning Miss America associated with urging teens to abstain from sex outside of marriage. Then on Wednesday, November 14, 2002, Anna Nicole Smith, of "The Anna Nicole Smith Show," told interviewers she was disappointed there was "no nudeness" on her show. She complained, "I don't mind being nude. I don't think I am being exploited at all. And if I am, so what? At least I am being paid for it."<sup>1</sup> Stories like these, appearing in the news at about the same time illustrate how rapidly Americans are changing in terms of what they view as acceptable sexual behavior.

This book is written because it is desperately needed. Americans are facing a moral-spiritual crisis as catastrophic as thermonuclear war, and of the challenges we face, none is more consequential or demanding than the moral conflict over sex. While this conflict does not use weapons of material mass destruction, it does use massively destructive moral ideas—ideas so deadly they threaten the survival of our civilization. And yet because it concerns morality, not munitions, most evangelicals seem oblivious to how serious this crisis has become. Something must be done to better address what I now believe is the most serious spiritual-moral crisis to arise in the history of Christianity and Western culture.

Addressing sexual morality could not be more controversial. It is the "mother of all controversial issues." It is not a safe topic, and is all the more dangerous if one opposes prevailing opinion by upholding biblical standards when just about everyone is racing to reject them. But there is a silver lining. All this controversy also shows how terribly relevant moral instruction on sexual behavior is just now, and how necessary it is that Christians offer a compelling witness for what is in fact true sexual morality.

This book does not fit categories typical for contemporary writing, either Christian or non-Christian. Instead it takes an approach more like writers of the past, and I am grateful that Crossway Books has understood and encouraged this approach. Here then are six ways readers of this book are not getting the usual fare.

1. *This book is different from a lot of contemporary writing because it addresses a need, not a niche.* It was not conceived to exploit a market. Of course I hope readers will be interested and affected. However, what motivated my writing was not a sense of economic opportunity but a strong sense of God's call to address something readers need to hear whether anyone realizes it ahead of time or not.

As was true of the prophet Jeremiah, "there has been in my heart as it were a burning fire shut up in my bones" (Jer. 20:9). Like Jeremiah, I have been compelled to speak and apply God's Word at a critical turning point for my culture, hoping others will listen, will be affected, and will use it to rescue the perishing and strengthen resolve against a tide of sexual immorality sweeping the culture and much of the church toward destruction.

This sense of need has percolated for more than three decades. Being a son of missionaries, I was not raised in the United States, and, arriving in this country as a teen at the height of the 1960s sexual revolution, I was keenly aware that deep differences were dividing contemporary culture from traditional-biblical sexual morality. Among evangelicals, it was taken for granted that everyone understood biblical standards, but I also had the impression that most knew little of what we were up against.

Later, in the Navy, I saw how prostitution and adultery devastate even Christian marriages if a husband lets down his guard just one evening during eight months far from home. Those who failed could only blame themselves. But I also wondered if churches might have done a better job preparing them to resist temptation in the real world.

After that, as a member of Senator Richard Lugar's staff, I faced conflicting moral agendas on sex education, and then at the White House and the Pentagon I resisted a ceaseless stream of homosexual pressure to remove barriers based on traditional moral standards in education, the workplace, immigration, health care, and military recruiting and discipline.

Nothing today generates more stress in public life than conflict over opposing views on sex, and the war over sex is now a tool being used to collapse moral foundations of major public institutions like the federal justice system, the public education system, and the American military services. Yet, while I resisted the onslaught of the sexual revolution in public policy, it

seemed evangelicals were as a whole hardly aware of, much less alarmed by, this growing crisis. That may have been due, in part, to uncertainty regarding Christians expressing moral views on political subjects. But I wondered then, as now, if it was not also because many were simply out of touch with the sexual moral crisis sweeping our nation.

Countless Christians have written to affirm traditional sexual standards, but most have failed to address the actual challenge we face these days. Most address its effects and say little to nothing of its causes or of strategic resources for withstanding the attack. Philip Yancey therefore is right to say, "I know of no greater failure among Christians than in presenting a persuasive approach to sexuality."<sup>2</sup> This book is written to address that need.

2. *This book is different from a lot of scholarly writing in biblical ethics because it goes beyond analyzing and applying previous material.* This book offers new insight on the structure God uses for sexual morality in the Bible and how it is challenged today. It is a work of constructive moral theology and not just a compilation or application of what has been thought or taught before. It defends historic biblical standards, but does so in a way that goes beyond what others have addressed.

This is not to say that what is here constructed is unrelated to previous work, for I have relied much on the work of both C. S. Lewis and Francis A. Schaeffer. Readers also will notice that, in discussing counterfeit views, I have extrapolated from categories identified in *Ethics for a Brave New World*, by John Feinberg and Paul Feinberg.<sup>3</sup> But while I have built on these predecessors, I also have attempted something more. No one has yet constructed a full biblical theology of sexual morality, no one has yet analyzed the whole sexual moral crisis challenging contemporary American culture and, while the Feinbergs identified two counterfeit views (the natural impulse view and the affection view), I identify four (the romantic, playboy, therapeutic, and pagan views).

It may interest readers to know that, while they appear later, the chapters on counterfeit views were written before I addressed the structure of biblical sexual morality. This was to meet obligations with Focus on the Family. But that order of analysis resulted in giving me a real, though unplanned, advantage. Having studied the various ways sexual morality is being perverted, I was equipped to see more clearly what the biblical prohibitions are in fact protecting. It helped me see what biblical sexual morality is for, and what is at stake when God's rules are violated.

3. *This book is different because, though it involves original theological construction, it also rejects influences on sexual morality from sources out-*

*side the Bible.* What is constructed, though original, depends on the biblical record taken on its own terms. I have tried to understand the moral structure in God's original revelation and to limit analytical construction to explaining what has been there all along.

I admit to including some speculative discussion—places where I have guessed beyond solid biblical evidence—and, where that is so, readers are alerted lest anyone confuse speculation with reliable revelation. Even so, I am well aware of my own limitations and invite readers to think for themselves and to hold all they read accountable to the Word of God. I have no interest in originality for its own sake and desire only to lead myself and others toward greater understanding of God's true revelation.

4. *This book is different from much other contemporary writing in ethics, religion, and culture because I assume that universal moral truth can be known and applied.* I believe objective moral truth on sexual behavior does exist and does apply to everyone all the time regardless of culture, experience, or choice. That is, I believe in what Francis Schaeffer called "true truth," and in this book I have examined what that is for sexual morality. Of course, as a Christian I think the only reliable source of true moral truth on sex is our Creator—the one who gave us the gift of sexuality in the first place.

5. *This book is different from many other books on sexual morality because it combines exposition and analysis with warning and exhortation.* I hope to awaken and provision the church to meet the greatest challenge of our day. For this reason, I have written in a way that I trust is not only substantive and analytical but is also prophetic and evangelistic. I have written for hearts and minds together, and have taken this approach because I believe that, unless passion is linked with understanding and unless understanding is linked with passion, Christians in our generation will fail the most critical challenge ever to arise in the history of the church.

6. *This book is different from most other contemporary Christian writing because it addresses two completely different audiences together.* One is academic readers—pastors, teachers, seminarians, and scholars who must be equipped to handle intellectual challenges in a sound biblical manner. The other is nonacademic readers—parents, Sunday school teachers, young adults, and teens who need to understand how what they believe applies in everyday life.

I believe there are times both audiences must hear the same message the same way at the same time, and the contemporary crisis over sexual morality is such a time. We are confronting a challenge all Christians must face together and, unless we do face it together, we will certainly fail together.

Academic readers must be stirred by the prophetic relevance of the intellectual challenge, and nonacademic readers must understand the power of ideas leading people to do what they do. Opposition to biblical sexual morality in the culture is not just a matter of taste. It is driven by ideas changing how people think and behave. The surrounding culture is rejecting traditional-biblical sexual morality because more and more people are accepting ideas that redefine biblical moral standards as *evil*, *corrupt*, or *harmful*.

The challenge we confront today calls for more than repeating (one more time, with new illustrations) the same old litany of biblical requirements. It demands instead a far deeper examination of: (1) what goes into God's approach to sexual morality; (2) what makes God's approach so wonderful and good; (3) what ideas are deceiving friends and neighbors into thinking biblical standards are bad; (4) what is wrong with the ideas that are destroying respect for traditional-biblical standards; and (5) what is at stake in all of this for the future of our culture and of the church.

A book addressing these elements together will not reach enough people if addressed only to scholars, and it will not carry enough impact if addressed only to non-scholars. It must have substance and relevance together, and it must reach both audiences together. With this in mind, I have prepared a full meal—a meal of meat and potatoes as well as appetizer and desert. But all has been served in a way I hope will be appetizing and nourishing to scholars and non-scholars alike.

Readers will note, I have used the term *sexual morality* rather than *sexual ethics*. That is because the focus of this book is limited to evaluating, explaining, and applying standards of sexual behavior (moral rules on sex) and does not include presenting a full theology of sexual identity (a whole sexual ethic). Sexual *ethics* covers more ground than sexual *morality*, and a volume on sexual ethics would not be complete if it did not include theological foundations for sexual identity. Naturally, doing so is very important, but that is a project for another day.

Of course, in real life sexual identity and sexual behavior are never actually separated. So, while this book does not present a full theology of sexual identity, it does in places express one. Where that is the case, readers will see I take the historic Christian view. Thus, for example, on gender roles, I take what is called the “complementarian” position, which is nothing other than what Christians have believed and taught throughout history.

I pray that what is written will affect readers as much as it has affected me. I pray that it touches hearts as well as minds. I pray that it reaches parents as well as pastors, teens as well as teachers, Sunday school members as



well as scholars. I pray that those who know the truth will be moved to cherish it all the more, and I pray that those being swept toward destruction by a tide of cultural pressure will be saved before it is too late. Finally, I pray that all who read this book will heed the biblical warning to,

*Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil (Eph. 5:15-16).*

Daniel R. Heimbach  
Wake Forest, North Carolina  
October 2004

## **LIST OF CHARTS**

The Battle Against Biblical Sexual Morality	127
Biblical Sexual Morality: General Characteristics	134
Romantic Sexual Morality: General Characteristics	256
Playboy Sexual Morality: General Characteristics	271
Therapeutic Sexual Morality: General Characteristics	285
Pagan Sexual Morality: General Characteristics	299
Progression Between Counterfeit Views of Sexual Morality—Dynamic Links	321
Common Ground Uniting Counterfeit Views of Sexual Morality—Static Links	326

## **LIST OF DIAGRAMS**

Sexual Morality as Pivot Point for the Moral Crisis	39
The Post-Christian, Postmodern Battle to Fill the Void Left by Modernism	48
The Structure of Biblical Sexual Morality	156
God Is at the Center of True Sexual Morality	318
The Post-Christian, Postmodern Battle to Fill the Void Left by Modernism (With Counterfeit Views Added)	339



PART ONE

SEXUAL CHAOS  
IN THE  
CULTURE



# SEX AT THE CENTER OF THE MORAL CRISIS

## **SOMETHING ENORMOUS IS COMING**

I had the privilege in February 1991 of bringing my wife and sons, one five and the other two, to meet the first President Bush in the Oval Office. Needless to say it was a once-in-a-life-time opportunity. It was a farewell privilege for serving on the President's White House staff, and though I had served two years I had never before met personally with the President in his office. It was a place of tremendous dignity, where people met with the leader of the free world by invitation only.

Since we were coming as a family with two young boys, we were very concerned to avoid embarrassment. My wife and I dressed our boys better than ever before, and we carefully instructed them how to behave. But since they were only five and two, there was only so much we could do. We arrived—anxious parents with children—and were ushered into what is perhaps the most dignified office on earth. We felt terribly vulnerable! To our great relief, the president sensed how we felt and, opening a side door, ushered in Ranger, one of the first-family dogs. The boys were delighted, as were we! They with meeting a dog, and we with a gentleman as concerned with preserving our dignity as with his own.

Four years later, Bill Clinton, the next President of the United States, hid from security cameras behind that same door, where he engaged in acts of immoral sex with a White House intern named Monica Lewinsky. The nation was shocked, and many at first refused to believe what they heard. At the start, Hilary Clinton herself said that, if it were true, her husband should resign to preserve the dignity of the presidency.

Sadly, it was true. President Clinton did actually commit acts of flagrant sexual immorality in the most dignified office in the land. But he never

resigned, and Hillary, Congress, the media, and most Americans instead changed their minds on sexual morality. After getting over the initial shock, most simply decided that what Bill Clinton did sexually, even in the Oval Office, was not all that important. Some decided it might not even have been immoral. And even if it was, perhaps sexual morality was such a private thing that others should not believe it affects public dignity no matter what a president does, or where he may choose to do it.

By excusing his behavior and refusing to resign, President Clinton affected moral attitudes on sex in the culture, moving many further along in a permissive direction. Many who before thought such behavior was shocking, decided it was their own shocked reaction, not Clinton's behavior, that was wrong. But while Clinton's self-justification and refusal to resign affected many, it was in reality a small part of something much larger. Sexual morality in America has been changing dramatically for decades, and what some called *the Clinton factor* was itself more a symptom than a cause.

Something enormous affecting sex has been changing American culture, and the cause is something far more powerful and significant than any president, movie, law, political party, celebrity, book, CD, magazine, or video. Like the ripples in the water glass in the opening scene of Jurassic Park, shivers in the moral ground on which Americans stand signal the approach of something enormous. Like tremors rising from deep underground, something seismic is affecting the foundations of our culture. Since we became a nation, nothing so divisive has threatened common life in America, and never have the stakes been so high. In just one generation, we have witnessed a total revolution in the way most people think of sex, and this in turn is creating a demand for monumental revisions affecting every social institution at almost every level.

Pornography in print, celluloid, and electronic forms is exploding, and what shocked our parents is considered standard for entertainment and advertising today. Same-sex relationships are considered normal, and restricting sex to marriage is considered abnormal. Behavior once thought shameful is flaunted now with pride, and praised as daring and courageous. Marriage has never been so uncertain. Sexual identity has never been more confused,<sup>1</sup> and manners expected between men and women have never been more conflicted. Not just the idea of saving sex for marriage but now even marriage itself is under attack, and everything related to sex, gender, and family, whether in law, politics, defense, education, entertainment, health, business, or religion, is being shaken to the core.

The United States Census in 2000 showed that two-parent families now

represent less than 25 percent of all households in America, down from 45 percent as recently as 1960. Over the same forty-year period, the percentage of single-parent families tripled, the divorce rate doubled, the percentage of people getting married at all dropped lower than ever before, cohabitation increased 1000 percent (by a factor of 10), and the rate of illegitimacy (births to unmarried women) rose by more than 500 percent (by a factor of 5).<sup>2</sup> But while this rise in illegitimate births is terrible, the actual rise in illegitimate pregnancy has been at least two or three times higher, because 80 percent of abortions in America (which are not counted in the illegitimacy rate) are performed on women who are not married. No one keeps statistics on the rate of sexual promiscuity, but indications like these show that the rise in promiscuity must be epidemic as well.

Yet impersonal statistics like these tell only part of the story. To understand the whole story we must look past raw numbers and consider how these changes are affecting real people in real life.

First, consider the way *changing views on sexual morality are straining the military services*. In 1991, a few months after I arrived at the Pentagon as Deputy Assistant Secretary of the Navy for Manpower, we were shocked by the shameful behavior of Naval aviators attending a professional conference called Tailhook. This annual event had become known for sexual entertainment, which was bad enough. But as the problem unfolded, I was soon more amazed by reactions in official Washington than with what originally took place at Tailhook.

Most politicians and members of the media were not particularly concerned about the rampant promiscuity, marital infidelity, or failure of officers to set an example of virtue. Instead, I found that what shocked and concerned most others around me was the idea that men aroused by sexual entertainment could not at the same time respect the dignity of female colleagues. For most of my colleagues in Washington, it seemed that the problem was not sexual entertainment for military officers but failing to distinguish the entertainers from colleagues while feeling aroused. We had totally different views about moral responsibility concerning sex, and clearly my way of thinking was no longer the majority position.

Or, consider the way *changing views on sexual morality are affecting students*. Cohabitation among unmarried college students is now considered so normal that Yale University, in 1997, could not imagine why anyone would need to be excused from a university housing policy assigning unmarried male and female students to the same dormitory, on the same floor, where they were expected to use the toilet and shower facilities together at the same time.



This went beyond tolerating promiscuity to demanding that even modest students live immodestly.

Four orthodox Jewish students asked to be exempt from Yale's housing policy because, they explained, it went against their religious tradition and individual moral conscience. But Yale refused.<sup>3</sup> To the university, denying the relevance of gender differences in the most intimate situations was far more important than respecting scruples based on religion, tradition, or conscience. When Yale denied their request, these students filed a suit in court. But the court favored Yale and ruled against the students as well.<sup>4</sup>

Or, consider the way *changing views on sexual morality are threatening the freedom of private groups to continue teaching and applying traditional standards*. Homosexual behavior is now so widely accepted that the courts are under enormous pressure to move beyond tolerance and to actually deny the rights of groups still convinced that homosexual behavior is wrong. In 2000 a deeply divided U.S. Supreme Court, on a 5-4 vote, denied that the federal government should punish private organizations like the Boys Scouts that teach and apply traditional sexual standards. Although the Court did not change its view of the Constitution this time, it very nearly did. From the way it handled this case, we know the highest court in our land is just one vote away from revolutionizing sexual norms throughout American law.

Or, consider the way *changing views on sexual morality are affecting the business world*. Top business leaders are moving rapidly to be seen as supportive of the radical effort to redefine what it means to be an officially recognized, morally legitimate member of a *family*. Businesses are abandoning the idea that being in a *family* requires either marriage or responsibility for children, and are replacing it with the radical new idea that anyone living in a sexual relationship is a perfectly legitimate *family member* regardless of marriage or children. As a result, most major corporations, including IBM, AT&T, Sprint, Hewlett-Packard, Xerox, Time-Warner, Microsoft, Kodak, and Disney have been revising company policies on who qualifies to receive employee family benefits. Most major companies in America are now supporting policies that deny any basis for distinguishing between heterosexual marriage and family relationships and all kinds of nonmarital *domestic partnerships* involving same-sex couples, live-in-lovers, or even just good friends.

Or, finally, consider the way *changing views on sexual morality are provoking conflict over sex education*. Jane Fonda has become the main spokesperson for a media crusade funded by Durex, the world's largest producer of condoms, which is aimed at saving America from the danger of gov-

ernment-sponsored programs promoting abstinence. This former anti-America protester, who made Vietcong propaganda films and played a sex kitten in the movie *Barbarella*, is outraged that American tax dollars are being used to support the view that sex without marriage is *not* perfectly normal or safe. In Fonda's words, "Abstinence until marriage is based on an unreal world that isn't there." And she thinks most people would be shocked to discover "their tax money is being used for that."<sup>5</sup>

These are just a few of many examples illustrating the way thinking on sexual morality is changing the culture. But however much change there is in the culture at large, nowhere is conflict over sex raising more trouble than among Christians in the church. Opposing factions are tearing churches and whole denominations apart. Sexual standards long thought essential are being denounced as un-Christian, and top officials in the church are in some cases themselves claiming that the church will die if Christians do not learn to reject the Bible and take a new, more sensual approach on sex.

I actually believe that never in history has the church been torn by more serious, widespread controversy. Never has there been such ferment—so many articles and books; so many denominational reports; so many battles at convention, or presbytery, or general assembly; so many pronouncements; so many statements; so many major shifts in official policy—over such critically important areas of doctrine. In fact, never has there been such opposition to the authority and relevance of scripture, such demand for revising everything Christian, or such deep and bitter division between crusading factions as now being caused by conflict over sex—not when the church was invaded by gnosticism in the first century, not when the church split between East and West in the sixth century, not when the church divided over the Protestant Reformation in the sixteenth century, not when German higher criticism infiltrated the church in the nineteenth and early-twentieth century, and not even during recent battles dividing churches, denominations, and Christian organizations over the issue of biblical inerrancy.

There simply has been nothing comparable in the entire history of the church, no other time when turmoil has risen so high or reached so far. The stakes in the current conflict over sex are more critical, more central, and more essential than in any controversy the church has ever known. This is a momentous statement, but I make it soberly, without exaggeration. Conflict over sex these days is not just challenging tradition, orthodoxy, and respect for authority in areas such as ordination, marriage, and gender roles. And it does not just affect critically important doctrines like the sanctity of human life, the authority and trustworthiness of scripture, the Trinity, and the incar-

nation of Christ. Rather, war over sex among Christians is now raging over absolutely essential matters of faith without which no one can truly be a Christian in the first place—matters such as sin, salvation, the gospel, and the identity of God himself. These are not marginal issues! What is approaching us truly is enormous.

### A DIFFERENT FORCE IS RISING

In 1971 astronomers discovered the presence of a very different, previously unknown phenomenon called a *black hole*, after noticing that matter and light were acting strangely in some regions of space. Black holes have such enormous gravitational pull that even light cannot escape, which means they cannot be seen. But they have a tremendous effect on everything nearby. They bend space. They bend light. They draw planets, stars, and galaxies into orbit.

Not only is something enormous approaching in American culture concerning sex, but a new and different force is rising that is giving tremendous new power to those attacking traditional morality. And, just as astronomers discovered black holes in space after noticing strange new effects on other heavenly bodies, we can observe sexual morality changing in strange new ways that indicate the presence of something new in the culture—something with enormous pull. Changes affecting sexual morality are occurring these days that cannot be explained on the basis of natural lust and youthful rebellion. They are coming from a source that is far more significant and powerful. There is indeed a dark new spiritual presence in the culture that, like a black hole, is bending morality in a new direction and pulling everything close into its orbit.

A different view on sexual morality, involving a strange new force linking spirituality with what has traditionally been considered sexual sin, was evident in the movie *Titanic*. James Cameron, the director, told viewers the movie was not the usual romance story because it had a morally inspiring religious message. But what sort of *religion* inspiring what sort of *morality*? Rose, the heroine, in the opening scene credits Jack, a fellow-passenger, not only with saving her physically when the ocean liner sank, but with saving her in a spiritual sense as well. In her words, “he saved me in every way that a person can be saved.”

From the story she tells, it is clear that Rose’s inclusion of spiritual *salvation* relates to premarital sex she had with Jack just hours before the ship went down. The claim means that she was saved *spiritually*—reached a higher dimension of spirituality—through what the Bible calls sexual sin. So, the reli-

gion James Cameron recommends is a religion promising salvation through sex, and the morality he thinks inspiring is a morality that treats sexual sin as if it were heroic and salvific.

This very different view of sexual morality—this different view involving a strange new force linking spirituality with sexual sin—was also displayed at a high school graduation ceremony in Vermont in 1998. During the ceremony, a member of the graduating class, Kate Logan, started delivering a speech. But as she spoke, Kate Logan stunned her classmates, their parents, and the visiting dignitaries by taking off her clothes and finishing the speech naked. Afterwards she said it was an effort to express the *spirituality* of graduation.<sup>6</sup> She explained that “When I was up there, it felt natural. It didn’t feel like I was doing anything crazy.” She was not pulling a prank and did not think she had done anything wrong. Rather, she believed it made perfect sense and deserved special praise. Why? Because what she did came from a new and different way of thinking about sex and spirituality. To Kate Logan, disrobing in front of everyone at graduation made sense because she believed unrestrained sex is the one true path to spiritual life.

This different view on sexual morality, involving a strange new force linking spirituality with sexual sin, is also seen at the Burning Man festival held annually at Black Rock Desert, Nevada.<sup>7</sup> This festival of the new counter-culture is named for the closing ceremony, in which a large wooden dummy is set on fire. It started on Baker Beach, near San Francisco, in 1986, and then moved to Nevada when the event outgrew the original location. Now more than twenty-four thousand participants attend each year, some from other countries but most from places around central California like the San Francisco Bay area and Silicon Valley.

These are not drifters looking for handouts but are for the most part well-educated, middle-class professionals trying to go beyond conventions and enhance their lives in exciting new ways. Burning Man is a festival for and by a new breed of young, urban professionals whom *Time* magazine has described as “bright young pagans: the computer-programming, anthropologically aware polymaths who have popularized the imaginative role-playing bulletin boards of cyberspace.”<sup>8</sup>

Larry Harvey, who began the festival, says, “It’s about sacred space,” and others say it is about “radical self-expression” or “power to create and direct your destiny.” But however they describe it, attendees all seem to be searching for meaning and trying to either find or enhance spirituality by overcoming conventional barriers like limiting sex to marriage and keeping it separate from spiritual worship. The attendees say, “We are all gods and god-

desses here,” and think spiritual answers will be discovered if you just “trust your soul to understand everything it experiences.”<sup>9</sup> As reported in 1999, one young woman explained she had come because there at the Burning Man festival “I can be free, I can be naked, I can be fat, I can be gay. You can just be whatever it is you need to be, today.”<sup>10</sup>

The festival lasts a week and includes events like a daily “drag” race (men in dresses riding bicycles), a Friday afternoon Critical Bike Ride (hundreds of topless women riding bicycles in a circle around cheering spectators), and a Saturday morning Massive Nude Photograph (thousands of naked people lying around together while photographers take pictures). People take off their clothes, paint their bodies wild colors, and dance. They also wander around visiting theme camps like the “Sisters of Perpetual Indulgence” (homosexual men dressed like nuns), “Winninbago” (topless lesbians in a Winnebago), and the “Temple of Ishtar” (women giving lectures on the evils of Christianity and turning into goddesses for periods of sexual worship).<sup>11</sup> Clearly the major theme at Burning Man seems to be searching for the best way to enhance spirituality through sex.

This different view on sexual morality involving a strange new force linking spirituality with sexual sin is also seen in a program promoting permissive sex in churches under the guise of sex education. The Sexuality Information and Education Council of the United States (SIECUS), founded in 1964 to provide leadership for the sexual revolution, has since grown to be the leading proponent in America for permissive sex education in public schools. Until 1998, the group considered itself secular and avoided religion. But starting in 1998, SIECUS has focused on churches, hoping to change what Christians think and teach about sexual morality. (Note: A full discussion of SIECUS, in a special report by Focus on the Family, is reproduced in Appendix C.)

The new SIECUS thrust linking permissive sex with spirituality began when the organization launched what it called the Religion Initiative. This represents a new strategy in which SIECUS plans to infiltrate churches with sex education materials that take a permissive view on sexual morality, justifying it in terms of nonbiblical spirituality. Basic principles guiding this new approach were released two years later in a document titled a *Religious Declaration on Sexual Morality, Justice, and Healing*. (Note: A copy of this declaration is included in Appendix B.) The declaration described sexual activity as “integral to our spirituality” and suggested that restricting sex risks “loss of meaning.” At the time, Debra Haffner, president of SIECUS, told reporters her organization believed churches needed a new approach on reli-

gion and sex because, “For too long the only voices in the public square on religion and sexuality have been the anti-sexuality pronouncements of the religious right.”<sup>12</sup> She was saying that the biblical approach on sexual morality was too repressive and that SIECUS was therefore promoting a different approach for churches—one that affirms spirituality in ways that never deny sexual desire.

Finally, this different view on sexual morality, involving linking spirituality with sexual sin, has been growing among a rising number of celebrities, social critics, scholars, and theologians who are leading the feminist and homosexual revolutions and who see themselves on the cutting edge of philosophy, religion, and culture. Because we will discuss many of these people in the next three chapters, they will not be covered separately here except to note that what they are saying, writing, and doing is having a tremendous effect.

### **BIBLICAL STANDARDS AT THE FLASH POINT**

Different approaches on sexual morality are splitting the culture and the church into opposing factions. The traditional approach to sexual morality, based on scripture and long believed essential to American society, holds that sex is for moral purposes beyond the experience of sex itself—moral purposes that serve to support and fulfill marriage and family duties. These purposes are fixed. They never change, and are the same for everyone regardless of what a person thinks, feels, or chooses. Sex is for husbands and wives, who then become fathers and mothers responsible for raising children to be productive members of society. Sex is not allowed except in marriage. Marriage justifies sex; sex does not justify marriage. Serving the family legitimizes happiness; happiness does not legitimize serving the family. Sex is not for everyone, but is a privilege saved for people who promise God, the community, and each other to use sex only in the right way and for the right reasons.

With the rise of modernism, an opposing, permissive approach to sexual morality rose to usurp the traditional approach in American culture. Under modernism, which denies spiritual life, sex has no necessary purpose or significance. Individuals use sex however they choose, and what they choose does not matter to anyone else. Sex is strictly a personal choice, and the only thing everyone must accept is that everyone must have sex regardless of whether or not he or she is married. Sex justifies marriage; marriage does not justify sex. Families depend on being happy, and no one is compelled to stay in the family if he or she is unhappy. According to this *non-spiritual* version

of the permissive approach, sex is actually nothing special. It is just a commodity one consumes without creating or assuming anything beyond the immediate experience.

Starting in the 1990s, however, postmodernism has generated a new version of the permissive approach. Former proponents of the modernist, non-spiritual version decided they could no longer tolerate acting as if sex were nothing special. But neither did they wish to give up permissive sex. Thus a new postmodern version has evolved, one that affirms spirituality while justifying sensuality. According to this version, sex is again profound and deeply meaningful because it enhances spirituality. Sex is not ultimately for love, marriage, or family relationships. Rather it is for connecting yourself with spiritual power running the universe. Sex involves cosmic power without sacrificing human independence. The spirituality of sex is not limited by anything beyond sex, but rather is more like electricity, with everyone controlling a switch.<sup>13</sup>

Living to please God while engaging the surrounding culture requires knowing how that culture affects you. Real truth as revealed by God never changes. It is the same yesterday, today, and forever. But the ways real truth is attacked by human culture change all the time, and Jesus severely rebuked those who studied scripture but did not think it important to understand how the surrounding culture of their time was attacking real truth. He said,

When it is evening, you say, "It will be fair weather, for the sky is red."  
And in the morning, "It will be stormy today, for the sky is red and threatening." You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times (Matt. 16:2-3).

It is important that we know not only what God says in scripture but also how that truth is coming under attack in the culture around us. When we are attacked, we cannot stand firmly on the side of truth if we do not know where the enemy is aiming or from where he is firing. That is what Jesus meant by criticizing religious contemporaries for failing to "interpret the signs of the times."

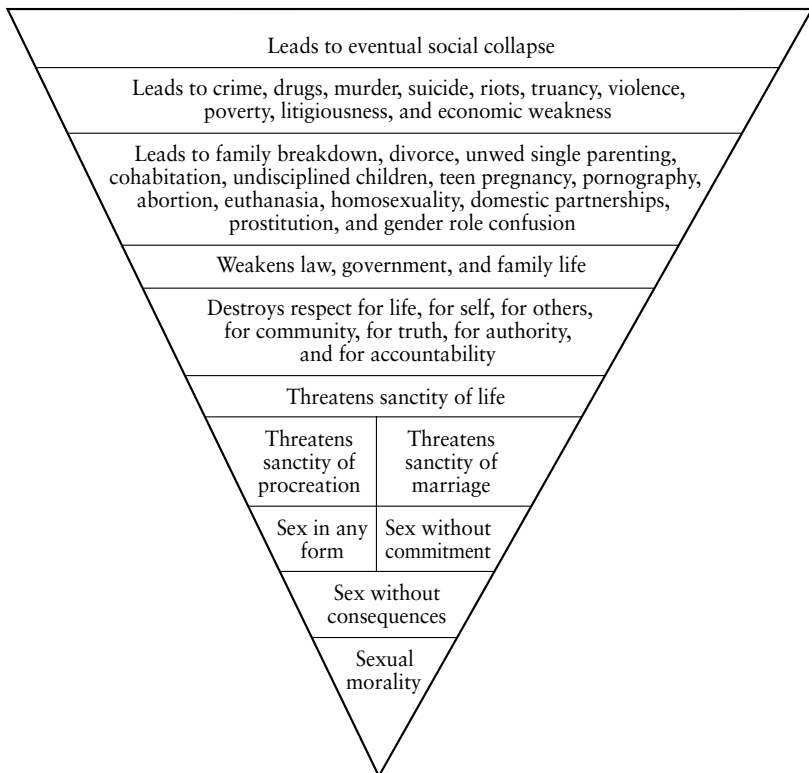
Considering what is happening today, the one development (or sign) attacking truth in American culture more severely than anything else is permissive sexual morality energized by nonbiblical spirituality. In other words, the greatest single moral-spiritual threat to truth in our culture these days is a rising fascination with paganism that defines morality as anything spiritual and then reduces it to anything sexual. Richard Land, president of the

Southern Baptist Ethics and Religious Liberty Commission, was right in 1998 to observe,

The number one battle line now, and for the next decade, for the soul and conscience of America is the struggle over sexuality. The issues are clear and compelling. We must either reassert Judeo-Christian sexual values or be submerged in a polluted sea of pagan sexuality.<sup>14</sup>

Sexual morality is the most important moral-spiritual issue of our time because it is the pivot on which the foundations of American culture as a whole are being turned from genuine moral-spiritual truth to the complete reverse. And because the future of social and religious life in America, and perhaps even the survival of America herself, is at stake, powerful forces are battling in opposite directions—one using sexual revolution to shift American cultural foundations in a pagan direction, and one resisting sexual revolution to keep the order we have from crumbling.

#### SEXUAL MORALITY AS PIVOT POINT FOR THE MORAL CRISIS





Evangelicals must understand that total sexual revolution in America is not coincidental but is a carefully planned strategy called *deconstruction* that is being developed by those wanting to redefine, redesign, and reconstruct every institution in America (marriage, family, law, politics, business, defense, entertainment, education, and religion) from top to bottom.<sup>15</sup> They know and understand that once sexual morality changes, the whole social system has to be completely redefined. And the main power energizing this movement is shifting from the mere promise of free sex to sexual indulgence justified as spiritual and cosmic. Like switching from low-test to high-octane fuel, the movement is shifting from natural-lust to natural-lust-energized-by-crusading-spirituality.

Of course this has been generating tremendous conflict in many areas, and everywhere controversy arises it ultimately has to do with whether biblical truth on sex is indeed true. Is the traditional approach to sexual morality, originally found in scripture, unchangingly true for everyone? Or is it a product of human imagination and nothing more? If the traditional approach was made up by men, then it makes perfect sense to reject everything it restricts in favor of doing whatever people want. But if sex was designed by a creator who assigned rules for how we should use it, those standards apply to everyone, and rejecting them is horribly wicked and dangerous.

The stakes in this battle are growing higher every day, and in every instance biblical standards are at the flash point. We do not deny that the situation is complex, but evangelicals must realize there are now only two main forces dividing the culture and the church over sexual morality. Biblical Christianity is the one main force energizing those who are battling for sexual restraint, and sexualized paganism is now the one main force energizing those who are battling for sensuality. These two moral-spiritual forces are the only ones with enough power to make any difference, and while Christianity has up till now enjoyed the advantage of being the only contestant with spiritual answers, we are entering a new season in the culture in which both major contestants are offering spiritual solutions.

### **SEISMIC SHIFTS RESULTING FROM MODERNISM**

Attitudes about sexual morality have changed dramatically in America since the 1960s sexual revolution. Naturally this did not happen in a day, but change has occurred rapidly. And even though some have stood their ground, no one denies that most people are now taking a radically different approach to sex from even a generation ago. What change we have seen in the culture has actually taken place in two stages, with the first led by modernism and

the second by postmodernism. While the influence of modernism on sexual morality has taken different directions—depending on whether people focus on affection, enjoyment, or a sense of fulfillment—the main emphasis of modernists has always been denying spiritual life, arguing that morality is a matter of private taste and therefore biblical standards on sex have to be kept from influencing public life.

Modernism has produced major changes in the way most Americans think about sexual morality, and these include the following:

1. There has been a shift from thinking sex should fit moral standards, to thinking moral standards should fit sex.
2. There has been a shift from thinking sexual morality depends on something greater than sex, to thinking sexual morality depends on nothing but sex.
3. There has been a shift from thinking sexual morality is beyond individual choice, to thinking sexual morality all depends on individual choice.
4. There has been a shift from thinking sexual morality is the same for all regardless of how anyone feels, to thinking sexual morality is different for each person depending on how each person feels.
5. There has been a shift from thinking sexual standards never change, to thinking sexual standards change all the time.
6. There has been a shift from thinking sexual standards are public and sexual behavior ought to be private, to thinking sexual standards are private and sexual behavior is public.
7. There has been a shift from thinking sexual discipline is a moral solution, to thinking sexual discipline is a moral problem.
8. There has been a shift from thinking desires for sex should never be trusted, to thinking desires for sex should never be questioned.
9. There has been a shift from thinking sex involves interconnecting dimensions (emotional, physical, psychological, and spiritual) that cannot be separated, to thinking sex can be limited to one dimension without affecting other dimensions.
10. There has been a shift from thinking sex is something personal that necessarily creates a relationship, to thinking sex is nothing personal and therefore has nothing necessarily to do with relationships.
11. There has been a shift from thinking marriage is necessary for sex, to thinking sex is necessary for marriage.
12. There has been a shift from thinking sex is a privilege reserved for people committed to certain goals, to thinking everyone is entitled to sex unrelated to commitment or goals.

### SEISMIC SHIFTS RESULTING FROM POSTMODERNISM

Since the 1990s, sexual attitudes in the culture have been moving past modernism into a new, postmodern direction. The main difference is that, while modernism denied spiritual life, postmodernism affirms it, and nowhere more strongly than in relation to sex. But the sort of spirituality affirmed is pagan, not Christian. It approaches spirituality in a way that views it, not as something *beyond* but rather as something *under* human control, and this makes sexual morality even more radically permissive. And even though postmodern paganism is radically permissive, its affirmation of spirituality is causing it to infiltrate parts of the church even more swiftly than it infiltrates the broader culture.

The influence of postmodern paganism on sexual morality in both the church and the culture is causing radical new changes in the way many people think, including the following:

1. There is a shift from theologies of sex, to sexual theologies. In other words, there is a shift from addressing sex in terms of Christian faith and doctrine, to addressing Christian faith and doctrine in terms of sex.
2. There is a shift from thinking sexual passion is best experienced by satisfying God, to thinking God is best experienced by satisfying sexual passion. In other words, there is a shift from thinking a relationship with God affects sex, to thinking a relationship with God is experienced through sex.
3. There is a shift from making sure that sexual experience is consistent with the character of God, to making sure that the character of God is consistent with sexual experience. In other words, there is a shift from measuring sex by God, to measuring God by sex.
4. There is a shift from restricting sexual behavior to keep sex holy, to releasing sexual experience because nothing ever makes sex unholy. In other words, there is a shift from thinking sex is easily corrupted, to thinking sex is impossible to corrupt.
5. There is a shift from thinking salvation frees sinners *from* what the Bible calls sexual sin, to thinking salvation frees men and women *to indulge in* what the Bible calls sexual sin. In other words, there is a shift from thinking salvation overcomes bondage to sexual immorality, to thinking salvation overcomes the fear that sex is ever immoral.
6. There is a shift from interpreting sex according to the Bible, to interpreting the Bible according to sex. In other words, there is a shift from applying scripture to interpreting sex and toward applying sex to interpreting scripture.

7. There is a shift from viewing sexual sin as an indulging of desires that alienates a person from God, to viewing sexual sin as a denying of desires that alienates a person from self. In other words, there is a shift from fear of opposing God, to fear of opposing self.
8. There is a shift from thinking sexual desires need to be disciplined because human nature is fallen, to thinking sexual desires should be unrestrained because there is nothing wrong with human nature. In other words, there is a shift from perfecting human nature by denying the flesh, to perfecting human nature by indulging the flesh.
9. There is a shift from viewing the church as a community of people who submit to God and give up trying to justify themselves, to viewing the church as a community of people who submit to no one and justify themselves by affirming sexual desires. In other words, there is a shift from thinking the church consists of repentant sinners, to thinking the church consists of people who deny having any sin for which they must repent.
10. There is a shift from sex being part of living life for God, to God being part of living life for sex. In other words, there is a shift from sexual life being spiritual, to spiritual life being sexual.
11. There is a shift from the rule of God over sex, to ruling God by sex. In other words, there is a shift from trusting the power of God to control sex, to trusting the power of sex to control God.
12. There is a shift from worshiping a God who became flesh, to worshiping flesh that becomes God. In other words, there is a shift from worshiping God out of gratitude for sex, to worshiping God *as* sex.

## **WE HAVE BEEN WARNED OF THIS**

Although paganism's merging of promiscuity with spirituality is new in the West today, it is not new in other parts of the world nor is it new even in our own history. In fact, sensuality energized by religion has been more typical in human culture over time than the restraining of sexual desires mandated by our Creator. Sexual paganism has not been a force in the West since the rise of Christianity. But now, as the culture rejects morality rooted in scripture and supported by centuries of Christian tradition, nothing remains to restrain the powerful attraction of justifying sensuality in spiritual terms.

So, even though sexual paganism might feel novel and exciting to contemporary Americans, it really is nothing of the sort. Sexual paganism is a very old challenge to Christian morality that in fact never went away. It has been there all along, waiting in the wings for a time when the culture would tire of sexual restraint, lose respect for biblical standards, and seek something

else to replace Christian answers to our need. Evangelical leaders in the past have tried to alert Christians to this danger lurking in the culture, and have warned what to expect should the church lose confidence in God's moral revelation, or should the culture lose respect for its Christian heritage.

### ***Abraham Kuyper (1837–1920)***

In 1898, the Dutch statesman-theologian Abraham Kuyper spoke at Princeton Seminary, where he told students and faculty the ultimate opponent of Christianity is, and has always been, paganism. He went on to alert Christians that paganism was on the move and would again become a major challenge to Christianity in the West. More than a hundred years ago, Kuyper was warning Christians in America that “*pagan* thought, *pagan* aspirations, *pagan* ideals are gaining ground even among us and penetrating to the very heart of the rising generation.” And he was especially concerned that Christians “not forget that the fundamental contrast has always been, still is, and will be until the end: *Christianity* and *Paganism*.”<sup>16</sup>

According to Kuyper, the greatest problem we have as finite creatures is relating with the infinite. The ultimate dilemma we have as creatures living in material bodies in a material world is how to gain meaning and significance beyond material existence. In scripture we learn that God has already solved the problem. The Creator, who stands over creation, has made a way for us to connect with him on a personal basis that neither sacrifices his transcendence nor compromises his holiness. But, Kuyper pointed out, the main opposition to this amazing answer is “*paganism*, which in its most general form is known by the fact that it surmises, assumes and worships God *in the creature*.”<sup>17</sup> The difference between the two solutions—one offered by Christianity and the other by paganism—is that, while Christianity solves the problem of human significance by linking us with the infinite on God's terms, paganism claims the problem can be solved by reaching the infinite on our own terms without depending on or submitting to anyone else.

Kuyper feared that, because modernism was leading the culture to reject Christianity, Western culture would again succumb to paganism. And he observed, “Ever since it entered its ‘mystical’ period, modernism . . . in Europe and America, has acknowledged the necessity of carving out a new form for the religious life of our time.” In place of Christianity, he saw that,

a kind of hollow piety is again exercising its enticing charms, and every day it is becoming more fashionable to take a plunge into the warm stream of mysticism. With an almost sensual delight this modern mysti-

cism quaffs its intoxicating draught from the nectar-cup of some intangible infinite.<sup>18</sup>

Thus Kuyper over a century ago warned there would be a major conflict dividing the culture, with the major contestants being “Christian faith . . . against renewed paganism [which is now] collecting its forces and gaining day by day.”<sup>19</sup> Kuyper’s warning was general and did not especially address sexual morality. But he knew there would be enormous consequences, and conflict over sexual morality was certainly included when he spoke about renewed paganism offering “intoxicating draughts” of “sensual delight.”

### C. S. Lewis (1898–1963)

Fifty years after Kuyper spoke at Princeton, C. S. Lewis warned Christians of much the same thing. He also was concerned that, although Christianity had been the dominant moral-spiritual force in Western culture for centuries, we could not assume that paganism was gone or that it would not return as soon as people lost respect for Christian faith and morality. Rather than *paganism*, Lewis spoke of *pantheism*, which he saw becoming ever more popular in the elite intellectual circles of his time. But Lewis was, in fact, addressing the same thing as Kuyper because Lewis’s *pantheism* included what he called “Nature religions” that “sanctify . . . our whole biological life” and therefore worship the natural “Life-force” by engaging in rituals like sex “with real women in the temple of the fertility goddess.”<sup>20</sup>

In 1947 Lewis already knew that modern philosophy and modern science were both “quite powerless to curb the human impulse toward pantheism [paganism],” and he believed the growing influence of pagan pantheism was already “nearly as strong today as it was in ancient India or in ancient Rome.”<sup>21</sup> According to Lewis, people in elite circles who thought what they were doing was new and enlightening were wrong because,

Pantheism [paganism] is in fact the permanent natural bent of the human mind; the permanent ordinary level below which man sometimes sinks, under the influence of priestcraft and superstition, but above which his own unaided efforts can never raise him for very long. . . . It is the attitude into which the human mind automatically falls when left to itself. . . . If “religion” means simply what man says about God, and not what God does about man, then Pantheism [paganism] almost *is* religion. And “religion” in that sense has, in the long run, only one really formidable opponent—namely Christianity.<sup>22</sup>

Like Kuyper, Lewis believed that paganism-panteism was Christianity's ultimate opponent and that, should the influence of Christianity weaken, it would assure the immediate return of paganism-panteism in Western culture. Without Christianity, modern culture would not be able to resist the lure of sensual spirituality. And, while Lewis also remained general and did not address sexual morality in specific terms, the brief reference he made to sexual worship shows that Lewis was aware that sex would have to play a major role in the conflict ahead.

***Francis A. Schaeffer (1912–1984)***

In 1970, Francis Schaeffer said that he saw America heading toward a “revolution with repression” aimed especially at removing the influence of Bible-believing Christians in the culture. He urged,

the church today should be getting ready and talking about issues of tomorrow and not about issues of 20 and 30 years ago, because the church is going to be squeezed in a wringer. If we found it tough in these last few years, what are we going to do when we are faced with the real changes that are ahead?<sup>23</sup>

And then in 1984, just before he died, Schaeffer again warned evangelicals:

The titanic freedoms which we once enjoyed have been cut loose from their Christian restraints and are becoming a force of destruction leading to chaos. And when this happens, there really are very few alternatives. All morality becomes relative, law becomes arbitrary, and society moves toward disintegration.<sup>24</sup>

The reason for the crisis he saw emerging was that modernism was generating a moral-spiritual vacuum that people would not be able to tolerate very long. He said,

modern man does in fact assume—wittingly or unwittingly—that the universe and man can be explained by the impersonal plus time plus chance. . . . But man has aspirations; he has what I call mannishness. He desires that love be more than being in bed with a woman, that moral motions be more than merely sociological something-or-others, that his significance lie in being more than one more cog in a vast machine. . . . On the basis of modern thought, however, all of these would simply be an illusion. And since there are aspirations which separate man from his impersonal universe, man then faces at the heart of his being a terrible, cosmic, final alienation. He drowns in cosmic alienation, for there is nothing in the universe to fulfill him.<sup>25</sup>

Schaeffer understood that, by denying any real basis for significance or morality or law, modernism was leaving the culture in a state that people would not be able to endure very long. Something cosmic (i.e., spiritual) would need to fill the void left by modernism, and there were only two options. If it was not filled on God's terms on the basis of biblical truth, then it would have to be filled on man's terms by something completely opposed to biblical faith and practice. The void, he said, would eventually be filled by some spiritual "ism" promising to satisfy the human need for cosmic significance and resulting in a very different approach to morality. And, when that happened, there would be a terrible "battle going on—not just a heavenly battle, but a life-and-death struggle over what will happen to men and women and children in both this life and the next."<sup>26</sup>

Schaeffer saw that what Kuyper and Lewis anticipated decades earlier was actually starting to take place in the 1970s and 80s. For Schaeffer, the crisis was not future but already starting, and he did not think it would be long until the culture was in a state of full-scale moral-spiritual revolution. He said in 1970, "I believe when my grandchildren grow to maturity, they will face a culture that has little similarity to ours."<sup>27</sup> He saw that modernism had already created the vacuum demanding revolution, and he believed the culture would either not survive or would be completely reconstructed morally and spiritually within two generations.

Schaeffer's warning to Christians was therefore marked with a sense of urgency beyond the warnings of Kuyper and Lewis. In 1984 he asked,



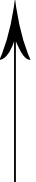
Sixty years ago could we have imagined that unborn children would be killed by the millions here in our own country? . . . Or that every form of sexual perversion would be promoted by the entertainment media? Or that marriage, raising children, and family life would be objects of attack?<sup>28</sup>

Of course, he expected a negative answer. Kuyper and Lewis had both warned what was coming. But few paid attention, so most evangelicals in America were caught by surprise and had no idea why such radical changes were happening in the culture.

In warning evangelicals of the crisis sweeping their way, Schaeffer did not say it would involve conflict with a force called *paganism*, nor did he say it would focus especially on sex. But he did understand that the battle forming in the culture was in fact "cosmic," and he knew the other side was promoting "every form of sexual perversion."



THE POST-CHRISTIAN, POSTMODERN BATTLE  
TO FILL THE VOID LEFT BY MODERNISM

	CHRISTIANITY Pulls one way	SEXUAL MORALITY 	PAGANISM Pulls the other way
Battle at the Sexual Level	Christian Spirituality*	Moral-Spiritual Void Created by Modernism	Pagan Spirituality
Battle at the Spiritual Level	Tries filling the void in a self-disciplined, God-centered way 	<ul style="list-style-type: none"><li>• Cosmic alienation</li><li>• No meaning or purpose beyond the material</li><li>• Reduces people to machines, feelings to chemicals, and psychology to hormones</li></ul>	Tries filling the void in a sensual, self-centered way 

\*The only other religions large enough to affect the culture—Judaism and Islam—are comparable to Christianity on sexual morality.

In his final hours, Schaeffer urged evangelicals to wake up and take the emerging challenge seriously. He said,

we must ask where we as evangelicals have been in the battle for truth and morality in our culture. Have we as evangelicals been on the front lines contending for the faith and confronting the moral breakdown over the last forty to sixty years?<sup>29</sup>

Sadly, he observed, “Most of the evangelical world has not been active in the battle, or even been able to see that we are in a battle.”<sup>30</sup> And Schaeffer died believing that the diminished confidence in the Bible and accommodation precisely at points where the culture opposed biblical truth was what he reluctantly called *the great evangelical disaster*.

### **Carl F. H. Henry (1913–2003)**

Schaeffer may not have used the term *paganism* for the force rising to challenge the moral-spiritual influence of Christianity in American culture, but Carl F. H. Henry did. A contemporary who responded with Schaeffer to the same crisis, Henry saw the situation the way Kuyper had a century before. The force Henry saw rising to oppose Christianity—the new spirituality toward which the post-Christian, postmodern culture was turning for meaning and purpose and morality—was *paganism*, or what Henry called *neo-paganism*.<sup>31</sup>

So, while Schaeffer urged evangelicals to engage the culture in a battle for truth and morality on a cosmic scale, Henry alerted evangelicals to battle a barbarian invasion aimed at revolutionizing the moral-spiritual foundations on which American culture was built. “Our generation,” he said, is now “lost to the truth of God, to the reality of divine revelation, to the content of God’s will, to the power of His redemption, and to the authority of His Word.” And for this loss, he said, the culture “is paying dearly in a swift relapse to paganism.”<sup>32</sup>

Instead of following objective moral truth as revealed in scripture and confirmed in nature, Henry said, the new barbarians were returning to pagan ideas, answering the human need for meaning in ways that put man in charge of running the universe and reduced morality to sensuality. He said,

A half-generation ago, the pagans were still largely threatening at the gates of Western culture; now the barbarians are plunging into the . . . mainstream. As they seek to reverse the inherited intellectual and moral heritage of the Bible, the Christian world-life view and the secular world-life view

engage as never before in rival conflict for the mind, the conscience, the will, the spirit, the very selfhood of contemporary man. Not since the apostolic age has the Christian vanguard faced so formidable a foe in its claims for the created rationality and morality of mankind.<sup>33</sup>

Like Schaeffer, Henry believed the culture was already in a state of moral-spiritual crisis. Paganism was already challenging the influence of Christianity, and the conflict already was causing “a striking shift in sexual behavior that welcomes not only divorce and infidelity but devious alternatives to monogamous marriage as well.”<sup>34</sup>

Henry also, like Schaeffer, warned American evangelicals to engage the moral-spiritual crisis rising in the culture. But even in 1988 he feared time was running out. He felt that,

Unless evangelical Christians break out of their cultural isolation, unless we find new momentum in the modern world, we may just find ourselves so much on the margin of the mainstream movements of modern history that soon ours will be virtually a Dead Sea Caves community. Our supposed spiritual vitalities will be known only to ourselves, and publicly we will be laughed at as a quaint but obsolescent remnant from the past.<sup>35</sup>

What is flooding the culture now is indeed enormous. The moral-spiritual crisis we are facing centers on sexual morality and is strategically bent on replacing biblical moral standards with something quite different. This rising moral revolution allows people to reject Christianity while continuing to affirm that sex and life have meaning and purpose beyond the material dimension. We are living now in a post-Christian, postmodern culture in which Christianity and paganism are warring over the moral-spiritual void left by modernism. And the center of this battle, the strategic ground that will decide who wins (at least for now, before Christ comes back) is sexual morality. So, if evangelicals plan to be engaged in this conflict with any intelligence, we must try to understand what the other side is doing.

**D**aniel Heimbach examines the biblical teachings on sexual morality as well as four counterfeit views that have crept into our “sexually revolutionized” society. He gives us an in-depth look at the moral relativism that has spread through our culture and opens our eyes to the effects that nonbiblical sexual choices have on individuals, the family, the church, and the culture.

“This extraordinary book doesn’t flinch or equivocate. It is comprehensive, practical and highly readable. What a breathtaking achievement!”

—**Fred Barnes**, *Cofounder and Executive Editor, The Weekly Standard*

“A very thorough study of biblical sexual morality and how it is twisted by the world.”

—**Elisabeth Elliot Gren**, *author, Through Gates of Splendor*

“Here at long last is a strong, biblical, prophetic, and courageous corrective to the sexual anarchy reigning in our culture. It will frame debate and equip Christians to battle for moral sanity and for souls.”

—**R. Albert Mohler Jr.**, *President, The Southern Baptist Theological Seminary*

“This book upholds high standards of biblical holiness, purity, beauty, and joy in clear contrast to the bankrupt, destructive immorality flooding our culture today.”

—**Wayne Grudem**, *Research Professor of Theology and Biblical Studies, Phoenix Seminary*

“Here is an uncompromising explanation of the Bible’s clear teaching on God’s design for our sexuality. It will be an enormously effective weapon against the pagan sexuality emerging in our culture.”

—**Richard Land**, *President, Southern Evangelical Seminary*

“This important work is comprehensive and thorough, and most importantly is biblically and theologically sound. It fills a void in current discussion and will be a standard resource for Christians in the years ahead.”

—**Daniel Akin**, *President, Southeastern Baptist Theological Seminary*

“Here is a classic Christian critique of our age—a sharp arrow in the Christian’s quiver of essential weapons for spiritual warfare—a tour de force for biblical truth and practice.”

—**Phil Roberts**, *Professor of Christian Studies, Truett McConnell University*

“All who care about the true good of men and women, and the upholding of truth and scriptural teaching, will find in this book enormous instruction, insight, vision, and encouragement.”

—**Bruce Ware**, *T. Rupert and Lucille Coleman Professor of Christian Theology, The Southern Baptist Theological Seminary*

**DANIEL R. HEIMBACH** (PhD, Drew University) is senior professor of Christian ethics at Southeastern Baptist Theological Seminary and a social critic who works at the interface between Christian moral witness and secular culture. Heimbach was educated at the United States Naval Academy, Trinity Evangelical Divinity School, and Drew University, and served on the White House domestic policy staff.

ETHICS / THEOLOGY