

**It's time for the Church to adopt an
uncompromising and redemptive
understanding of what the Bible
says about sex**

**Join other Christian leaders
who have already endorsed
the Colorado Statement on
Biblical Sexual Morality**

**Let the Church stand united
on this crucial issue**



Dear pastor or church leader:

In recent years, George Barna polls have shown that professing Christians hold views increasingly similar to those of the non-believing culture on matters of deep moral significance. (For example, while just over half of *all* respondents in a Barna poll said, “cohabitation is morally acceptable,” more than one-third of adults who identified themselves as “born again” also held that view.)

Whether divorce, premarital sex among teens, gambling, abortion, or a host of others moral issues, the church is confused; and because of this confusion, is no longer the salt -and-light influence to the world that Jesus called for it to be. The ability of the Church to evangelize will be hampered because the lives, attitudes and beliefs of Christians who claim to follow the Bible are indistinguishable from those who don't believe.

So, two years ago we asked a group of nine diverse Bible scholars, operating under the name the *Council on Biblical Sexual Ethics*, to draft a concise statement on what the Bible says about sexual behavior. The result is the **Colorado Statement on Biblical Sexual Morality**. (This statement is modeled after the Chicago Statement on Biblical Inerrancy, it is not meant to be exclusive to Colorado.)

The Colorado Statement offers a starting point for the church to reclaim a strong biblical stance on sexual morality. As the Colorado Statement gains doctrinal acceptance, the Church will have a common frame of reference on this vital matter.

Already, many prominent Christian leaders have endorsed the Colorado Statement, and we expect to see thousands more add their names to the growing list. We urge you to endorse this crucial document, and to incorporate its principles into your ministry outreach on issues dealing with sexual behavior.

In this booklet you will find:


- **Colorado Statement on Biblical Sexual Morality** (full and abridged versions)
- An introduction to the Council on Biblical Sexual Ethics
- Examples that reveal the need for sexual purity in the Church
- Endorsement information

Thank you for supporting the ministry of calling the church back to sexual purity.

Sincerely,



H.B. London
Vice President, Ministry Outreach



Tom Minnery
Vice President, Public Policy

Colorado Statement on Biblical Sexual Morality

Full Statement

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

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

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

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

But while sex is designed to be pleasing, not all sexual pleasure is ethical. Feelings are extremely unreliable as guides to the morality of sex. As a matter of fact, it is possible for sinful men and women to experience a form of physical enjoyment and degrees of emotional, psychological, and spiritual fulfillment even in sexual conduct that God considers abhorrent. For this reason, the Bible gives many solemn warnings against appealing to human passion or lust as the basis for our definition of moral sex (Rom. 1:24, 26; 13:13-14; 1 Thess. 4:5; 2 Tim. 2:22; 2 Pet. 3:3; 1 John 2:15-17; Jude 18). Our sex lives are moral only when conducted according to God's standards. When engaged in according to these guidelines, sexual activity is enriching, fulfilling, and eminently blessed.

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

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

1. **Desire and experience cannot be trusted as guidelines to the morality of sex** (Rom. 8:5-8; 13:14; 1 Cor. 2:14; 1 Thess. 4:3-5; 2 Tim. 2:22; James 1:14; 1 John 2:15-16; Jude 19). **Instead, the morality of sex is defined by God's holiness** (Lev. 20:7-21, 26; 1 Cor. 6:18-19; Eph. 1:4; 5:3; 1 Thess. 4:3-7; Heb. 13:4; 1 Pet. 1:15-16).

Thus we affirm that men and women are free to enjoy sex in any way that honors God's holiness. We affirm that God made sex to be physically enjoyable, emotionally satisfying, psychologically fulfilling and spiritually meaningful, and that only sex that honors God's holiness can fully realize the complexity of His design at every level. We affirm that concepts of sexual morality founded upon anything other than God's holiness always pervert God's standards of sexual moral purity.

2. **God's standard is moral purity in every thought about sex, as well as in every act of sex.** Sexual purity can be violated even in thoughts that never proceed to outward acts (Job 31:1; Matt. 5:28; Phil. 4:8; James 1:14-15). Sex must never be used to oppress, wrong or take advantage of anyone (1 Thess. 4:6). Rape, incest, sexual abuse, pedophilia, voyeurism, prostitution and pornography always exploit and corrupt and must be condemned (Lev. 18:7-10; 19:29; 2 Sam. 13:1-22; Prov. 6:26; 23:27; Matt. 5:28; 1 Thess. 4:3-7; 1 Pet. 4:3; 2 Pet. 2:13-14).

Thus we affirm that God requires sexual moral purity in thought as well as in deed. We affirm that sexual desire must be disciplined to be moral. We affirm that thoughts of indulging sexual desire by outward acts of sexual sin are inward sins of lust. We deny that stimulating lust by images of sexual sin can be moral at any age or under any circumstances. We believe that no sexual act can be moral if driven by desires that run contrary to the best interests of another human being. We believe no sexual act can be moral that treats persons as impersonal objects of sexual lust. We reject the idea that thoughts about engaging in sexual sin are not immoral if not expressed in outward acts. We reject the idea that pedophilia, voyeurism, prostitution or pornography can ever be justified.

3. **God's standards for sexual moral purity are meant to protect human happiness** (Prov. 5:18-19; 6:32-33; John 15:10-11), but sex is not an entitlement, nor is it needed for personal wholeness or emotional maturity.

Thus we affirm that unmarried singles who abstain from sex can be whole, mature persons, as pleasing to God as persons who are faithful in marriage. We affirm that sexual celibacy is a worthy state for mature men and women (Matt. 19:12; 1 Cor. 7:1, 8; Rev. 14:4), and that lifelong celibacy can be a gift from God (1 Cor. 7:7). We affirm that freedom for service without obligations to spouse and children is a worthy advantage of the unmarried life (1 Cor. 7:32-35). We reject the idea that persons are not "whole" without sexual intercourse. We affirm that all persons, even unmarried teenagers, can rely on God for strength to resist sexual temptation (1 Cor. 10:13). We deny that unmarried teenagers must have sex and cannot abstain from sex before marriage.

4. **God calls some to a life of marriage, others to lifelong celibacy**, but His calling to either state is a divine gift worthy of honor and respect (1 Cor. 7:36-38). No one is morally compromised by following God's call to either state, and no one can justify opposing a divine call to either state by denying the moral goodness of that state.

Thus we affirm that God is pleased with those He calls to serve Him through the loving expression of sexual intimacy in marriage. We also affirm God is pleased with those He calls to special witness and service through a life of celibacy apart from marriage. We reject the idea that God's Word ever represents the loving expression of sexual intimacy in marriage as morally compromised.

5. **Sexual behavior is moral only within the institution of heterosexual, monogamous marriage.** Marriage is secure only when established by an unconditional, covenantal commitment to *lifelong fidelity* (Gen. 2:24; Mal. 2:14-15; Matt. 19:4-6; Mark 10:6-8; 1 Cor. 7:39; Rom. 7:2; Eph. 5:31), and we should not separate what God has joined (Mal 2:14-15;

Matt. 19:6; Mark 10:9). Christians continue to debate whether there are a limited number of situations in which divorce is justifiable (Deut. 24:1-4; Matt. 19:9; 1 Cor. 7:15), but all agree that divorce is never God's ideal; lifelong commitment should always be the Christian's goal. Thus we affirm that God established the moral definition of marriage, and that it should not be changed according to the dictates of culture, tradition, or personal preference. We deny that the morality of marriage is a matter of mere custom, or that it should be allowed to shift with the tide of cultural opinion or social practice. Furthermore, we affirm that God views marriage as an unconditional, covenantal relationship that joins sexual partners for life. We oppose the reduction of the moral obligations of marriage to a business contract. We do not believe that divorce for reasons of dissatisfaction, difficulty, or disappointment is morally justified.

6. Marriage protects the transcendent significance of personal sexual intimacy.

Heterosexual union in marriage expresses the same sort of holy, exclusive, permanent, complex, selfless and complementary intimacy that will some day characterize the union of Christ with the redeemed and glorified Church (Eph. 5:28-33; 1 Cor. 6:12-20).

Thus we affirm that intimate *sexual* union in marriage is a reflection of the intimate *moral* and spiritual union Christ will some day enjoy with the redeemed and glorified Church. We do not agree that the meaning and purpose of human sexuality can be defined on the basis of personal preference or opinion. We oppose the idea that sexual morality is simply a matter of culture, tradition, or individual aspiration.

7. Sex in marriage should be an act of love and grace that transcends the petty sins of human selfishness, and should be set aside only when both partners agree to do so, and then only for a limited time of concentrated prayer (1 Cor. 7:3-5).

Thus we affirm that sex in marriage should be enjoyed without selfishness. We do not believe that sex should be withheld as a way of controlling, punishing, or manipulating the behavior of a spouse. We reject the morality of any sexual act, even in marriage, that does not express love seasoned by grace. We believe no sexual act can be moral if it is driven by selfishness or ambition for power.

8. Sex outside of marriage is never moral (Exod. 20:14; Lev. 18:7-17, 20; Deut. 5:18; Matt. 19:9,18; Mark 10:19; Luke 18:20; Rom. 13:9; 1 Cor. 6:13,18; Gal. 5:19; Eph. 5:3; 1 Thess. 4:3; Heb. 13:4). This includes all forms of intimate sexual stimulation (such as foreplay and oral sex) that stir up sexual passion between unmarried partners (Matt. 5:27-28; 2 Tim. 2:22). Such behavior offends God (Rom. 1:24; 1 Thess. 4:8) and often causes physical and emotional pain and loss in this life (Prov. 5:3-14). Refusal to repent of sexual sin may indicate that a person has never entered into a saving relationship with Jesus Christ (Rom. 1:32; 1 Cor. 6:9-10; Eph. 5:3-5; Jude 13; Rev. 22:15).

Thus we affirm that God's blessing rests on sexual intimacy only when it occurs within the boundaries of marriage. We deny that sex outside of marriage is justified for any reason. We reject the idea that sexual intimacy outside of marriage can be moral if partners are honest, consenting, or sufficiently committed. We oppose the portrayal of sexual sin as a way of enhancing the popular appeal of entertainment. We reject the idea that sex between unmarried teenagers is acceptable if it is "safe." And we do not believe that churches should welcome into fellowship any person who willfully refuses to turn away from the sin of living in a sexual relationship outside of marriage.

9. The Old and New Testaments uniformly condemn sexual contact between persons of the same sex (Lev. 18:22; 20:13; Rom. 1:26-27; 1 Cor. 6:9; 1 Tim. 1:10); and God has

decreed that no one can ever excuse homosexual behavior by blaming his or her Creator (Gen. 2:24; Rom. 1:24-25).

Thus we affirm that moral sex is always heterosexual in nature. We affirm that God gives strength to His people when they ask Him for help in resisting immoral sexual desires, including desires for homosexual sex. We affirm that God has perfect knowledge concerning human sexual biology and made no mistake in prohibiting homosexual sex without qualification or exception. We deny the claim that science can justify the morality of homosexual behavior. We reject the idea that homosexual attraction is a gift from God (James 1:13). We deny the idea that homosexual relationships are as valid as heterosexual relationships. We do not agree with those who claim that it is sinful to make moral judgments that favor heterosexual behavior over homosexual behavior.

10. The moral corruption of sexual sin can be fully forgiven through repentance and faith in Christ's atoning work (1 Cor. 6:9-11; 1 John 1:9), but physical and psychological scars caused by sexual sin cannot always be erased in this life.

Thus we affirm that God fully forgives all who repent of sexual sin. We believe that relationships broken by sexual sin can be restored through genuine repentance and faith. We deny that there is any sort of sexual sin God cannot forgive. We oppose the idea that victims of sexual infidelity or abuse should never forgive those who have sinned against them.

11. Christians must grieve with and help those who suffer hardship caused by sexual immorality, even when it is caused by their own acts of sin (Rom. 12:15; Luke 19:10).

But we must give aid in ways that do not deny moral responsibility for sexual behavior (John 8:11).

Thus we affirm that God calls Christians to love all who suffer social isolation, poverty, illness, or the burdens of unplanned pregnancy and single parenting, whether or not it was caused by their own sexual sin. We believe Christ set an example of loving ministry to those who suffer from the results of their own acts of sin. We reject the idea that our obligation to alleviate human suffering is valid only if such help is "deserved."

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Colorado Statement on Biblical Sexual Morality (Abridged)

The Bible reveals that God's character defines for us what it means to be sexually pure: God's mandate to His people is to "be holy, because I am holy."

We believe that God intends for people to enjoy sex within His established limits.

However, because we live in a fallen world, we also believe the following:

Desire and experience cannot be trusted to set the morality of sex. *The morality of sex is set by God's holiness.*

God's standard is purity in every thought about sex, as well as in every act of sex.

Sexual purity is violated even in thoughts that never proceed to outward acts. Sex must never be used to oppress, wrong or take advantage of anyone. Rape, incest, sexual abuse, pedophilia, voyeurism, prostitution and pornography always exploit and corrupt.

God's standards for sexual moral purity protect human happiness. But sex is not entitlement, nor is it needed for personal wholeness or emotional maturity.

God calls some to a life of marriage and others to lifelong celibacy, but His calling to either state is a divine gift worthy of honor and respect. No one is morally compromised by following God's call to either state, and no one can justify opposing a divine call to either state by denying the moral goodness of that state.

Sexual behavior is moral only within the institution of heterosexual, monogamous marriage. Marriage is secure only when established by an unconditional, covenantal commitment to *lifelong fidelity*, and we should not separate what God has joined. Christians continue to debate whether there are a limited number of situations in which divorce is justifiable, but all agree that divorce is never God's ideal; lifelong commitment should always be the Christian's goal.

Marriage protects the transcendent significance of personal sexual intimacy.

Heterosexual union in marriage expresses the same sort of holy, exclusive, permanent, complex, selfless, and complementary intimacy that some day will characterize the union of Christ with the redeemed and glorified Church.

Sex in marriage should be an act of love and grace that transcends the petty sins of human selfishness, and should be set aside only when both partners agree to do so, and then only for a limited time of concentrated prayer.

Sex outside of marriage is never moral. This includes all forms of intimate sexual stimulation that stir up sexual passion between unmarried partners. Such behavior offends God, and often causes physical and emotional pain and loss in this life. Refusal to repent of sexual sin may indicate that a person never has entered into a saving relationship with Jesus Christ.

The Old and New Testaments uniformly condemn sexual contact between persons of the same sex; and God has decreed that no one can ever excuse homosexual behavior by blaming his or her Creator.

The moral corruption of sexual sin can be fully forgiven through repentance and faith in Christ's atonement, but physical and emotional scars caused by sexual sin cannot always be erased in this life.

Christians must grieve with and help those who suffer hardship caused by sexual immorality, even when it is caused by their own acts of sin. But we must give aid in ways that do not deny moral responsibility for sexual behavior.

We want to help men and women understand God's good plan for sexual conduct, and thereby to realize all the joy, satisfaction and honor God offers to sexual creatures made in His image.

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COUNCIL ON BIBLICAL SEXUAL ETHICS

Member Biography Page

In early 2000 Focus on the Family recruited a team made up of diverse Bible scholars, all of whom are deeply concerned about God's call for a sexually pure Church, and all of whom are well qualified to address biblical doctrine on the issue. The Council members are listed here.

- ◆ **Dr. Daniel Heimbach:** Professor of Christian Ethics at Southeastern Baptist Seminary. Dr. Heimbach served in the elder Bush's administration as Associate Director for Domestic Policy and as Deputy Executive Secretary of the Navy for Manpower. In addition, Dr. Heimbach is a board member with the Council for Biblical Manhood and Womanhood. Dr. Heimbach has written extensively on the Bible's teaching on human sexual behavior.
- ◆ **Dr. Craig Blomberg:** Professor of New Testament at Denver Seminary. Dr. Blomberg is regarded as one of the nation's foremost authorities on the gospels. He was the primary author of a Focus booklet titled "What the Bible Really says About Sex," which was a response to a Debra Haffner (SIECUS) booklet.
- ◆ **Dr. Wayne Strickland:** Professor of Theology and academic dean at Multnomah Bible College. Dr. Strickland is a former regional chair for the Evangelical Theological Society. His Master's thesis was on Paul's use of "natural" and "unnatural" in discussing homosexuality in Romans 1.
- ◆ **Dr. Peter Jones:** Chairman of the Biblical Studies Department at Westminster Seminary (California campus). Dr. Jones is also a board member of the Council on Biblical Manhood and Womanhood.
- ◆ **Dr. Daniel Juster:** President of Tikkun Ministries, an organization that oversees and helps dozens of Messianic congregations throughout the country, and that also oversees several Messianic missions organizations. Dr. Juster is one of the most highly respected men in the Messianic movement.
- ◆ **Father Francis Martin:** Member of Pope John Paul II's Institute for Studies on Marriage and Family. Fr. Martin has written extensively on the topics of marriage, family and sexual behavior.
- ◆ **Dr. La Verne Tolbert:** Author, teacher, former pastor and former professor of Christian education at Talbot Theological Seminary. Dr. Tolbert has taught the virtues of premarital abstinence in the African-American community, and has written extensively on the topic, including a book soon to be published by Zondervan.
- ◆ **Dr. Steven R. Tracy:** Professor of Theology and Ethics (and Vice President of Academic Affairs) at Phoenix Seminary. Dr. Tracy's specialty is sexual ethics.
- ◆ **Pastor Roy A. Holmes:** Pastor of Greater Walters A.M.E. Zion Church, one of Chicago's oldest and most respected churches.

The Need for Sexual Purity in the Church

Not long ago, a minor flare lit the evangelical horizon as Lauren F. Winner, a senior editor for *Christianity Today*, wrote a tell-all column on “evangelical whores.” The piece appeared on the new multi-religious website, *Beliefnet.com*. Miss Winner, a fairly recent convert to Christianity from Orthodox Judaism, had written a potboiler of a piece suggesting that *unmarried Gen-X evangelical Christians often sleep together and that the rest of us might as well deal with it* (emphasis added).

The Need for Premarital Purity

That’s how *Washington Times* columnist Julia Duin began a recent guest column for Chuck Colson’s *Breakpoint*. And for those who might question Miss Winner’s assertion about Evangelical’s promiscuity, Duin’s article made the following observation:

Six months ago, when I was lecturing on sexuality issues at a *Christian college*, I passed out Miss Winner’s *Beliefnet* essay, along with at least a dozen others on chastity, to the 18-year-olds I was teaching. When I asked them which of the pile of reading assignments they had liked the best, they preferred Lauren’s piece. Lauren, they said, was telling it like it was. *In spite of all the well-meaning adult-run abstinence campaigns, many young Christians had already chosen their paths. And virginity wasn’t it* (emphasis added).

In spite of all the well-meaning adult-run abstinence campaigns, many young Christians had already chosen their paths. And virginity wasn’t it.

Into this moral void ultra-liberal organizations such as Planned Parenthood have brought programs and initiatives that promote the anything-goes-as-long-as-you-wear-a-condom message. Planned Parenthood teamed with the Unitarian Universalist Church to develop and promote a “faith-based” program called “Our Whole Lives.” Here’s how one local newspaper described “Our Whole Lives” and parents’ reaction to it:

“Oh my God,” said a Simi Valley parent told of a new sexuality education program that deals unabashedly with orgasms, masturbation and homosexuality.

In one telling exercise, high school kids will describe sexual fantasies involving whipped cream or other items. In another task designed to promote acceptance, participants will create slogans that could be used in a gay pride festival.¹

The Church—the entity that Paul referred to as Christ’s Bride, meant to be presented spotless and pure to her betrothed—continues to fall deeper into sin.

We believe that God is calling His leaders to shepherd His people back to Bible-based moral purity

A recent Gallup poll found that Americans who believe pre-marital sex is wrong has eroded from 66 percent in 1969 to 38 percent today.

Seventy-five percent of respondents in a recent *Dateline NBC* poll said premarital sex between couples is “acceptable.” And, based on Julia Duin’s statements above and the statistics below, it seems that the popular cultural views about sexual behavior are influencing the Church more than the Church is influencing society at large.

A recent *Beliefnet* poll asked readers “Did you wait until marriage to have sex?” Twenty-one percent said, “Yes, and I’m glad I did.” Five percent responded, “Yes, but I wish I hadn’t.” Twenty-nine percent said, “No, but I wish I had.” But the largest percentage by far (45 percent) said, “No, and I’m glad I didn’t.” In other words, nearly half of all the respondents in a religious Website poll believe they did right in having premarital sex.

¹ “Our Whole Lives’ Sex education program bares all” Tom Kiskien, *Ventura County Star*, Sunday March 18, 2001

The Need for Purity in Marriage

Twenty-three percent of *Christianity Today* subscribers admitted to having had an extramarital affair, and 45 percent admitted to sexual improprieties. An article in a 1997 issue of *Newsweek* magazine noted that various surveys suggest that as many as 30 percent of male Protestant ministers have had sexual relationships with women other than their wives.

Agape Press reported,

The Barna Research Firm is defending a recent survey which found some disturbing statistics regarding born-again Christians and divorce. The survey found that born-again Christians were just as likely as non-believers to divorce. "Born-again Christians don't seem to be very different when it comes to their attitudes about marriage," Kinnamon says. "If you look at their perspectives about what they hope to get in a marital relationship, about what level of sacrifice it takes...about whether divorce is an option they would realistically consider, their perspectives about marriage and about divorce are very similar to non-Christians." Kinnamon believes part of the problem lies with churches and their reluctance to speak out against divorce.²

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Other alarming facts:

- More than one-third of adults who identified themselves as "born again" said, "cohabitation is morally acceptable."³
- In August of 1999 the National Religious Leadership Roundtable, a coalition of many faiths met to organize and strategize about how to counter conservatives who oppose ordination of gays. In June of 2001 the General Assembly of the Presbyterian Church (USA) voted overwhelmingly to lift the church's ban on ordination of gays.
- Planned Parenthood, Sexuality Information and Education Council for the United States (SIECUS) and several other liberal social policy organizations that condone premarital and extramarital sex all have "faith-based outreaches."
- A Planned Parenthood Clergy Advisory Board member wrote, "The value of sex as a form of mutual pleasure that brings people [not necessarily married couples] closer together is lost on them [Christians who are opposed to extramarital sex]."⁴
- Planned Parenthood's Clergy Advisory Board is taking its show (encouraging churches to adopt Planned Parenthood's views) on the road.⁵
- SIECUS, an organization that believes there is nothing wrong with premarital sex as long as it's "safe," sent letters to evangelical seminary professors asking them to endorse its "Religious Declaration on Sexual Morality, Justice, and Healing." The declaration is vaguely worded and generally follows basic SIECUS beliefs that *all people*, regardless of marital status, are entitled to sexual gratification in whatever form they choose. More than 2,000 "religious leaders" have endorsed the document.
- The Center for Sexuality and Religion (CSR) recently sent to Association of Theological Schools (ATS) a questionnaire and a solicitation requesting those seminaries to join their organization. CSR has sponsored transgender and crossdressing workshops (including lurid after-hours parties) and recently partnered with Planned Parenthood and the Gay, Lesbian, Straight Education Network (GLSEN) in sponsoring a weeklong "Workshop on Sexuality."
- One of the leaders of The Center for Sexuality and Religion stated (proudly) under oath that he allowed his 5-year-old son to watch the sexually explicit movies he used to teach his college sexuality classes.⁶

² <http://www.worthynews.com/news-features/christian-divorce-rate.html>

³ George Barna poll, <http://www.barna.org/cgi-bin/PagePressRelease.asp?PressReleaseID=97&Reference=F>

⁴ "Clergy Voices" <http://www.plannedparenthood.org/clergy/clergy20011116.html>

⁵ Ibid

⁶ http://www.eff.org/Legal/Cases/ACLU_v_Reno/960321_stayton.testimony

Endorsement

Church leader: *Add your name to the growing list of Christian leaders who have endorsed this critical statement*

I have read the **Colorado Statement on Biblical Sexual Morality** (written by the Council on Biblical Sexual Ethics and sponsored by Focus on the Family) and my signature below signifies my endorsement of it. Focus on the Family has my permission to use my name and/or written endorsement in publicizing the Colorado statement and in its campaign to alert and educate the faith community about the need for sexual purity.

*Name _____ *Signature _____
(please print)

*Date _____

*Organization/Church _____

Address _____ *Phone # _____

City _____ State _____ Zip code _____ E-mail _____

*Required field

Written endorsement

Note: You may also choose to endorsement the statement online at
<http://www.family.org/cforum/purity/a0019175.html>

Church leaders speak out on the Colorado Statement on Biblical Sexual Morality

"I wholeheartedly endorse I this clear and biblical statement on biblical sexual morality."
(Dr. James Merritt, President, Southern Baptist Convention)

"It's time for a clear, authoritative definition that unashamedly and boldly proclaims God's ideals and standards for sex. I applaud the CBSE and its courageous statement on behalf of what the Bible clearly teaches about sex." **(Dennis Rainey, President, Family Life)**

"Over the years, my family, congregation, and ministry have valued and supported the work of Focus on the Family. This new initiative—the Colorado Statement on Biblical Sexual Morality—may prove to be one of the most important." **(Rabbi Barry Rubin, Emmanuel Messianic Jewish Congregation and CEO, Lederer Messianic Jewish Communications)**

"A marvelous summary of biblical instruction in the critical and often misunderstood area of human sexuality." **(Dr. Paige Patterson, President, Southeastern Baptist Theological Seminary)**

"Yes! America must return to the sexual ethics of the Bible!"
(Dr. Alveda King-Tookes, President, King for America)

"I hereby express my appreciation to the team of Bible scholars who put together the Colorado Statement. It is a fine statement of biblical sexual ethics that I fully endorse. As an Orthodox Christian, and as a bishop of the Church of Christ, I find the statement to be a powerful spiritual weapon in the spiritual warfare against dark forces which operate in our broken world."
(Metropolitan Maximos, Greek Orthodox Church)

"I urge you to read the Colorado Statement on Biblical Sexual Morality."
(Kay Arthur, President, Precepts Ministries International)

Other Colorado Statement endorsers

D. James Kennedy, *Coral Ridge Church*
Bruce Fong, *Michigan Seminary*
Ted Haggard, *New Life Church*
Charles Colson, *Prison Fellowship*
Tony Evans, *Oak Cliff Bible Fellowship*
Terry Mortenson, *Answers in Genesis*
David Noebel, *Summit Ministries*
David Neff, *Christianity Today*
Ted Baehr, *Christian Films and TV*
Woodrow E. Walton, *General Council, Assemblies of God*

Don Sweeting, *Cherry Creek Presbyterian Church*
Neil R. Anderson, *Bethel Grace Baptist Church*
Richard Lineberry, *Downtown Vineyard Christian Fellowship*
Wayne T. Kurtz, *Church of the Resurrection*
Fr. Val Peter, *Girls & Boys' Town*
Dr. James Dobson, *Focus on the Family*

To request additional copies of this resource call 1-800-A-Family and ask for EX442

