

Marriage: A Taste of Heaven

Volume II: God's People Make the Best Lovers

Patsy Rae Dawson

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Amanda Dawson

Ps. 84:11-12: “The Lord God is a sun and shield; the Lord gives grace and glory; no good thing does He withhold from those who walk uprightly. O Lord of hosts, how blessed is the man who trusts in Thee!”

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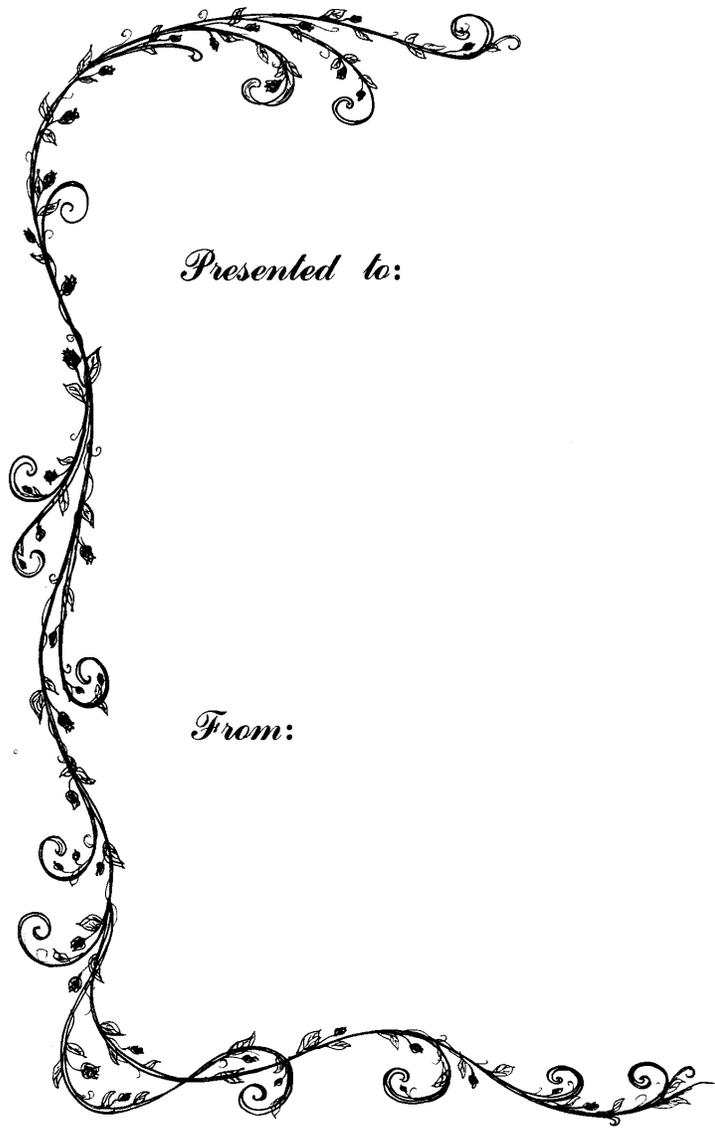
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II Cor. 13:5: “Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test.”

All writers and authorities advise those in abusive relationships to take whatever steps are necessary to protect their own safety along with that of their children. They should trust their “gut instincts” and avoid dangerous situations.

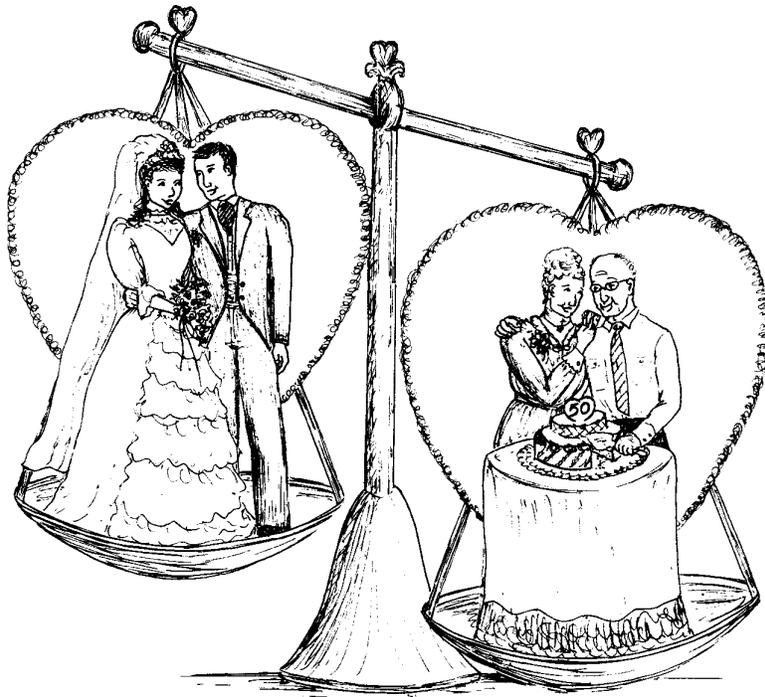
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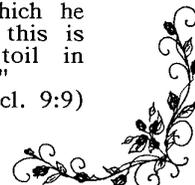
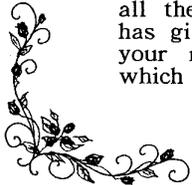


Vol. II: Learning to Love
God's People Make the Best Lovers



"Enjoy life with the woman whom you love
all the days of your fleeting life which he
has given to you under the sun; for this is
your reward in life, and in your toil in
which you have labored under the sun."

(Eccl. 9:9)



The Problem:

Inhibited Sexual Desire and Pleasure

Following the lead of Alfred Kinsey, the sex therapists of the 1950s focused on sexual activity rather than inactivity. As a result, they overlooked the most important factor of all in a satisfying sexual union—the mind.¹ Not understanding the false basis of the experiments and eager to find the missing excitement in their lives, their followers zealously applied the various techniques that the therapists assured them would bring pleasure beyond description. But failing to find the magic combination of bodies, men and women went from marriage to marriage. When frequent divorces became too cumbersome, many people simply hopped from bed to bed in live-in relationships. This ignorance of the sexual relationship began the sexual revolution that swept this country.

Then in the mid 1970s, the direction of the counseling changed. Sex therapists began to recognize one of the truths *always present in the Bible*—that the sexual act begins in the mind long before the genitals feel their first tingle of excitement. While modern researchers realize that inhibitions in the mind cause the majority of problems, they also acknowledge that changing attitudes is the hardest of all problems for them to solve. Dr. Helen Kaplan, one of the most widely respected authors and researchers of modern times, states that mechanical problems are still much easier to treat than mental ones. She lists “symbolic meaning of sex, homosexuality, and hostility toward the mate” as the main causes of these failures.²

By the late 1970s, sexologists had coined a new phrase to describe the number-one sexual problem in America: “inhibited sexual desire” on the part of either the husband or the wife, or both. The researchers not only

1 Carol Botwin with Jerome L. Fine, “Is There Sex After Saying ‘I Do’?” *Reader’s Digest* (Feb. 1980), p. 91.

2 Helen Singer Kaplan, M.D., Ph.D., *Disorders of Sexual Desire* (New York: Simon and Schuster, 1979), pp. xvi-xvii.

claimed that fifty percent of all marriages suffer from sexual difficulties, but that the percentage of misery is continuing to increase. However, the number-one problem often isn't orgasm or erection failures—rather simply inhibited sexual desire that often leads to inhibited pleasure such as premature ejaculation, impotence, pain, unsatisfying orgasms, avoidance of sexual intercourse, and frigidity. Doctors estimate that only ten percent of sexual problems come from an organic or medical problem.³

A special *Redbook* survey in 1981 re-questioned people who had indicated a sexual problem when they filled out a questionnaire in 1980. The purpose of this survey was to determine the number-one sexual problem. The surveyors found that a “lack of desire for sex” *in either the husband or the wife* caused the most problems. *No other problem came close to the number of cases reporting a lack of desire.*⁴

Thirteen years later, a new survey in 1994 conducted by *Parade Magazine* continued to show that inhibited sexual desire still ranks as a major problem for both men and women of all ages.⁵ Most modern literature recognizes men as having as frequent a problem with inhibited sexual desire and pleasure as women have.

Yet the Bible, one of the oldest, still most widely used books in the world, addresses the problem of “inhibited sexual desire” and pleasure in more detail and solves more problems when applied, than modern sex therapy. It teaches about the proper symbolic meaning of sex, warns against homosexuality, and emphasizes the role of bitterness in numbing physical sensations. Plus, the Bible emphasizes other essential aspects of the sexual union including the role of purity in a fulfilling relationship.

Thus, modern psychology *still* lags behind God's counsel by continuing to leave out this important ingredient of sexual happiness that the Bible emphasizes more than any other—sexual purity. Many sexologists declare, “Whether you're married, single, or homosexual, these techniques will make your sexual encounters better.” Contrary to popular opinion, true marital purity doesn't inhibit either sexual desire or sexual pleasure. Rather, purity, as revealed in the Bible, not man's view of purity, readies the mind for enhanced sexual desire and liberates the body for a truly wondrous union with the marriage partner.

My personal experiences in teaching ladies' Bible classes on marriage for over twenty-five years and being a confidante of both men and women who desired help along with discussions with other teachers verify the seriousness of this problem. I also agree with the researchers that it is one of the hardest problems to solve, but not because the Bible does not

3 Don Luftig, “The Sex Test,” Condensed from a WNBC-TV Feature, *Reader's Digest* (Sept. 1977), pp. 78-80.

4 Lorna and Philip Sarrel, “Sex Problems We Don't Talk About—and Should,” *Redbook* (Feb. 1981), pp. 142-145.

5 Mark Clements, “Sex in America Today,” *Parade Magazine* (Aug. 7, 1994), p. 6.

contain the answers. Often the Bible's solutions are simple—the hard part comes when the wife, who feels cheated by her husband's inhibited sexual desire and pleasure, tries to get him to *even examine* what the Bible says. Yet chapters 7 through 10 of this book show that the Bible teaches about this stubborn reluctance of husbands to learn about the sexual relationship and admonishes them to learn for their own happiness.

While a woman can solve many sexual problems that involve only her attitudes and responses on her own, this particular problem requires the cooperation of the husband. I've seen firsthand the intense pain these women experience, such as a wife who had a lesbian affair after trying to solve the problem for over thirty years, a wife who became a bitter old woman after years of torment, a wife who had been in and out of hospitals with female problems, a wife who divorced her husband, a wife who simply disappeared one day, a wife who struggled for years with a low self-image because her husband was a homosexual and never had enjoyed her, and a wife who fought the urge to commit suicide.

These women shared the same pain, even though the cause of their husbands' lack of sexual desire came from a variety of reasons. They all experienced a feeling of hopelessness from not being able to get their husbands' attention and to communicate the seriousness of the problem—not because they hadn't tried, but because the husbands wouldn't listen.

On the other hand, many wives inflict similar pain on their husbands. Many of their husbands give up on trying to solve the problem because discussing it never does much good for long. However, the pain and the loneliness still exist for the husbands. Seldom villains, these husbands and wives often suffer themselves as victims of their own inhibitions—men and women who unintentionally forfeit a glorious love-life under the mighty weight of their parents' and society's ignorance of the sexual act.

So I want to tell the story of Jane, whose name has been changed, as she was the first wife who confided in me about this problem. I met her on a trip, and after talking about some of the subjects I was studying, she reached out for help. I never saw Jane again, but I've thought about her as I've written these chapters. I've wondered if she's still married. I've wondered if she's even still a Christian.

I think Jane would be pleased for her story to be told, and for some wife to be able to hand it to her husband and say, "That's the way I feel. Can't we please work on this problem together?" Or perhaps for some wife, who inflicts the same pain on an innocent husband, to read it and to be motivated to find a lasting cure for her husband's misery.

However, before initiating that inevitable discussion with the mate, I strongly recommend that a husband or a wife read the rest of the chapters of this book. The first part of this book examines God's solutions to the problem of inhibited sexual desire and pleasure and *the many forms* in which it manifests itself. The last four chapters discuss the importance of

communication between a husband and a wife for solving *and avoiding* all sexual problems. After a husband or a wife has gained a clearer understanding of the place of the sexual union in a godly person's life, he or she can discuss the problem with the mate more intelligently and profitably.

For those in between, knowing that the Bible addresses the very problem that researchers consider the most difficult to solve ought to encourage them to face their own areas of pain and misery. Perhaps understanding the misery and suffering that come with sexual problems, *whatever the cause*, will motivate all couples to seek earnestly for real solutions to their problems, solutions that bring inner peace and happiness to both partners in the marriage. In addition, those with great marriages will find that the joy and the delight that they now share will increase a hundred fold from a better understanding of God's plan.

To emphasize the pain and the overwhelming feeling of hopelessness Jane experienced, I've chosen to tell her story as she lived it. While Jane viewed her situation as hopeless, the Bible holds the answers.

Jane's Story

Walking out of the building that Sunday evening after worship, Pete and Jane appear to be a normal, happy, caring couple—faithful in their attendance of services. As the outdoor lights softly caress Jane's light brown hair making her pretty face glow as she and Pete visit with another couple in the parking lot, no one could foresee the tears that will swell her face later that night and on into the next day.

"Can you come over for a little while?" Sue, Jack's wife, asks.

"Sure!" Pete speaks up. "We'll follow you home."

Once they arrive, the men go to the living room while Jane and Sue fix sandwiches in the kitchen. Jane loves swapping tales about her two boys' newest skills with Sue, who has three small children of her own.

"You and Pete have such a nice family," Sue volunteers. "Aren't you glad Pete works with your boys? I wish Jack would be like Pete and take more of an interest in our kids."

"Pete is good with them," Jane agrees while thinking, "I wish Pete was more like Jack! Sue doesn't know how lucky she is."

"And Pete is such a good song leader! The singing was great tonight! I always like it when Pete leads the singing. Jack can't even carry a tune!"

"Well, not everyone has a talent for singing," Jane tries to pass off the remark about Jack. Disparagingly she thinks, "Jack has talents *more important* than singing."

"Yeah, I know, but Jack's not even successful at work like Pete. Jack told me Pete got a promotion. What are you going to do with all that money?"

“Oh, I’ll worry about that when I see it,” Jane tries to laugh, while wishing she could change the subject to the boys. “I wonder what Sue would think if I told her I’d gladly exchange our nice house and all the money Pete earns if Pete was more like Jack?” Jane asks herself. “I’d better not tell her, though, about our problem even though she is my best friend. She just wouldn’t understand.”

Later, as Jane and Pete prepare to leave, Jack teases, “You behave yourself now, Pete, when you get home.”

“Oh, he will,” Jane answers harshly.

Jack chuckles, “That’s the way, Janie girl! Maybe you can get a headache on the way home.”

“Why do men always think it’s the woman?” Jane muses as she snuggles sleeping Pete, Jr. closer to her for comfort as she gets into the car.

The ride home seems like an unbearable endless journey to nowhere before they pull into their driveway. The porch light beckons them cheerfully, giving no hint of the scene soon to follow. Jane puts the boys to bed and washes her face. Pete is already in bed when she slides under the covers. She kisses him good-night and tries to linger at his lips as she whispers, “I love you.”

“Love you, too. See you in the morning,” he yawns. Rolling over, he goes to sleep.

Her body tense and uncomfortable, Jane closes her eyes and prays for sleep for what seems like hours. Finally, she can stand it no more. For three months she’s waited patiently for her husband to make love with her. Now he just lies there sleeping soundly while her stomach, breasts, and groin ache from unsatisfied sexual desires. Fighting back tears, she wishes she could quit caring and just roll over and go to sleep like he does night after night after night.

Over the last months she’s made every conceivable excuse she could think of to keep from taking his lack of interest for sex personally. But Jack’s innocent remark about her getting a headache on the way home caught her with her guard down. Now the flood of anger and resentment that she has tried to bury for seven years of marriage comes pouring out. She jumps out of bed. “I’ve got my conjugal rights you know!” The words pour out loud and hateful, not forceful, the way she intends.

“Huh? What?” Pete tries to force himself awake.

Repeating her words, Jane feels a flood of tears coming. Running to the bathroom she quickly locks the door behind her. A wasted effort. She knows he won’t come. He’ll only use her outburst as an excuse to avoid her sexually for several more days or even weeks as he’s done in the past. What could she do? Shouting isn’t the answer. Jane knows that.

Wearing frilly gowns and perfume to bed doesn’t work either. The time she put on her baby doll pajamas to try to coax him to bed he angrily responded, “Go put on some clothes, and don’t run around like that!”

She looks in the mirror at her tear-stained swollen face, not very pretty now, even though she always takes care of her appearance. She carefully avoids gaining weight to look tempting to him. "Why bother?" she asks herself half aloud. "While other men pay me compliments, Pete doesn't. Or if he likes the way I look, he still doesn't want to go to bed with me!" Looking nice works for other women, but not for her. Jane knows that.

When she married him she eagerly looked forward to lovemaking. She felt confident she'd make a good wife because she vowed to never tell him no. "Little did I know I'd never get the chance to tell him, 'No.' Just once, I'd like to tell him, 'No,' and let him see how it feels to be rejected!" she thinks bitterly. "When he finally approaches me, I'm so desperate I say, 'Yes,' rather than face another week or two of going without sex." Besides, revenge isn't the answer. Jane knows that.

"He acted so affectionate during courtship. I can't understand it. How could he turn so cold overnight?" she blows her nose. "What's wrong with me? His mother convinced him that anything to do with sex was dirty even in marriage, he told me that. She never lets her husband see her undress. She even jumped all over me once when she was visiting and saw me undress in front of Pete. His folks endure such a miserable marriage!"

"Pete can't even kiss me good-night right! He just quickly pecks me on the lips and then rolls over. He's so afraid he might brush up against me and want me. He doesn't want to take a chance on any 'dirty feelings' for me being aroused. It would sure be easy to hate his mother!" Hate isn't the answer. Jane knows that.

"The only time making love doesn't bother him is when he wants another baby. It's too soon for another child!" She carefully blots another tear as her face is beginning to feel raw. "Maybe I should just throw myself into taking care of the kids. Just get so wrapped up in taking care of them, I'll be too tired to notice or care if he wants me. That wouldn't be good for the kids, though. They'd just grow up to be like him—not knowing how to love since they'd never seen us express affection. I'm not going to cheat my daughter-in-law the way his mother cheated me. His mother still uses her kids and grandkids as a surrogate-mate." Substituting the kids' love for her husband's love isn't the answer. Jane knows that.

"I realized we had a problem that first week we were married. When it didn't get any better after several months, Pete agreed to go with me to talk to the elders of the church. I thought surely they could help. Instead, the elders only made our problem worse than ever, if that's possible!"

"All they did was scold me, 'It's your job to be submissive to your husband. Whatever he wants in sex, you've got to go along with it.' They didn't even say one word to Pete!" Going to the elders should help, but it doesn't always. Jane knows that.

"I left that meeting feeling dirty and guilty. Pete simply quit trying to satisfy me. He just doesn't care! Maybe something's wrong with me.

Maybe normal women don't want intercourse more than once every month or two or three." Her feelings are normal. Jane knows that.

"Oh, how I wish my feelings weren't normal! I wish I was just as cold as he is so I'd be glad he went for months without touching me. The only way I know to turn myself off sexually is to stop loving him. He wouldn't like that and neither would I. I've got so much love for him. . . . I just wish he would let me show him. I wish it were all my fault! Then I could change me and we'd be happy!" It isn't all her fault. Jane knows that.

"To think, I even considered adultery once. Yet if I loved someone enough to go to bed with him, I'd want to live with him and take care of him—not just share a few stolen moments. Besides, I wouldn't have any chance of going to heaven if I committed adultery. Anyway, that's not what I really want. I want Pete! And I want him to want me!" she cries as she grieves over the past. Adultery isn't the answer. Jane knows that.

"No matter how calm I am when I tell Pete how I feel about making love, he never listens. He just resents me and there's less intercourse than ever. I don't say anything anymore unless I reach the end of my endurance. By then I'm hurting too much to be patient. Then it always backfires, and I wish I'd had the strength to be quiet." Talking about it with him should be part of the answer, but it isn't for her. Jane knows that.

"Will this horrible problem ever end? I'll be a bitter old woman when he finally learns there's more to marriage than bringing home a paycheck or cooking and caring for the children. Then it'll be too late!"

"There was one time when I thought the problem was finally solved. That was when we had a gospel meeting at church, and the preacher taught on I Corinthians 7. Usually when preachers teach on that passage they emphasize how a woman should never tell her husband no. They go on and on about what a horrible sin it is for a woman to be a cold lover. They seldom teach the other half of the passage and talk about men being cold lovers. They don't say what a horrible sin that is, or how such men cause their wives to be tempted by Satan. Maybe the preachers don't give women any credit for having legitimate sexual desires," she bites her lip as she tries to control the body-shaking tears that escape.

"Finally, that one time a preacher talked about the command for men to love their wives and about a woman's needs being real and being from God. That night was wonderful! Pete loved me and held me so close. I was so thankful and happy! I just knew our problem was finally solved."

"It only lasted one night! The next Sunday our regular preacher spoke on something else, and it was two months before we made love again. So Pete hearing what the Bible says about the sexual relationship just one time isn't going to solve the problem. I honestly don't know what to do!" She reaches for a fresh tissue. Hearing what the Bible teaches about the union of a man and woman should be part of the answer, but it hasn't been for her. Jane knows that.

"I just feel so unloved. I don't know what to do. I wish I could talk to some woman who would understand my feelings and would help me cope with them. Most of the older women don't act like they even like their husbands, let alone love them anymore. I sure don't want to be like any of them. So they probably can't help me."

"Besides, most of them aren't interested in talking about the Bible. They just gossip about their kids, grandkids, and each other. I even heard one of them complaining that her husband still wants too much sex at his age. I wanted to tell her how lucky she is! She just kept running men down as animals. I was afraid she'd just think I was abnormal. I feel sorry for her husband! And he's such a nice, warm, loving man."

"How will I ever make it through tomorrow? I'll try to act cheerful—and it'll really be an act! I'll probably even end up apologizing for my outburst, even though it's not really my fault. I always end up accepting all the blame so that he won't punish me and make me wait two or three more days to make love. I wish I weren't such a coward!"

"I don't know if he does it deliberately or not, but he manipulates me with sex. If I'm a good wife, he ignores me and assumes I don't need any lovemaking. If I reach my breaking point and say something to him in anger, then he withholds it deliberately to punish me. So whether I'm a good wife or a bad one, he has his reasons for not desiring me." She forces herself to stop crying.

"If I go back to bed and try to discuss it with him, he'll just say, 'How do you expect me to want you when you act like that?' as if he wants me in the first place. That's what he always says." Talking about it ought to help, but it hasn't helped her. Jane knows that.

"We're such hypocrites when we're around other Christians. People think we're an ideal couple. If they only knew what went on here. I wonder if the men would be so eager for Pete to lead prayer, if they knew what kind of a husband he was?"

"Why serve God if this is what marriage is all about? If this is what being a woman is all about? I wonder how many couples fall away from the Lord because of lousy sex lives? A lot, I bet!" she speculates. Leaving the church isn't the answer. Jane knows that.

She searches the medicine cabinet for the sleeping pills. For a moment she considers, "It would be nice to take them all and be out of this mess. He wouldn't care though! He'd just marry someone else and make her life miserable, too. And I won't get to go to heaven. Maybe tomorrow I'll be able to figure out what to do." Suicide isn't the answer. Jane knows that.

Then unlocking the door, she slips back to bed. Pete snores softly. She resents it. "He really doesn't care about me," she aches. "Lord, please help me and the pills to wait him out!" she begs.

Then getting up, she kneels beside her bed and prays in earnest, "Please, dear God, help me to survive! Help me to have the right attitude.

All I do is fight trying to control my sexual desires that come from loving Pete. I don't have any energy left to go ahead and be a whole person. Not being married would be better. Then I wouldn't be around someone I love so deeply all the time, and he wouldn't arouse my desires without satisfying them. Please help me, dear Lord!" Leaving him isn't the answer. Jane knows that. Tomorrow will be the same. Jane knows that, too.

Caught in the middle of the great sexual dilemma of today, Pete and Jane wallow in agony. Jane battles extreme sexual frustration that comes from continual denial of sexual satisfaction over many years. Even though Pete appears to have little or no sexual desires of his own, sex creates an unbearable home environment for him, too. While his wife never actually calls him a failure, he questions his manhood.

Not only that, Pete hears so many locker room stories at work about the prowess of other men that he's afraid to seek help for his problem. He reasons, "After all, men are supposed to have greater sexual needs than women. If a woman doesn't enjoy sex, no one thinks anything about it, except maybe her husband. If a man doesn't enjoy lovemaking—well, people might wonder if he's normal." So Pete feels the pressure from both his wife and from the world.

The dilemma? They experience God-given and God-approved sexual desires, but are denied satisfaction with the one legitimate sexual partner God provides—the spouse. While their mates refuse them this sexual relief, God's commands to the wife to love and reverence her husband and to the husband to love and cherish his wife create and enhance sexual desire and pleasure. When confronted with a mate with inhibited sexual desire and pleasure, these loving thoughts *seem impossible* in the face of extreme sexual frustration. But *mankind* creates the dilemma—not God!

God Provides Help

Like Jane, many people with sexual problems know all the things that won't solve their problems, but none of the things that will. Most feel too embarrassed to seek help from others. Admitting to others that their spouses don't love them sexually seems shameful and degrading. So they spend years in misery and torment, never enjoying the marriage relationship fully, as God intends.

However, not only did God create sexual needs and provide an honorable outlet with the spouse, but God also supplies *many sources* of help for solving conflicts in the bedroom. Men and women often ignore God's answers for the frustration, bitterness, and emptiness they experience by refusing to learn the proper uses of the sexual relationship in their own lives. Meanwhile, other couples solve their problems through the avenues of escape that God provides:

Mothers

**Song of Sol. 8:1-2: “Oh that you were like a brother to me
Who nursed at my mother’s breasts. If I found you outdoors,
I would kiss you. No one would despise me, either. I would
lead you and bring you into the house of my mother, who
used to instruct me . . .”**

The Shulammitte in the Song of Solomon assured the Shepherd that they would enjoy their marriage. How did she know? Both their mothers taught them the value of love from the moment of their births by putting them to the breast, holding them, and cooing softly to them. The Shulammitte grew up seeing public displays of married affection. She promised the Shepherd that after marriage, if she found him outside, she’d impulsively kiss him. “And no one would despise me, either,” she assured him, for it was a sight too common to the Jews to arouse criticism.

Not only did their mothers teach them about love by openly loving them, but the Shulammitte’s mother also told her how to please a man. As a result, the Shulammitte radiated self-confidence. She would be a good and cherished wife; and she had her mother to thank.

Unfortunately, many men and women weren’t born to a woman full of love and tenderness. Oh, their mothers may have loved them, but the strict Victorian upbringing of the past prevented many mothers from caressing and enjoying their children as God intended.

And as for giving verbal sex education in the home, one young woman said, “My mother never said a word to me about sex on her own. Once when I asked her about it, she was so embarrassed, I dropped the subject. After that, if I wanted to know something, I asked my friends at school.”

Another woman said, “My mother told me just before I got married that I’d have to endure my husband’s passions—it was my duty in marriage. It was years before I learned God created lovemaking for me, too.”

Even if the mother fails in her responsibilities in the home, she’s not the only one God expects to teach the children about love:

Fathers

**Eph. 6:4: “And, fathers, do not provoke your children to anger;
but bring them up in the discipline and instruction of the
Lord.”**

“Discipline” refers “to the whole training and education of children, to correcting mistakes and curbing passions” (*Thayer’s Greek-English Lexicon of the New Testament*, p. 473).

God wants fathers to oversee every area of their children's development, including their moral standards. However, many fathers leave this up to the mother. Then when the child gets into trouble morally, they both shake their heads and wail, "What did we do wrong?"

Many fathers, as well as many mothers, find discussing sexual matters with their children embarrassing. They would rather leave their children to fend for themselves and take their chances sexually rather than face a few moments of uncomfortableness to bring the subject up.

One woman remembered, "My father was very relieved when I told him I wanted to get married. Without the benefit of moral teaching from my parents, I had survived high school with my virginity intact and hadn't disgraced the family. Now another man would be responsible for keeping me unstained. Was it little wonder when I got married, I had all kinds of inhibitions. Fortunately, my husband suggested we study the Bible together on this subject. Now we have a beautiful relationship."

Frequently, fathers don't fare much better with their sons than with their daughters. One man remarked, "My father never said a word to me before I married. I was too afraid of embarrassing him to bring the subject up. I'm probably fortunate, though, that he didn't say anything to me, because my wife and I have a much better relationship than my parents."

If parents fail to provide sex education in the home, men and women can look to several other avenues for help in finding happiness:

Husbands

I Pet. 3:7: "You husbands, likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow-heir of the grace of life, so that your prayers may not be hindered."

Any husband who prays to God must cultivate the right relationship with his wife if he expects God to hear his prayers. Living with a woman "in an understanding way" requires that a man understand his human duties toward his wife in all areas including the sexual relationship. Any man who fails to treat his wife right in all realms shouldn't offer public prayers, for he wastes his breath and deceives his listeners. Worst of all, his prayers mock God who created marriage and the sexual union.

Many men who worry and study about doctrinal matters leave the happiness of their homes to chance or to the whims of their wives. Men active in public worship often cause much pain and misery for their wives.

Many women would love for their husbands to teach them how to satisfy their sexual needs. Unfortunately, too many men yield to timidness and defensiveness and are embarrassed to discuss sexual matters. Besides,

they may not even fully understand their own sexual roles, let alone know how to explain the woman's role.

One woman said, "Until recently, we never discussed sex. Now that we talk about lovemaking, we're both a lot happier."

Another woman said, "When I was growing up, my parents weren't very affectionate toward each other or us kids. As a result, when I married, I had all kinds of problems. When my husband and I stopped fighting about our love-life and started talking about it, we solved our problems. Now our kids don't have to wonder if we love each other."

A man said, "My wife grew up in a very Victorian home and thought sex was something a woman just put up with. I read several books so I could satisfy her and tried to talk to her about it. She refused to talk or even try to enjoy lovemaking. Being faithful to her has really been hard."

However, if a husband doesn't know enough about the sexual relationship to teach his wife about lovemaking, the wife can teach him:

Wives

Song of Sol. 7:12: "Let us rise early and go to the vineyards; let us see whether the vine has budded and its blossoms have opened, and whether the pomegranates have bloomed. There I will give you my love."

As the Shulammitte and the Shepherd began their marriage ceremony, she asked the Shepherd to go with her to inspect the fields. She looked forward to lovemaking as she said, "Let his left hand be under my head, and his right hand embrace me" (Song of Sol. 2:6 and 8:3). She also promised, "There I will give you my love." She wouldn't be a timid bride! She would take the initiative on occasion. She vowed to flirt with, entice, and seduce the Shepherd to make loving a great joy for them both.

One husband said, "I didn't grow up in an affectionate home. I never saw my parents hug or kiss. Fortunately, my wife wouldn't settle for that. She taught me how to love and I'm a better man for it."

Another husband remembered, "In the early years of our marriage I got involved in an affair just because I didn't know how to enjoy my wife sexually. But she didn't give up on me. She helped me learn how to really love and I'll be forever grateful."

Many women just sit back and wait for the man to make all the advances. Convinced that "nice" women don't make love to their husbands, they suffer in misery and ignorance. And so do their husbands! One psychologist said, "Many men fantasize about having a woman make love to them as the ultimate sexual experience. The wife is the best woman to satisfy that fantasy."

Even if the parents failed to teach their children about sexual love, or if the husband and wife are both too inhibited to bring out the loving nature of the other, God provides still other sources of information:

Elders

I Tim. 3:4-5: “He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?) . . .”

To be qualified to serve as an elder, a man must manage his own household well, which includes maintaining the right relationship with his wife. Certainly then, from experience and knowledge of the Bible, elders should be able to give sound, scriptural advice to any Christian with a marriage problem, including a sexual problem.

Unfortunately, many elders, who are older men, are the product of generations of sexual ignorance and taboos. Instead of being able to teach couples from God’s word how to enjoy a happy marriage, many recoil in embarrassment when confronted with the Bible subject of married sex.

Other elders, in order to keep their flock functioning at its best, frequently schedule classes and sermons on marriage and the responsibilities of husbands and wives. Seeing these elders and their wives celebrate golden anniversaries with love and admiration shining from their eyes motivates young couples to work for the same happiness. Sadly, having such role models as elders is the exception rather than the rule.

Consequently, if the elders can’t teach God’s word about married love, those needing help should search for other avenues of guidance:

Older Women

Tit. 2:3-4: “Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, that they may encourage the young women to love their husbands . . .”

A church with several qualified older women is rich, indeed. Young women often find it easier to talk to an older woman in whom they have confidence than to anyone else. This gives older women opportunities to teach and encourage that few others share.

When older women complain that the young women don’t want to talk to them, often it isn’t the fault of the young women. Frequently, the older women’s lack of qualifications discourage the young women from talking

to them. Young women aren't easily fooled by the older women. If the older women delight in good marriages or if they harbor negative attitudes toward men and marriage, young women know it.

One young woman, who was experiencing the same frustrations as Jane in our story, said, "When I discussed my problem with an older woman, she told me I should handle my sexual frustrations by concentrating on the housework. She said I should mop the floors. We have the cleanest floors in town, but my attitude toward my husband is horrible."

Another young woman confided, "I went to an older woman after my husband complained about my not letting him have enough sex. She helped me understand that my husband's needs weren't unusual. Now I have more sympathy for him and am able to enjoy him more."

Another young woman said, "Before I got married, an older woman asked me to study the scriptures about the sexual relationship with her. She portrayed the sexual union as an exciting and fulfilling relationship. Then she gave me some books on sex and the Bible to take on our honeymoon. She said my new husband and I would enjoy reading them together and it would help us get a good start. And she was right!"

However, if the older women have not qualified themselves to teach the young women, Christians have another source of help:

Preachers

Tit. 2:7: ". . . in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach . . ."

Since the preacher teaches others their responsibilities toward God and their fellow man, he should have a good understanding of the marriage relationship. In fact, Paul told the young preacher Titus, "But as for you, speak the things which are fitting for *sound doctrine*" (Tit. 2:1). Then Paul told Titus to teach the older men to be "sensible" (2:2). Paul continued by telling Titus to teach the older women to train the young women to love their husbands and to be "sensible" (2:3-5). Next, Paul told Titus to urge the young men to be "sensible" (2:6). The only class of people Paul left out for the preacher to teach was the young wives. However, the young women were to learn how to be "sensible" from the older women.

Unfortunately, many preachers worry so much about doctrinal matters and converting others that they often don't teach the older men and the young men how to be sensible. Likewise, they often fail to tell the older women their obligations to teach the young women. They leave it up to men and older women to discover for themselves their responsibilities. Few do, however, and congregations suffer as a result.

Consequently, preachers often leave untapped a great source of help for young women. For example, when both the older women and the preacher are qualified to teach women how to love, the older women are always better qualified than the preacher for two reasons: First, the older women understand a woman's viewpoint, which preachers can only read or hear about. Second, discussing intimate problems lowers social barriers between people. A young woman could easily become infatuated with a preacher who appeared more sympathetic to her problems than her husband did. Likewise, the preacher could easily become tempted by her appreciation of his help and admiration of his Bible knowledge.

So God places the emphasis on the preacher admonishing the older women to teach the young women while he teaches the older and young men. Then if the preacher taught the men to be "sensible" by conducting themselves properly toward their wives, the normal problems of life would be quickly solved. And they would be solved better than either the older women or the preacher working alone could do.

One woman related, "I confided in our preacher about a sexual problem my husband and I had—one that my husband and I had discussed several times without finding relief. The preacher told me he'd talk to my husband only if my husband brought the subject up first. My husband respected that preacher and would have listened to him. That preacher could have spared us years of misery and a near divorce if he'd had enough courage to talk to my husband. I told my husband later what I'd told the preacher. My husband never talked to the preacher on his own."

Another woman said, "After I left my husband because of a serious sexual problem that we couldn't solve, the first place I went was the preacher's house. He and his wife told me the problem wasn't hopeless as I thought. The preacher then went to see my husband. It was the first time a Christian tried to help him with his problem. Not only was our marriage saved, it's better than we ever dreamed possible."

Women often complain, "Why are there always classes for women on marriage, but none for men?" While wives exert tremendous influence on their marriages, women cannot solve all problems by just them taking classes. Some problems demand that the husbands also learn their proper role. This is especially true in the sexual realm. While God requires that men receive instruction along with women, few men follow through.

If the preacher pursues his own interests rather than teaching the men and the older women to be sensible, God furnishes another source of help:

Mature Christians

Gal. 6:1-2: "Brethren, even if a man is caught in any trespass; you who are spiritual, restore such a one in a spirit of gentle-

ness; looking to yourself, lest you too be tempted. Bear one another's burdens, and thus fulfill the law of Christ."

One mark of maturity in a Christian is the ability to use God's word to help others who stumble in their everyday life. Unfortunately, many people with good common sense about life can't go to the Bible to find those same truths. A person in the midst of marriage problems often refuses to place his faith and confidence in the wisdom of another person without being given supporting scripture. He thinks his reasoning is just as good, or he assumes the other person doesn't understand.

On the other hand, when shown from God's word what they should do, many people will work very hard to make radical changes in their daily lives. Christians need to convict others with the word of God, not with their opinions and powers of debate.

One woman said, "When a friend confided in me about a sexual problem, I didn't know what to tell her. She ended up getting a divorce. If I'd known more about God's teaching concerning the sexual union, I could have helped her and she'd probably have a good marriage now."

One woman remembered, "Before I got married, another Christian came to me and told me she'd like to teach me what she wished someone had told her before she got married. She spent several weeks teaching me about the sexual relationship from the Bible. My husband and I now have a beautiful marriage thanks to that woman."

Another woman said, "When my husband and I were having problems, I called one of my husband's close friends, who was also a good Bible student. Since he knew both of us well I knew he wouldn't take sides and he'd be able to give me some objective advice. I told him I was on the verge of just packing up and disappearing. I was going to change my name and identity. His calm manner helped me see my husband's side and gave me the emotional strength I needed to really solve our problem."

However, if every person whom God expects to help others with sexual problems fails, God provides a reliable source of information:

The Bible

II Tim. 3:16-17: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work."

God affirms that His inspired word contains everything mankind needs to know to live a happy, productive life. The scriptures probably teach more about the sexual relationship from both a positive and a negative

view than about any other area of marriage. A person who ignores that area rejects an area of marriage God obviously deems as very important.

The sexual embrace originated within the mind of God to bless mankind. However, if a person rejects God's word concerning the sexual union, without even investigating what God says about it, what hope does he have for ending his misery or finding even greater pleasure than he now experiences? A person who neglects God's teaching deprives himself of one of the great rewards God gives for obedience to His word.

Marriage: A Taste of Heaven, Vol. I: *God's People Appreciate Marriage* contains a letter from a woman who was so depressed by her marriage that her doctor prescribed numerous tranquilizers and even hospitalized her. She sank so low she considered suicide. She shared with me how studying God's word completely changed her life.

Several years later she wrote that they were in the process of adopting two foster children who had suffered abuse. Her own words tell why, "I treasure deeply the things I learned from you, and my husband and I have had many loving, joyful moments since I first started studying your lessons. We thank and praise God every day for the blessings of a happy home. That's why we took on two more children in addition to our own—we couldn't *contain so much happiness inside the walls of our lives.*"

Of course, she learned these lessons from God. His wonderful word changed her and her home. Truly, God loves men and women! God so cares about mankind that He created at least ten sources of help for solving marriage and sexual problems. Sadly, men and women continue to suffer, wanting and needing a joyful physical relationship but never quite attaining it because they choose ignorance instead of knowledge.

Suppose a husband and wife had a terrible problem that caused them untold physical and mental pain. They couldn't sleep at night; they couldn't do their daily work effectively; they snapped at each other and their children; their nerves were constantly on edge; they took all kinds of pills; and they even considered divorce or suicide as the only way out.

What if a friend took them by the hand and stilled the pain? What if they slept soundly; they accomplished more in their work than ever before; they became tender and affectionate to each other and their children; their nerves were calm; they threw away all their pills; they smiled and walked with a spring; and they carried themselves tall and strong?

Would they love that friend? Would they turn to that friend in time of trouble? And would they tell others about their marvelous friend? They have that friend. All mankind has that friend. He's waiting to take the hand of all who reach for His, to lead them out of the misery, darkness, and agony of frustration. He'll lead them to the other side of joy, indescribable bliss, and total fulfillment with contentment. God is that friend.

Men and women choose for themselves either the happiness or the misery by what they choose to know about God and His word.



"For this is the will of God, your sanctification; that is, that you abstain from sexual immorality: that each of you know how to possess his own vessel in sanctification and honor."

(I Thess. 4:3-4)

SOLUTION I:

GOD'S MORALS vs. MAN'S MORALS

**(How to Deal with Myths
that Hinder Love)**

Chapter 1

Sexual Happiness for God's People

“God’s people enjoy sex? You’ve got to be kidding!” many think. On the contrary, overwhelming evidence proves beyond all doubt that not only did God design sexual love for His people, but the more they strive to please Him in their daily lives, the better lovers they become.

“How can that be?” many demand to know. The opposite of popular opinion, Biblical practices turn the embrace of love into a blessing for both the man and the woman. Way ahead of modern civilization, the Bible recognizes the woman as the man’s sexual equal in both desire and ability to experience pleasure.

For example, God told Eve after the fall that her pain in childbirth wouldn’t diminish her sexual drive. She might not want any more children, but she would continue to desire her husband (Gen. 3:16). The Old Testament also forbade a man to deny his wife her sexual rights, even if he owned her as a slave (Exod. 21:10). Likewise, three thousand years ago, the Song of Solomon portrayed the good wife as actively enjoying and initiating the embrace of love (Song of Sol. 7:10-13).

The New Testament, even more explicitly than the Old, warned both men and women not to withhold sexual love from their mates (I Cor. 7:1-5). In fact, Paul instructed the young preacher Timothy to tell the young widows to get married again to satisfy their sensual desires (I Tim. 5:11-14). Nowhere in the Bible does God distinguish between the sexual needs or pleasure of men and women.

For thousands of years the Bible patiently taught what experts only now recognize—that the brain dictates all the responses of the physical body, making it the most important sexual organ of all. *Take care of the mind and the body automatically takes care of its own physical responses.*

For years, most researchers readily agreed that a person’s basic underlying attitudes usually cause such sexual problems as frigidity and impo-

tence. However, doctors now attribute to faulty thinking many cases of premature ejaculation and lack of sensation during orgasm for both males and females. Certainly, wrong attitudes and emotions inhibit normal physical responses.

This shows why God's people usually achieve a greater degree of success in the love embrace than unbelievers: Godly people devote their whole lives to freeing their minds from bitterness, hatred, jealousy, envy, selfishness, lack of self-worth, lack of self-control, guilt, etc.—attitudes that hinder true love and block sexual signals and responses. By freeing the mind of these inhibiting factors, men and women inherit from God the ability to love their mates totally—physically, mentally, and spiritually.

A simple test proves this true: The hand, while not thought of as a sexual organ, responds sexually to the attitudes and feelings of the mind. Look at your hand. How did it feel the last time you indulged in anger toward your husband and he touched your hand? Did your hand automatically squeeze his in return or did you fight the urge to jerk it away?

Now remember the last time you thought loving and adoring thoughts about your husband and he touched your hand. Did the electrical charge race up your arm, do a leaping somersault to the pit of your stomach only to dance back up along your spine and sparkle out of your eyes to fondly caress your husband? Or was that a response you experienced only during courtship when your minds truly enjoyed each other's company?

And all that with a body part not designed primarily for love! The sensitive organs of love respond even more dramatically to a mind filled with God's principles of daily living and loving standards. Learning the sexual truths of the Bible unlocks the power of the mind to provide truly fulfilling and enjoyable lovemaking for God's people.

Logically, unharnessing the Bible's sexual truths begins with a study of the attitudes God wants His people to display toward sexual knowledge. I Thess. 4:1-8 most clearly teaches these attitudes; thus, a verse-by-verse study follows. Here God reveals the key for sexual happiness and promises that the harder a person strives to serve Him, the greater his sexual rewards. The next three chapters of this book prove that because first-century Christians failed to practice these attitudes, indescribable misery resulted for generations of innocent people. The consequences of those Christians not listening to God still plague modern men and women.

Serve God with Sexual Happiness

I Thess. 4:1-2: "Finally then, brethren, we request and exhort you in the Lord Jesus that, as you received from us instructions as to how you ought to walk and please God (just as you actually do walk), that you excel still more. For you know

what commandments we gave you by the authority of the Lord Jesus.”

The Hebrew and Greek languages in which the Bible was written are very informative languages. Many times a word in one of these languages conveys more meaning than the single English word used to translate it. Unfortunately, sometimes translations neglect to give an English replica of a Bible word, but rather use a word that gives *an opinion* rather than God's choice. Likewise, a hazy idea of the meaning of the word greatly hinders the understanding of an important passage.

Accurately understanding the meanings of Bible words often clears up the meaning of obscure passages. Only full understanding of God's teachings regarding the sexual relationship frees the mind to its full sexual power. Therefore, after each scripture reference, a list of the major words and their meanings follows. Complete meanings rather than selected portions help Bible students study God's truths for themselves and demonstrate that no one manipulated the definitions or forced their meanings.

To some readers, this may seem tedious. Yet those working through a difficult problem require accurate, dependable information—often the difference between success and failure. Thus, word definitions serve as one of the most important learning tools available to God's people. So the key words in each passage follow the scriptures.

“Request” means “2. ask, request, entreat, beg, beseech” (Thayer, p. 252).

“Exhort” means “call to one's side, call for, summon, address, speak to; 1. admonish, exhort; 2. beg, entreat, beseech; 3. console, encourage and strengthen by consolation, comfort; 5. it combines the ideas of exhorting and comforting and encouraging; 6. instruct, teach” (Thayer, p. 482).

“Ought” means “bind, tie, fasten, i.e. put under obligation” (Thayer, p. 131).

“Walk” means “walk, make one's way, make progress, make a due use of opportunities; b. live, regulate one's life, conduct one's self, pass (one's life)” (Thayer, p. 504).

“Please” means “strive to please; accommodate one's self to the opinions, desires, interests of others” (Thayer, p. 72).

“Excel still more” means “exceed a fixed number or measure, be over and above a certain number or measure, abound, overflow, abundantly furnished with, have in abundance, abound in (a thing), be in affluence; be preeminent, excel” (Thayer, p. 505).

Some people ask indignantly, “Why are you using the apostle Paul's writings to teach about love and marriage? What Paul says doesn't count!” They argue, “Don't you know, he was jilted in love? It soured him on women! That's why he wrote all those bad things about women and marriage.”

On the contrary, not a shred of evidence exists either in the Bible or outside it to support the theory that Paul failed at love. However, even if such evidence exists, Paul's love-life did not affect his teachings. Throughout his writings, Paul states that he preached, not from his own wisdom, but through the *verbal (word-for-word)* inspiration of the Holy Spirit (I Cor. 2:10-13).

As if in anticipation of this modern quibble, Paul begins this important discussion about sexual attitudes by reminding men and women that he says *everything* “by the authority of the Lord Jesus.” After showing the importance of sexual understanding, Paul warns, “Consequently, he who rejects this is not rejecting man [Paul—PRD] but the God who gives His Holy Spirit to you” (verse eight).

Whether Paul personally succeeded or failed with women matters not at all. The Creator who designed the sexual union, the feelings of women, and the desires of men wrote the Bible through the Holy Spirit (II Tim. 3:16-17). Even if God Himself actually stood in the room speaking, Paul's words couldn't ring any truer. In reality, *God speaks* through Paul.

As God's agent, Paul begs his readers to heed the commandments made *by the authority of the Lord Jesus*. Why? Because God's people “ought” or are “under obligation” to please God in the sexual realm. Why? So that they “excel still more” or enjoy an even better abundant life.

“But serving God is no fun!” some wail. “God just wants us to be miserable!” Not so! God wants His children to “excel still more”—to relish an abundant life that overflows with richness and meaning. After all, God knows better than mere humans what makes people happy and secure—even sexually fulfilled. So a truly wise person tries with all his might to please his Creator. The reward is great!

God Approves of Sexual Happiness

I Thess. 4:3: “For this is the will of God, your sanctification; . . .”

“Will” means “what one wishes or has determined shall be done” (Thayer, p. 285).

“Sanctification” refers to the process of “rendering or declaring sacred or holy, consecrating; 1. rendering or acknowledging to be venerable or hallow; 2. separating from things profane and dedicating to God, consecrating and so rendering inviolable” (Thayer, p. 6).

Paul doesn't teach what God “hopes” His people will do, not what God views as a “good idea” for His people, nor even what would be “nice” for Christians to do. Rather, Paul teaches God's “will”—what God “determined *shall be done*” by those striving to please Him. So for those

seeking to glorify God in their daily lives, it is not an optional matter, but a matter of faith and confidence in the God of heaven.

Then Paul proceeds to talk about the Christian's sanctification. "Sanctification," a very important concept in the realm of love and marriage, confuses many people. Basically, "sanctification" means "set apart" or "made different." It refers to things "separated from profane" (or common) things and "dedicated to God."

When used in the context of sexual morality (as in this passage) or marriage, sanctification always demonstrates how a person's life becomes different and better or separated from a profane or common marriage or sex life. The context around the word shows how to enjoy a fuller and happier life than that of the average person. This important word appears many times in scriptures regarding marriage and the sexual union. *Sanctification always leads to a better marriage and sexual relationship.*

What is the Christian's sanctification in this scripture? A happier sexual life than the profane or common people of the world enjoy. God not only wills sanctification for His people that they might delight in happy, fulfilling lovemaking, but He also tells them how to achieve that spiritual goal of sanctification:

Fornication Repels Sexual Happiness

I Thess. 4:3: " . . . that you abstain from sexual immorality [fornication—KJV, ASV]; . . . "

"Abstain" means "1. hold back, keep off, prevent; 2. be away, absent, distant; 3. hold oneself, abstain" (Thayer, p. 57).

"Sexual immorality" or "fornication" means "illicit sexual intercourse in general" (Thayer, p. 532).

The word "immorality," used by itself, functions as a broad term to describe general wickedness or vice. For example, Hitler acted immorally in many areas. However, the original Greek word is translated "sexual immorality," not "immorality" in general.

"Sexual immorality" or "fornication" is translated from the Greek word *porneias* (the root word pornography comes from) and refers to *all types* of illicit sexual intercourse in general. This includes adultery where *a spouse* commits sexual sin as found in Rom. 7:2-3. It also refers to *two single people* when contrasted with adultery as in I Cor. 6:9. It includes homosexuality where *people of the same gender* engage in sexual activity (I Cor. 6:9 and Rom. 1:26-27). Bestiality, or sexual contact with *an animal*, is a form of fornication (Lev. 18:23). Likewise, incest, or sexual activity with *a relative*, is forbidden (I Cor. 5:1). Both "sexual immorality" and "fornication" include all five forms of illicit sexual intercourse.

However, the word “intercourse,” as used in Thayer’s definition, encompasses much more than just sexual penetration. The problem comes from the fact that Thayer wrote his definitions of Bible words in 1885 and words change in meaning over time. For example, the city “Intercourse” in Pennsylvania was not named for “sexual penetration,” but rather, “activity.” Its first citizens chose the name to represent a bustling, activity-filled city. The “City of Industry” in California was named to convey the same idea. If Thayer’s definition was changed to make it current with modern times, it would read “illicit sexual *activity* in general.”

Two Old Testament passages show that “fornication” refers to illicit sexual *activity* in general and is not limited to sexual penetration. The first passage gives an illustration from God of fornication for a woman:

Ezek. 23:3: “. . . and they played the harlot in Egypt. They played the harlot in their youth; there their breasts were pressed, and there their virgin bosom was handled.”

In this passage, God refers to how the Israelites played spiritual harlotry when they became involved in idolatry and forsook God. God uses the analogy of fornication and harlotry to teach this spiritual truth. But this passage also teaches about fornication as well. The Hebrew word for “harlot” is also translated with the words “fornication” and “whoredom” in the Old Testament. “The literal meaning is illicit heterosexual intercourse.” (*Theological Wordbook of the Old Testament*, Vol. I, p. 561.)

Thus, Ezekiel tells what the women did when they engaged in “illicit heterosexual intercourse”: “there their breasts were pressed, and there their virgin bosom was handled.” Notice that God considers a woman’s breasts to be part of her virginity. Loss of virginity may not include penetration by the man; it may only involve the handling of the woman’s breasts. It is still illicit sexual *activity* in general, or fornication.

However, the words for “breasts” and “bosom” come from two different Hebrew words. The first word means “the breasts of a woman or animal (as bulging).” (*Strong’s Exhaustive Concordance of the Bible*, p. 112.) It is a plain biological term for labeling body parts. The second word means “the breasts (as the seat of love)” (Strong, p. 24). It refers to giving the breasts as a reflection of love.

Prov. 5:19-20 contrasts the two types of breasts as Solomon compares the benefits of an older wife with a harlot. The word for the older wife’s “breasts” includes love. But the word for the foreigner’s “bosom” is another biological term that refers to the hollow between the breasts—it involves no emotion at all. *A wife’s attitude of love* captures her husband’s heart and satisfies him in the giving of her body.

The use of the two words for “breasts” in Ezekiel shows that it doesn’t matter why a woman gives her breasts to a man. If she gives her breasts to

him just as a warm body, the biological term, just for a physical thrill, or because she loves him, it doesn't matter. Fondling the breasts outside marriage is still part of sexual immorality or fornication.

Next Ezekiel gives an illustration from God of fornication for a man:

Ezek. 23:8: "And she did not forsake her harlotries from the time in Egypt; for in her youth men had lain with her, and they handled her virgin bosom and poured out their lust [whoredom—KJV] on her."

"Harlotries" is the same word for "fornication" defined earlier and refers to the woman. At the end of the verse, Ezekiel says the men "poured out their lust on her." "Lust" is the same Hebrew word that is translated "harlotries" and refers to "illicit heterosexual intercourse." The men did two activities to "lust" or engage in intercourse: 1. They had lain (penetration) with her, and 2. They handled her virgin bosom.

The word for "bosom" is the word meaning "seat of love." So even if the man does all these activities because he loves the woman, it is still part of sexual immorality or fornication. An attitude of love or indifference does not make the fondling right. Thus, in the Old Testament, "illicit sexual intercourse" was not limited to the act of sexual penetration, but referred to illicit sexual *activity* in general.

Likewise, in the New Testament, Jesus understood that sexual penetration wasn't required, for men and women can commit adultery in the heart:

Matt. 5:27-28: "You have heard that it was said, 'You shall not commit adultery;' but I say to you, that every one who looks on a woman to lust for her has committed adultery with her already in his heart."

"Lust" means "to set one's heart upon, to have a desire for, long for; absolutely to desire; to lust after, covet" (Thayer, p. 238).

This lusting for someone other than the spouse goes beyond noticing that someone is attractive. It may involve fantasizing, masturbation, and pornographic materials. The person who commits adultery in the heart may lack the courage to approach the other person for sexual penetration, but that person still has *the heart of an adulterer*. That person is guilty of sexual immorality or fornication that Christians are to abstain from.

Later chapters show that adultery of the heart actually drives a wedge between the husband and the wife that prevents them from bonding mentally. This lack of mental bonding also affects their individual physical sensations. In reality, the mental adulterer numbs his or her ability to respond fully to the mate sexually.

Indeed, when Paul tells God's people to abstain from sexual immorality or fornication, he means *all forms of illicit sexual activity in general*. This keeping away from illicit sexual intercourse starts with *the first thought* of illicit sexual activity. So while society, psychologists, and journalists often promote mental adultery as harmless, they are wrong! Mental adultery wreaks havoc in the marriage.

Most Christians readily embrace this obvious command to avoid sexual immorality to please God. They may also understand somewhat that fornication causes unhappiness. It produces only counterfeit pleasures.

On the other hand, people reveling in the seeming pleasures of fornication sneer at the idea that sexual purity brings sexual happiness. Contrary to their opinion, the quickest route to misery follows the road of impurity. *Fornication and a truly happy, fulfilling sexual relationship really do not mix*. Later chapters deal with medical facts that prove that *even the atheist* involved in illicit sexual conduct suffers mental and physical harm by laying the foundation for disease, boredom, impotence, premature ejaculation, lack of physical sensations, various degrees of frigidity, etc. Fornication also attacks the personality by encouraging selfishness, deceitfulness, coldness, irrationalness, moodiness, immaturity, and hot-headedness.

Truly, God wonderfully designed the bodies and minds of the male and the female to function blissfully together. For both husbands and wives, the union of love promises supreme pleasure, increased productivity, greater clarity of mind, new heights of love for all mankind, and a sense of well-being. The catch? Respect God's rules. God's sexual truths stand fast throughout the tests of modern scientific investigation.

After stating the obvious, Paul proceeds to an aspect of the sexual embrace that too few Christians appreciate: If a person wants to please God with his sexual life, his sex education and standards must not stop with avoiding sexual immorality. *He must go on to embrace a thorough knowledge of righteous use of the sexual organs:*

Learn About Sexual Love from God

I Thess. 4:4: “ . . . that each of you know how to possess his own vessel in sanctification and honor, . . . ”

“Know” means “know, find; 1. perceive (with the eyes); 2. perceive by any of the senses; 3. perceive, notice, discern, discover; 4. see (i.e. to turn the eyes, the mind, the attention to (anything), pay attention, observe, see about anything, inspect, examine, look at, behold; 5. experience; 6. see i.e. have an interview with, visit” (Thayer, p. 172).

“Possess” means “acquire, get or procure a thing for oneself, possess, i.e. to marry a wife” (Thayer, p. 363).

“Vessel” means “1. vessel; 2. implement, household utensils, domestic gear” (Thayer, p. 577).

God expects more of His followers than a casual acquaintance with the sexual relationship. They must perceive, discover, turn their attention to, pay attention, observe, inspect, examine, experience, interview, etc. how to use their sexual natures—quite a bit more than leaving the happiness of the sexual relationship to nature or chance!

Since “vessel” inherently refers to a tool used for work, it accurately describes the human body—a highly technical and sophisticated machine that the mind and the spirit use to serve God (Acts 9:15, II Tim. 2:21, and I Pet. 3:7). Tools, whether cars, sewing machines, computers, eyes, arms, or legs, require proper treatment for success. So God’s command for the Christian to “know how to possess his own vessel” makes sense. The sexual organs function as skillful instruments that God gives to husbands and wives to use for their mutual benefit and blessing. *As a result, righteous lovemaking becomes the servant of the Christian rather than the Christian becoming the servant of lustful passion.*

However, the problem still remains of deciding just whose vessel or tool the Christian possesses or learns how to use. Some commentators insist “vessel” refers to the spouse while others claim it refers to the Christian himself. Regardless of who the vessel refers to, the Christian or his spouse, the teaching remains the same.

For example, acting properly toward a spouse demands that a person act properly toward himself. On the other hand, when a person rightly uses his own body, he automatically rightly uses his spouse’s body. No matter who “vessel” refers to, God wants the sexual embrace held in sanctification and honor—viewed as better and more precious for those who serve God than for those who deny God in their daily lives.

The most logical conclusion seems to be that Paul discusses how a person controls himself, for a person exercises the greatest influence over his own body. Of necessity, a person masters himself before he begins to treat his spouse correctly. Thus, it is impossible to get away from personal control and discipline. Paul’s main point? Every person needs to study about sexual love to make sure he *knows* its proper use so that his sexual life pleases God. Look at the meaning of “know”—a command from God.

A person cannot *just brag*, “Look at me! I never commit fornication or think impure thoughts!” While that’s good, God expects more than half truths from people who supposedly walk in the light. People who obey God *know* how to possess their vessels in sanctification and honor. Ignorance fails as a legitimate excuse for improper sexual conduct or thinking.

The godly person says, “I don’t commit fornication or think unclean thoughts and I enjoy and use sexual love as God intends.” Anything less falls short of pleasing God or representing full knowledge of the truth about the sexual union. So how should a person treat the sexual embrace?

Sanctify Sexual Love

“Sanctification” makes the sexual union holy and good when patterned after God’s wisdom. “Holy,” the adjective form of “sanctification,” means “set apart to the worship of God, hallowed, sacred, worthy of adoration or veneration, spiritually whole, unimpaired innocence or proved virtue, godly” (Webster). Certainly, pure, clean lovemaking is as righteous and holy as partaking of the Lord’s supper and singing praises to God. God designed the organs of love for the benefit of His people. Labeling them “sinful” or “shameful” reflects unfavorably on God’s morality and denies the sanctification of the sexual relationship.

Commanding modern-day Christians to set the sexual relationship apart as something special and wonderful for serving God, surely seems like a bold statement to many. Imagine the reaction of first-century Christians. Everywhere pagans gaily engaged in open acts of sexual immorality, many too shameful even to mention (Eph. 5:11-12). The natural reaction to such lewdness? Many went to the other extreme by shunning and rejecting even lawful sexual intercourse between husbands and wives.

So Paul cautions God’s people (then and now) not to neglect the good while avoiding the bad. Instead, a Christian should set his love-life apart from the common way pagans use the sexual union by viewing it as holy and special. Once the sexual relationship becomes sanctified, the next attitude seems natural:

Honor Sexual Love

“Honor” means “1. a valuing by which the price is fixed, hence the price itself, with a price, i.e. at a great price, thing prized; 2. honor, veneration, deference, reverence, preciousness” (Thayer, p. 624).

With all that *veneration, deference, reverence, and preciousness* contained in “honor,” too many Christians miss this spiritual blessing of the sexual act. Not just something to take or leave, righteous, blissful lovemaking stimulates the Christian, strengthens the marriage bond, and serves God as the Creator of the sexual union.

“Veneration” means “respect mingled with awe, excited by dignity, wisdom, or the superiority of a person or thing.” Lack of respect for the sexual relationship and the needs of the marriage partner causes many marriage problems and does not honor sexual love.

“Deference” contains “the idea of yielding or submitting to something.” Many a person who says he respects the sexual relationship fails to defer to it—to make either physical or emotional time for it. Often a husband or a wife gets too busy and crowds loving thoughts of the spouse out of the mind. Is it any wonder that the body then fails to respond to the

loving overtures of the spouse? Being too busy to learn or care about sexual communication with a spouse falls short of honoring sexual love.

“Reverence” adds a new twist to the above words by adding “profound respect mingled with love and awe.” Taking the above words one step further, reverence implies tenderness and wonder. Love and sex go together when husbands and wives honor sexual love.

“Preciousness” refers to something “costly and highly esteemed and loved.” The sexual relationship originated within the mind of God to bless men and women—to better their lives—not to make them miserable. If the coupling of their bodies isn’t precious to a husband and wife, then somehow they are failing to honor sexual love.

Each time a husband and wife come together, their mutual joy and delight in each other should make them love and admire God more than ever. God not only ordained the embrace of love, but as this passage states, He also demands that His followers *know* how to possess their own vessels in sanctification and honor. Then they not only please Him, but they also enjoy a more abundant life. Truly, God loves men and women! Yet for centuries, people, claiming to worship God, denied the beautiful, fulfilling love relationship as a shameful evil. However, the apostle Paul denies that godly lovemaking and wanton acts share the same bed:

Avoid the Pitfalls

I Thess. 4:5: “. . . not in lustful passion, like the Gentiles who do not know God; . . .”

“Lustful” means “desire, craving, longing, specially desire for what is forbidden, lust” (Thayer, p. 238).

“Passion” means “1. whatever befalls one, whether it be sad or joyous; specially a calamity, mishap, evil, affliction; 2. a feeling which the mind suffers, an affection of the mind, emotion, passion; passionate desire, depraved passion, vile passions” (Thayer, p. 472).

Paul says it plainly: God wants His people to rejoice in a different and better sexual relationship than the Gentiles who do not know God. The word “know,” the same word as in verse four, refers to accurate, precise knowledge about a given subject. People of the world fail to even begin to know the first thing about God or His plan for an abundant life. Not only that, they celebrate as sexual liberation a cheap imitation of good, fulfilling sexual love. Paul warns that *all sexual unions* don’t fulfill nor do *all sexual unions* achieve the goals God intends.

Derrick Bailey states in *Sexual Relation in Christian Thought* that sexual purity didn’t mean anything to the Greeks, the prominent group of Gentiles. They readily practiced hedonism, the doctrine that pleasure is

the sole or chief good in life. Accordingly, they fulfilled their moral duty by the gratification of their pleasure-seeking instincts and dispositions. In other words, they satisfied their sexual appetites any way they wanted to.

The Greeks coupled their sexual indulgences with a low view of women. As a result, both prostitution and homosexuality flourished. Widespread corruption of youths took place as older homosexuals introduced them to the "gay" life. Their licentious sensuality degenerated into "coarse, brutal, and calculated vice."¹

Many people lament, "What is the world coming to? This is the most perverse generation yet!" They assume the Bible, a book written thousands of years ago, couldn't possibly apply to the present century. However, the description of the Gentiles sounds like the daily newspapers.

Evidently, the Christians who first read Paul's letter lived among the same sexually immoral practices as Christians do today. People change little throughout the centuries. Their means of sinning change, but the sins remain the same. They listened to Plato and Socrates sing about homosexuality at parties. Modern people watch television glorify the same sexual sins in the privacy of their homes. Fornication still includes homosexuality whether sung about by Greek poets or portrayed by actors.

Paul's teaching that the Gentiles do not hold the keys to sexual happiness applies equally today. Modern experts frequently admit they don't have concrete, dependable answers for themselves, let alone their clients.

A leading expert of the early 1930s, Bronislaw Malinowski of London, admitted, "As a member of the 'inner ring', I may say that whenever I meet Mrs. Seligman or Dr. Lowie, or discuss matters with Radcliffe-Brown or Kroeber (all specialists of high standing), I become at once aware that my partner does not understand anything in the matter, and I end usually with the feeling that this also applies to myself. This refers to all our writings on kinship, and is fully reciprocal."² Thus, the Gentiles who do not know God *still* fail to teach the secrets of sexual happiness!

"Big deal!" some might object. "That's an expert from the early twentieth century. Don't you know the twenty-first century is here? Just because that guy claims his generation didn't have the answers to sexual problems, that doesn't mean we don't have the answers today. The end of the twentieth century produced new experts who based their findings on scientific and consistent testing methods. Times have changed!"

Times have changed, all right, but man's ignorance continues, only in a different and more dogmatic form. Later studies on sexuality continued to wear a cloak of pathetic deception and ignorance. For example, the famous biologist Dr. Alfred Kinsey, a still quoted and followed pioneer in

1 Derrick Sherwin Bailey, *Sexual Relation in Christian Thought* (New York: Harper & Brothers, 1959), p. 4.

2 B. Malinowski, "Kinship," *Man* (London, 1930), p. 21, quoted by Richard Lewinsohn, *A History of Sexual Customs* (New York: Harper & Brothers, 1958), p. 15.

the field of sex research in the 1940s and 1950s, viewed animal behavior as a model for human sexual behavior. He explained in his Female Report that to be fully liberated sexually, he believed a person should *be involved in every type* of sexual activity including homosexuality and bestiality.³ Indeed, the amount of space in his books promoting homosexuality as normal and desirable far exceeds the limited space devoted to heterosexuality. To substantiate these prejudices, his research for his first book *Sexual Behavior in the Human Male* turned to the scum of society, or “the Gentiles who do not know God,” for data.

Although he was ostensibly attempting to find out what average American males were doing sexually, Kinsey included an extravagant percentage of prison inmates and sex offenders in his interview sample. This inevitably would distort his findings.⁴

Pomeroy [Kinsey research assistant—PRD] described the efforts of the Kinsey team to interview prison inmates: “We went to the [prison] records and got lists of the inmates who were in for various kinds of sex offenses. If the list was short for some offenses—as in incest, for example—we took the history of everybody on it. If it was a long list, as for statutory rape, we might take the history of every fifth or tenth man. Then we cut the pie another way. We would go to a particular prison workshop and get the history of every man in the group, whether he was a sex offender or not. . . . By 1946 [Kinsey], Gebhard and I had interviewed about 1,400 convicted sex offenders in penal institutions scattered over a dozen states.”⁵

Later when Kinsey researched his second book *Sexual Behavior in the Human Female*, he again consulted “the Gentiles who do not know God” by interviewing sexually immoral women:

Authorities and specialists have taken exception to the report and to the conclusions that Dr. Alfred C. Kinsey made. In the first place, Kinsey interviewed only one out of every fourteen thousand women in the country. Second, these women were certainly not typical of the average American woman, because in this abnormal sampling the ratio of single women to married women was three times greater than that found in the country at large, and the ratio of college women to noncollege women was ten

3 Dr. Judith A. Reisman and Edward W. Eichel, *Kinsey, Sex and Fraud: The Indoctrination of a People* (Lafayette, LA: Huntington House Publishers, 1990), p. 6.

4 Reisman and Eichel, *Kinsey, Sex and Fraud*, p. 22.

5 W. B. Pomeroy, *Dr. Kinsey and the Institute for Sex Research* (New York: Harper & Row, 1972), pp. 202-203 as quoted by Reisman and Eichel, *Kinsey, Sex and Fraud*, p. 22.

times greater. Third, the only women in the group were women who had volunteered to lay bare the details of their intimate sexual lives. Such women are rare in more ways than one. Women who would volunteer to reveal such sexual secrets would be women who had, probably as a result of their sexual experiences, lost an inborn feminine reticence. [This was especially true about women during the time Kinsey did his research.—PRD] Many of these women stated that they enjoyed being bitten during the sex act, and that trait certainly marks them as being abnormal. It is a neurotic mind that translates pain into pleasure.

Kinsey's sampling was loaded with atypical and masochistic women. It was the sexual image of this group of women—who were strangely devoid of the natural inhibitions of women—that was superimposed on all other women.⁶

Kinsey was warned by prominent researchers of his time that using volunteers would bias his sample. Kinsey refused to correct this although the warnings came way in advance of completing his research. As a result, his sample “was skewed in the direction of emphasizing unconventional sexual behavior.”⁷

In both his Male Report and his Female Report, Kinsey's chapters on the sexuality of children used homosexuals who had relations with young boys and pedophiles to generate the data on the sexual responses of children—including infants. The Kinsey team even refused to cooperate with police on apprehending a pedophile who was being sought in regard to a sex murder. Dr. Reisman states:

It is assumed that the murder victim in this case was a child. It is not impossible that before he/she died, information of a sexual nature was obtained by the killer that subsequently appeared as part of Kinsey's child sexuality tables.⁸

Kinsey even worked with several state legislatures claiming that pedophiles really don't harm children and laws should be liberalized. He said parents harm their children more by making them afraid of strangers.⁹

Since such child abuse and sexual molestation is against the law, no other sex researchers have dared to follow Kinsey's example and do actual research on children. As a result, Kinsey's research on children still stands and is widely used today by the Federal Government and other

6 S. I. McMillen. M.D., *None of These Diseases* (Old Tappan, NJ: Fleming H. Revell, 1963), pp. 45-46.

7 Reisman and Eichel, *Kinsey, Sex and Fraud*, p. 60.

8 Reisman and Eichel, *Kinsey, Sex and Fraud*, p. 53.

9 Robert H. Knight, *Dr. Kinsey and the Children of Table 34* (Washington, DC: Family Research Council, 1994), pp. 7-8.

agencies in designing homosexual-oriented sex education for children in the schools.¹⁰ How outrageous!

While Kinsey's conclusions continue to shape sexual morals in this country, especially through sex-education classes in schools and universities, many authorities still question both his conclusions and his motives:

These reports [Kinsey's] should have been the final word on the matter of human sexuality, but due to faulty research techniques and sampling, several of Kinsey's conclusions are still being questioned. Some people even believe he had a radical personal agenda aimed at giving moral validation to sexual practices that the civilized world has always regarded as unnatural [for example, his promotion of homosexuality—PRD]. Particularly contentious were his work and reports on childhood orgasm and the apparent bias against females.¹¹

In like manner, William H. Masters and Virginia E. Johnson, still recognized as leading experts today, analyzed laboratory experiments and personal observations for ten years before writing *Human Sexual Inadequacy* in 1966. Other researchers claim that the limitations of their test subjects reduce their results to an inconclusive jumble of data.

For instance, Masters and Johnson used only men and women who readily achieved orgasm for their tests. They refused to use anyone who failed to perform in a laboratory while being watched and attached to all kinds of equipment. They used people who functioned with many different partners without establishing an emotional bond. They even furnished surrogate partners, either live or mechanical, for people wishing to participate but without a pre-established sexual relationship with someone.

Obviously, the results of Masters and Johnson's tests show *only* what sexually immoral people require to experience orgasm. Since scientists cannot test purity in the laboratory, their results prove nothing about what satisfies a godly person. Accepting their work as the absolute last word on sexual happiness places one's confidence in the sexual habits of "Gentiles who do not know God." In fact, in *Understanding Human Sexual Inadequacy* by Fred Belliveau and Lin Richter, a book endorsed by Masters and Johnson to explain in layman language their own book, Masters and Johnson say they do not care who a person engages in intercourse with or if he is married, single, or homosexual.¹²

Later Masters and Johnson used their experiments to develop techniques for working with sexually dysfunctional people. This gave rise to a

10 Knight, *Dr. Kinsey and the Children of Table 34*, pp. 4-7.

11 Dr. Archibald D. Hart, *The Sexual Man: Masculinity Without Guilt* (Dallas, TX: Word Publishing, 1994), p. 11.

12 Fred Belliveau and Lin Richter, *Understanding Human Sexual Inadequacy* (Boston: Little, Brown and Company, 1970), p. 234.

whole new group of sex therapists who, to this day, widely base their techniques on Masters and Johnson's methods.¹³

Then in the 1990s, another major report made its appearance on the scene to shape and influence the sexual morals of society:

[I]t wasn't until 1993 that a major revision of everything we know about sexual behavior appeared in the form of *The Janus Report on Sexual Behavior*. Forty-five years after Kinsey, after interviewing nearly eight thousand Americans over nine years, Samuel and Cynthia Janus purported to give us a more accurate picture of American sexual behaviors than Kinsey. While assuring us that their sample cut across social classes and geographical boundaries, they presented some startling findings.¹⁴

The startling findings of *The Janus Report* concern figures which show that Americans are more sexually promiscuous and perverted than previously thought. However, these findings are not surprising in view of the subjects the Januses questioned. While they did not survey prisoners and sex offenders or prostitutes or molest children as did earlier researchers, they still used atypical subjects for their questionnaires. They found their subjects through contacts with former graduate-student researchers who had become professionals in various areas of mental health and social psychology.¹⁵ Thus, a large number of their responses came from people who required help with different types of mental and social dysfunction.

One obvious fault of such research is that it gives the false impression, "Everybody is doing it," when it lists frequencies of promiscuous and perverted behavior. This type of sampling in Kinsey's reports helped usher in the sexual revolution in the 1960s. Unfortunately, the media helps spread the damage by repeating some of the Janus' startling findings as if they were undisputed proven facts rather than the conduct of dysfunctional people requiring counseling.

In summary, modern experts admit they often do not know what they are talking about. Even when they claim to teach the truth, much of their data comes from the experiences of sexually immoral people—the "lustful passion of the Gentiles who do not know God." And often other experts disagree with them. God's people risk a tremendous amount of sexual happiness by going to the wisdom of man to learn how to love. On the other hand, God created real love and knows all about it. Through His love, He provides His followers with trustworthy information concerning attitudes, partners, purity, and the purposes of the sexual relationship.

13 Samuel S. Janus, Ph.D. and Cynthia L. Janus, M.D., *The Janus Report on Sexual Behavior* (New York: John Wiley & Sons, Inc., 1993), p. 10.

14 Hart, *The Sexual Man*, p. 12.

15 Janus, *The Janus Report*, pp. 1-3.

A later chapter shows that the person who commits himself completely to God's teaching about the love relationship enjoys greater mental and physical pleasure than the impure and unloving person. Truly, God sets lasting sexual pleasure apart from the fleeting gratification that the world knows. Many who look to sexual immorality for happiness think they experience the supreme benefits, but God reserves the abundant life for those who seek to please Him.

Unfortunately, the Gentiles or non-Christians write most of the sex manuals. Paul says it's ridiculous for a child of God to go to the Gentiles to learn about the relationship that God created for His followers. Can a heathen fully understand a righteous and holy relationship? Can a non-Christian teach how to love one's spouse better than God can?

Reliable statistics show that conservative religious people achieve a greater degree of success in their love lives than people who ignore God's principles. While most statistics taken from a random group of women show that small percentages of women normally experience orgasm, three prominent surveys of Bible-believing women reveal that large percentages of morally conservative women delight in orgasms with their husbands.

For instance, Dr. Herbert Miles, author of *Sexual Happiness in Marriage*, surveyed 151 college-age couples six months to two years after they married. These couples had *strong religious backgrounds* and received marriage counseling concerning God's plan for lovemaking prior to marriage. Dr. Miles found that 96.1 percent of these wives enjoyed orgasm. Even more remarkably, 78.8 percent of these women successfully reached orgasm during their honeymoons.¹⁶ These results show that young wives who *commit themselves to following God's principles in their love-lives* free their bodies for total enjoyment of the embrace of their husbands.

In a similar manner, Tim and Beverly LaHaye surveyed 1700 couples from their Family Life Seminars for their book *The Act of Marriage*. This group consisted of couples with a wide age spread and different levels of spiritual maturity. However, 89 percent of the women reported succeeding in love with their husbands. Not only were these couples interested in spiritual matters, but their attendance of the marriage seminars indicated that *both the husbands and wives worked at applying God's principles to their daily lives*. And they enjoyed the results in their bedrooms.¹⁷

A *Redbook* survey of 65,000 women also reported on the same subject. This survey found that the "very religious" woman reaped the most from the love embrace. The "slightly religious" woman was the most likely candidate to fail in all areas of her daily life including the sexual em-

16 Herbert J. Miles Ph.D., *Sexual Happiness in Marriage* (Grand Rapids, MI: Zondervan, 1982 [Revised]), p. 180. Used by permission.

17 Tim and Beverly LaHaye, *The Act of Marriage* (Grand Rapids, MI: Zondervan, 1974), p. 106. Used by permission.

brace.¹⁸ Mankind finally discovered for himself what God said two thousand years ago—fulfilling sexual thrills come to those who *commit themselves to serving God with all their mind, soul, and body*.

In contrast, *The Hite Report* by Shere Hite surveyed 3019 women of all ages and philosophies of life. Ms. Hite recorded a much lower percentage of success—only 49 percent of the women reached orgasm through sexual intercourse. On the other hand, 78 percent claimed to “regularly and easily” achieve orgasm through self-masturbation. Obviously, the majority of these women failed to find sexual satisfaction with a man.¹⁹

What a pity! Women who think they’ve discovered the keys to success outside God’s word and who look to themselves through masturbation for sexual gratification get *only a 78 percent rate of success*. That seems better than Ms. Hite’s random sampling of society which achieved *only a 49 percent rate of success* with a man. Either way, what a lonely, inhibited existence!

Yet those who look to God and their husbands for sexual fulfillment enjoy an *89 to 96.1 percent rate of success*. What a paradox that the failures write the majority of the books that claim to reveal the secrets of a fulfilling sexual life. Dare anyone place their confidence in them?

A person whose mind wanders into sin inhibits himself sexually no matter what his body joyfully consents to do. But a person whose mind functions as God intends with a clear conscience liberates his body to respond to the fullest in the embrace of love. Christians don’t need the artificial stimulation of smut or masturbation to get turned on to the sexual act. They radiate real love!

Many worldly people who speak of being uninhibited in love refer to the ability to engage in illicit or questionable acts without being plagued with the pains of a guilty conscience. However, a truly uninhibited person enjoys his spouse to the fullest with the blessings of a clear conscience instead of trying to force sensations onto a seared conscience.

As *The Hite Report* shows, many so-called sexually liberated women fail to enjoy the embrace of love with a man. Being liberated to masturbate or read and tell dirty stories, but being unable to enjoy the embrace of love with a husband is not liberation. Nor is it intelligence. Nor is it a healthy attitude. It is sexual enslavement at its worst!

The man faces the same predicament. Later chapters on the frustrated man and the satisfied man quote conservative researchers who state that many promiscuous men moan, “What happened to sexual pleasure? I thought I’d always see stars and hear sirens. Instead, I’m bored even though I’ve got a different woman on my arm each week.” The facts prove that every sexual union is not necessarily a good experience, even

18 Claire Safram, “65,000 Women Reveal: How Religion Affects Health, Happiness, Sex, and Politics,” *Redbook* (April 1977), p. 217.

19 Shere Hite, “The Hite Report,” *Reader’s Digest* (June 1977), pp. 121-122.

for the man. What goes on in a man's mind determines how his body responds to the embrace of a woman. The harder a man strives to serve God in his family relationships, the greater his physical sensations.

Many sex educators and liberators of today chain themselves and their followers to artificial means of fulfillment. Such people deceive themselves and their disciples. On the other hand, God freely gives people who follow Him a sexual life far better than that of the average pagan.

But the person who turns to the pagans for sex education steps toward failure. The books that expose the secrets of "lustful passion" don't record the keys to a fulfilling love life. With all the marvelous benefits God built into the sexual embrace, it is a shame to miss them through sexual immorality. God promises punishment for such abuse of righteous sexual love:

Let God Avenge Sexual Abuses

I Thess. 4:6: ". . . and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you."

"Avenger" means "exacting penalty from one, an avenger, punisher" (Thayer, p. 194).

God affirms the seriousness of controlling the body and attitudes in regard to sexual desires since He punishes those who transgress and defraud their brothers and sisters. Those within the body of Christ share a special relationship one with the other as brethren. They belong to the family of God. Not only do God's people shoulder a responsibility toward themselves to know the truth, but God also expects them to treat the rest of His children with knowledge and purity in sexual matters.

Part of the punishment God gives those who sexually abuse others begins in this life. Chapter 14, "The Sin Against the Whole Body," discusses such penalties as mental deficiencies, warped characters, social blights, unhappiness, physical handicaps, sexual inhibitions, the inability to love, etc. The greatest restitution for sexual abuse takes place after death. Therefore, God places certain obligations upon His people:

Don't Transgress in This Matter

"Transgress" means "step over, go beyond; to overstep the proper limits i.e. to transgress, trespass, do wrong, sin" (Thayer, p. 640).

Certainly, a man who takes another man's wife or a woman who entices another woman's husband oversteps proper sexual boundaries. But

many Christians fail to recognize more subtle sexual transgressions. The Christian must take special care not to transgress his brethren with even less obvious sexual wrongs.

Each woman bears a personal responsibility to dress and act modestly and becomingly. This involves talking in such a way as not to arouse inappropriate feelings in men. Some women think nothing of lavishly praising men other than their husbands. As a later chapter shows, a wife's ability to honestly praise and admire her husband attracts him to her. So the woman who heaps this approval on another woman's husband can easily and innocently pull him away from the affection of his wife.

Often marriages look better to others than they are. This makes it easy to deceive both the man and the woman by the woman's inordinate and inconsiderate praise. They both think their appreciation of each is better than what they endure at home. Such praise can actually make a husband refuse to work on his problems and compound the discord at home.

Sometimes people engage in what they call innocent flirtations and gift giving claiming, "They don't mean anything." When the spouse objects and thinks it's improper, many get mad at the insinuation rather than listening to the objection. Some people continue the practices secretly.

However, God created limits within the sexual relationship to protect the bond between a husband and wife. When the sexual relationship functions as God planned, the partners recognize the power of their minds over their bodies' responses. They *know* that "innocent" flirtations do not exist. Each naive encounter inhibits the mind for total enjoyment of the spouse.

A recent newspaper article discussed another area of transgression—sexual abuse of children. The article warned that this abuse has increased to the point that a child, whether a girl or a boy, lives in more danger of being raped by either a stranger, a relative, or a family friend than a grown woman does. This emphasizes the need for parents to give their children a healthy sex education—to teach them how to protect their bodies and minds from sexual harm. Parents also need to listen to their children so that they feel free to share any anguish with the parents. This way, parents can help prevent other people from wearing down their children's reluctance so they can eventually take advantage of them.

Don't Defraud Each Other

"Defraud" means "1. have more or a greater part or share, be superior, excel, surpass, have an advantage over; 2. gain or take advantage of another, overreach" (Thayer, p. 516).

God not only warns the Christian not to overstep sexual boundaries, but He also warns him not to defraud his brother by taking advantage of him. The most common complaint couples make against each other in-

volves defrauding or taking advantage of each other. If one partner ignores the sexual desires of the spouse, he takes advantage of his mate. Since it takes both a man and a woman to perform the true sexual act, neither one can complete the union without the cooperation of the other.

Many a woman suffers frustration because her husband considers other activities more important than preparing mentally to satisfy her physical needs. Many a man, likewise, knows the bitter pain of unsatisfied sexual desires because of an uninterested wife. Chapter 15, "Obeying the Law of Compatibility," shows that husbands and wives share equal obligations and duties toward each other. When a husband or a wife continually denies the other satisfaction of God-given desires, that person sins against God, the marriage partner, and himself. The great pity is that this abuse often stems from ignorance of God's purposes for sexual love rather than from any ill-will toward the marriage partner.

God understands a person's sexual desires because He created those needs. God warns that He personally avenges the person who suffers mistreatment in sexual matters. God issues His warning, so let everyone take Him at His word. Each person bears his own responsibility for making sure he knows how to possess his own vessel unto sanctification and honor and does not defraud his spouse.

Many parents defraud their children by failing to teach them the proper place of the sexual union within marriage and within a lifetime of loving and caring. Such parents experience shock, and wonder what they did wrong if their children get into trouble. Yet they, by their neglect to teach on the subject, left their children to the influence of society. The children are free to experiment and doomed to fail sexually unless they happen to come into contact with proper teaching somewhere along the line.

Be Solemnly Warned

"Told you before" means "say beforehand, predict, the sense of plainly" (Thayer, p. 540).

"Solemnly warn" means "testify, i.e. earnestly, religiously to charge, attest, solemnly affirm; give solemn testimony to one, confirm a thing by testimony, cause it to be believed" (Thayer, pp. 139-140).

A few weeks after Paul established the church in Thessalonica, the unbelieving Jews created an uproar forcing Paul and Silas to leave by night. However, before Paul and Silas left, they taught the people how to conduct themselves in the sexual realm, as Paul reminds them in I Thess. 4:1. Then Paul praises them for walking in that instruction. Even so, Paul exhorts them that they need to "excel still more" if they want to please God and then he tells them how. Afterwards, Paul sums up his teaching by again admonishing them to apply this teaching in their lives. The defini-

tions of the words “request” and “exhort” in verse one and “told you before” and “solemnly warn” in verse six show that Paul considers this a serious matter. Paul speaks as plainly and forcefully as possible.

In fact, in Acts 2:40-41 the same words describe how Peter preached the first gospel sermon on the day of Pentecost after Jesus died and arose from the dead. Through inspiration, the Bible says, “And with many other words he *solemnly testified* [I Thess. 4:6] and kept on *exhorting* [I Thess. 4:1] them, saying, ‘Be saved from this perverse generation!’ So then, those who had received his word were baptized; and there were added that day about three thousand souls.”

Paul preaches as strong a sermon in I Thessalonians 4 on the necessity of proper sexual knowledge and conduct as Peter preached on the necessity of repentance and baptism. The Bible says that three thousand of the very people who killed Jesus responded that day to Peter’s exhortation. How many will respond to Paul’s warning?

Many people who act improperly in the sexual realm, whether through fornication or just lack of interest in their marriage partners, give mental assent to the Bible’s teaching about correct sexual conduct. Some even show signs of improvement for a day or two or even a week or two only to slip back into their former conduct. *A one time hearing or reading about proper sexual conduct cannot produce lasting changes even if the person responds to what he hears.*

Neither Paul nor the Bible attempts to achieve such a change with a one time hearing. Paul covered the subject of proper sexual knowledge when he first taught the Thessalonians. And even though they worked at obeying Paul’s teaching, he reminds them they need to grow and improve still more. The Bible devotes a lot of space to teaching how to please God in the sexual realm from both a positive and a negative view.

Vol. I: *God’s People Appreciate Marriage* discusses in great detail the necessity of deliberate study of God’s word and consistent effort to apply that word to one’s life through frequent interview-type prayers before lasting changes take place. I Tim. 4:1-8 demonstrates that Bible study and prayer combine to solve *all marriage problems* (including extreme sexual problems) which produces marital sanctification.

Since Vol. I devotes a whole chapter to I Timothy 4, a detailed discussion of those principles is not practical here. Ideally, the student has read Vol. I and already practices the formula for sanctifying marriages. If the reader has not studied I Timothy 4, that lack of understanding may hamper his ability to apply the principles taught in this volume.

Now in I Thessalonians 4, Paul applies the general principle of marital sanctification to a specific trouble area in many marriages—sexual sanctification. In so doing, Paul gives a three part solution for finding a sanctified or happy sexual life. By noticing each *that* in verses three through six, the solution stands out: (1) “*that* you abstain from sexual immorality

(vs. 3), (2) “*that each of you know how to possess his own vessel in sanctification and honor*” (vs. 4), and (3) “*that no man transgress and defraud his brother*” (vs. 6).

The inspired formula for sexual happiness in I Thess. 4:3-6 corresponds to the general formula for solving any marriage problem in I Tim. 4:1-5. Mainly, (1) *learn God's rules* equals “that each of you *know how* to possess his own vessel,” and (2) *pray for God's help* to implement the necessary changes in one's life achieves the same results as the negative statements “that you *abstain* from sexual immorality” and “that *no man transgress and defraud* his brother,” and the positive command “*possess* his own vessel in sanctification and honor.”

The end of each chapter contains mental activities to help students practice this formula. Past experience shows that students who willingly put *mental effort* into learning how to solve their problems according to God's wisdom, instead of just giving *mental assent* to His teaching, achieve the greatest and most lasting results. Women overcome the devastating effects of incestuous abuse and become loving wives and mothers by following this formula. Men, who burn in their lusts toward other men, become loving, faithful husbands by following God's plan. Their lives testify to the power of God's word to transform souls marred by sin.

Not Called for Impurity

I Thess. 4:7: “For God has not called us for the purpose of impurity, but in sanctification.”

“Call” means “1. call, invite, cause to pass from one state to another; invite one to something, i.e. participate in it, enjoy it; 2. call i.e. by name, give a name to” (Thayer, p. 321).

“Impurity” means “uncleanness; a. physical; b. in a moral sense, the impurity of lustful, luxurious, profligate living” (Thayer, p. 21).

Relentlessly, the world beckons everyone to impurity on every level of life. Many family-style television programs use sexual uncleanness to earn high ratings. Commercials frequently promote immodest dress and actions to sell their products. Talk shows regularly compete with each other by discussing ever more outrageous behavior. Employees often delight in off-color jokes and in tempting each other with unfaithfulness. Too much of the time, television, books, magazines, songs, school mates, sex education in the public schools, friends, parents, coworkers, etc. use promiscuity to enslave any who listen by putting them at the mercy of their passions.

In spite of such worldly influence, God calls Christians, not for the purpose of impurity, but in sanctification. Perhaps the greatest evil of

sexual immorality is its perversion of something basically good—man's sexual instinct. Sexual immorality, impurity, and licentiousness all degrade and destroy the wholesomeness of a husband and wife's physical union with each other. The sexual relationship as God created it exists as a beautiful, wonderful means of conveying unspeakable love between a husband and wife. God does not call His people for the evil and the bad, but for the good and the blessing—for sanctification.

Called for Sanctification

Sanctification, the same word used all the way through this passage, results from a pure heart dedicated to serving God. A better life comes from that commitment. Thus, God calls Christians for an abundant life—a different life from the one the Gentiles possess. God calls Christians to teach the truth in all matters, including the sexual relationship. First, however, Christians must know and practice the truth by treating sexual love as sanctified or holy.

Some people like to joke about sexual matters and make suggestive remarks about or to the wives or husbands of others. They even laugh and twinkle their eyes to make their lewd remarks seem proper. More subtle, some coo, "I'll meet you later" and wiggle their eyebrows to imply improper conduct they don't intend to carry out. However, even if the person entertains no real intentions of engaging in illicit acts, such remarks come from immoral thoughts, whether serious or only as a joke.

God designed the love embrace as a sanctified and honorable union for Christians to use to serve Him—not to degrade themselves and God by joking about it. When a person uses something God created as holy in a common or light manner, he uses profanity. Joking about sexual matters makes common something God created as holy. A godly love relationship reigns far above profanity as a holy topic of discussion.

Treating the sexual act as something dirty also fails to sanctify the union of love. During lovemaking, some husbands use coarse gutter language, as if only immoral women enjoyed sexual intercourse. Some wives view normal, loving husbands as "dirty old men" or animals. Husbands and wives need to control their language so that it always shows the proper respect for the embrace of love that originated within the mind of God.

Obey God's Sexual Truths

I Thess. 4:8: "Consequently, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you."

“Reject” means “a. render, do away with, i.e. something laid down, prescribed, established; b. thwart the efficacy of anything, nullify, make void, frustrate” (Thayer, p. 13-14).

Paul sums up his warning made by the authority of the Lord Jesus that if anyone rejects this teaching, he does not reject Paul or some man's ideas. In effect, he rejects God's views of the sexual relationship which God reveals to mankind in the Bible through His Holy Spirit who inspired the words of the Bible (I Cor. 2:10-13).

The definition of “reject” reflects the seriousness of failing to learn God's teaching about the proper use of the sexual act: In the process of doing away with something laid down and established, *the rejection thwarts the efficacy* of the thing rejected—sanctified sexual love. “Thwart” means “oppose or baffle, as a purpose; hence, frustrate or defeat; block” (Webster). “Efficacy” means “power to produce effects;—used of things; as, the *efficacy* of prayer, of medicine” (Webster). As a result, when a person rejects God's teachings about the sexual embrace, he opposes and makes void the power of the sexual union to produce certain God-desired and God-ordained benefits and blessings.

As the definition of “reject” continues to show, “frustration” takes place, too. “*Frustration* implies rendering vain or ineffectual all efforts, however feeble or vigorous” (Webster). How many husbands and wives describe their sexual relationship with the word “frustrated”? How many people “vigorously” try to find the key to sexual contentment and happiness only to wallow in total misery? If a man or a woman “does away” with the teaching of God concerning the sexual relationship and fails to develop proper attitudes toward the embrace of love, *where can that person go to find an abundant life?*

Instead of rejecting God's teaching, Paul commands Christians to thank God for the sexual union in Eph. 5:3-6. First, Paul warns his readers to “not let immorality or any impurity or greed even be named among” them. “There must be no filthiness and silly talk, or coarse jesting,” he continues, “but rather giving of thanks.” The context shows both before and after the “giving of thanks” that Paul refers to sexual activity and talk—righteous Christians thank God for sexual love.

On the other hand, if a Christian chooses to inflict sexual pain on himself and his spouse through ignorance and lack of obedience, that is one matter, although sinful. Consider, what if the pagans *want to know* the rules for sexual happiness and purity, but they cannot ask the Christians because the Christians don't know the answers? *Then in effect, those Christians, by their ignorance, help perpetuate the sexually immoral condition of society as a whole.*

For example, many Christians think if they ignore the act of sex and God's teaching on the subject, their silence distracts people from sexual thoughts and helps make all the impurity in the world go away. Two

thousand years of this practice since Christ died prove that this approach encourages sexual immorality rather than discourages it. In reality, silence creates a vacuum of ignorance in which impurity readily thrives. The resulting ignorance only makes it easier for lustful pagans to perpetuate their false philosophies of sexual conduct. When God's people arm themselves with rational, sensible, pure sexual information, they develop the capacity to show, not only *the sin* of sexual immorality, but also the *utter stupidity* of lustful passion that even atheists can understand.

Likewise, when parents furnish their children with accurate Biblical sex education, peer pressure to go all the way loses much of its effectiveness. Their children easily refute such urgings on the basis of *scripture and intelligence*. Morality and sexual enjoyment go together! God began this discussion with that affirmation: (1) abstain from sexual immorality and (2) know how to possess one's vessel unto sanctification and honor.

At the same time, parents need to live these principles in their daily lives. Then when their children go through sex-education classes that teach situation ethics, seeing the happiness of their parents shows them that the teacher does not necessarily know all the answers. Children want to see the love and happiness of their parents. They need to know that their parents discovered the keys to a wonderful, fulfilling love-life, keys which they desire to share with their children. Parental teaching that the sexual union doesn't exist for teenagers, but for a whole lifetime of living with and loving another human being, far outweighs any teacher's dogma.

In like fashion, pagans observe if Christians enjoy something special in their love lives. People who *only abstain* from sexual immorality seldom radiate the happy sparkle with which true lovers glow. When a Christian reaps all the benefits from sexual love that God intends, the visible fruits testify to the supreme wisdom of God and His love for men and women. A Christian's life preaches a powerful sermon that pagans hear.

Christians who truly serve God in the sexual realm know that God's people really do make the best lovers. In fact, the harder a person strives to serve God, the better lover he becomes. Truly, God's command that His people learn how to possess their own vessels unto sanctification and honor shows His profound love and concern for mankind and His desire for their happiness. Such a God deserves to be cheerfully thanked, loved, and served. Yes, even in bed!

General Instructions for Exercises

These lessons are designed to be taught during a sixteen week course. Changing thinking and conduct takes deliberate effort over a prolonged period of time. For example, many students become greatly encouraged

about their marriages in the first few classes after noticing some improvements. However, those with deep problems usually reach a plateau somewhere in the middle of the lessons. They become discouraged because their mates have not completely responded. Sometimes these students come to class fuming, "It's not fair! Why do I have to make all the sacrifices?" They blame their mates for every problem.

Suddenly, the plateau turns into a crisis as they desire to reject God's plan for their lives as being unfair and unworkable. Yet this crisis point signals the opportunity for the students to step across the threshold of misery into God's glorious light. If the students face the crisis their emotions create and choose to obey God regardless of how their mates treat them, the battle of the will is won. Only after they deliberately make this decision can dramatic changes take place in their minds and marriages.

Observing this phenomenon time after time in my students convinced me of the necessity for many classes over a period of several months. While many students make this transition alone with the aid of a study, others need the help of a teacher who knows the subject and has confidence in the word of God. Going to class week after week and listening to lectures that focus on what the students can do to make their marriages happier encourages students to keep working instead of giving up.

In fact, one of the primary goals of teachers should be to help their students make this decision to obey God regardless of what their marriage partners do or do not do. Failure to make this commitment to God is one of the greatest stumbling blocks affecting the happiness of modern marriages. Today many a couple marries with the idea of trying marriage for a while. Then if it doesn't work out, meaning if the spouse doesn't treat them as nice as they want, then they feel free to divorce and start the cycle all over again. Such an attitude prevents the true solving of problems.

Just reading or listening to a lesson fails to supply the effort, sacrifice, and persistence necessary to implement God's word into one's life. Many people listen to lectures or read material such as this and give either mental assent or dissent. Yet mentally agreeing or disagreeing isn't the same as understanding. Opinions formed from merely listening to or reading material are often fuzzy and quickly forgotten. Stewing over questions and projects transforms cloudy concepts into concrete convictions. So to aid students in learning the most from these lessons, thinking exercises at the end of each chapter help students reap wisdom and happiness.

Not only do these projects help produce definite changes in the students' lives, but they also build self-confidence and self-respect. They assist the students in maintaining positive outlooks by focusing on matters they possess the power to change. This discourages the students from blaming their spouses for all their marriages' shortcomings which is a major cause of depression. *The more carefully the students perform these exercises, the greater the rewards they reap.*

Except for the personal and goal-achieving exercises, the students should turn in all the homework to the teachers. This helps teachers determine how effective their teaching is and encourages the students to do the assignments. This, in turn, crystallizes their thinking and develops better discernment and understanding. Doing the exercises may well make the difference between success and failure.

However, the less personal results of the personal and goal-achieving exercises can be discussed in class. Sharing ideas about how to apply the lessons to one's personal life motivates all the students to work harder.

This book is divided into four general solutions for solving problems. Then each solution is divided into four chapters. The study exercises for each solution are distributed among the chapters of that unit. The order of the exercises may vary between the four solutions. Each solution contains the following exercises:

Study Exercise: The students should answer these questions in their own words. Condensing the answers into concise statements helps clarify the thinking. However, sometimes students will want to elaborate on questions that have special meaning to them. The last question gives the students a chance to disagree with anything taught in the chapter. The one stipulation is that any disagreements must be based on intelligent reasoning *instead of feelings*. To insure this, the students are required to give scriptures to support their thinking.

Research Exercise: This drill enables the students to use the basic truths learned in the lesson to analyze the lives of Bible men and women. These exercises guide the students into a deeper study of various subjects and cover Biblical examples not discussed in the chapters of this book.

Personal Exercise: This activity aids the students in analyzing their lives with the help of the scriptures. Since everyone has blind spots, these exercises help the students be honest with themselves. They also suggests ways the students can apply the principles taught to their individual lives.

Problem-Solving Exercise: This practice centers around newspaper articles to acquaint the students with real-life situations that they may encounter when helping others. Sometimes the articles are paraphrased to protect the original copyright, but the facts are true. This exercise develops the students' skills for using the Bible to solve problems and demonstrates how practical the Bible is for twenty-first-century problems.

Goal-Achieving Exercise: This exercise helps the students implement the principles learned into everyday habits. The project focuses on changes they need to make and helps them make definite plans for achieving those goals. By writing these desires down, thinking through different methods of accomplishing them, and then following a plan of action; the students enjoy maximum success in making lasting changes in their lives. The students should spread this exercise over all four chapters in each section and continually refine it as they learn more about God's will.

Special Notebook: The students should keep a loose-leaf notebook for their projects and exercises so they can refer to them from time to time.

Special Exercise Helps Couples

During the writing of this volume, many proofreaders, both male and female, went through the material and made comments and suggestions. Often they suggested sensitive topics stating, "People need to hear about this from a Christian." In the course of considering their suggestions, my husband and I had many lengthy conversations about the scriptures and how they apply to various aspects of the sexual relationship. We discussed the fine points of different sexual conducts and attitudes that we had never talked about before with each other. When the volume was finished, we both realized we had each greatly profited from this non-personal, but detailed discussion of God's teaching regarding married lovemaking.

After this volume was printed, I related that experience to other couples who asked for help. I recommended that they do the individual exercises separately and then go over their answers together. These study sessions were for learning the fine points of God's regulations regarding the sexual union—not a time for hashing over past wrongs. While past wrongs often need to be discussed and worked out and forgiveness sought, the couple must first fully understand God's plan before they will know how to solve their personal problems. Working and growing together in this way frequently proved to be very effective in healing the pain of previous sexual hurts for both the husbands and the wives. This method of study even helped restore love and trust in marriages damaged by adultery. All couples, whether they experience adjustment problems or not, can benefit from discussing God's word together in this fashion.

Study Exercises

Answer all questions in your own words.

1. Can a person be ignorant of sexual matters and still be pleasing to God? Why?
2. How can a person sanctify the sexual relationship? Give two examples of how you can do this.
3. How can a person honor the sexual relationship? Give two examples of how you can do this.
4. What does God do to people who abuse the sexual relationship?
5. Where can a person go to find answers to sexual problems?

6. What two things must a person know in order to possess his own vessel unto sanctification and honor?
7. What is the significance of “not in lustful passion like the Gentiles who do not know God”?
8. Why do you think Christians make the best lovers?
9. Do you disagree with anything in the lesson? If so, explain in detail giving scriptures for your reasons.

Goal-Achieving Exercise

Change the following points to fit your needs. Review this exercise as you study the next three chapters and make additions as necessary.

Purpose: To know how to possess your vessel unto sanctification and honor.

Goals:

1. To be able to enjoy the sexual relationship with your mate without guilt.
2. To be able to initiate the act of love with your mate without guilt. To be able to enjoy your mate initiating the act of love without guilt.
3. To be free of all Victorian attitudes, actions, and guilt. Even fairly uninhibited people are often influenced by unconscious Victorian morals.

Priorities:

1. Set aside time each day to read the scriptures from your own Bible. Be sure to use a translation, not a paraphrase.
2. Set aside time each day to reflect on your attitudes and to be honest with yourself. Use this time to pray to God concerning your discoveries about yourself. Be honest with God.

Plans:

1. Schedule time for the above two activities. The same time each day works best. Plan a time that you can keep for the next sixteen weeks. Your mind will learn to look forward to these opportunities for meditation. For example, you could talk with God during your daily walks.
2. Begin making your Bible a tool you can use to change your own life and to help others. Highlight the verses that deal with marriage and write condensed forms of the definitions in the margins.
3. As you discover attitudes toward your mate, yourself, and the sexual union that are not scriptural, discuss these with your mate. For example, if your mate wants you to initiate lovemaking, but you've felt guilty, or if you've felt guilty in responding when your mate initiated lovemaking, tell the mate you are changing your attitude and why.
4. Deliberately reject unhealthy attitudes and comments made about men, women, and children that you hear at work, on television, in newspapers and magazines, etc. For example: “Men are sex-hungry beasts,” “Women are just sex objects,” “Children are little devils,” etc.

Chapter 2

Mankind's Abuses of Sexual Love

When left to guide itself, the human race degenerates into creatures of sexual extremes. Looking at mankind's abuses of sexual love before and after Christ, and even today, drives this point home. Without God's guidance, even the best of humans fail miserably in their understanding of the sexual relationship and its place in God's plan.

When men and women figure sexual principles out for themselves and society, they either go to extreme immorality or to extreme prudery. Neither treatment of the sexual union pleases God, and both approaches share equal guilt for damaging future generations.

Before and during the time of Christ, society as a whole gorged itself on promiscuous living. Within the next few centuries, the pendulum of public morality began to swing to the opposite extreme toward excessive prudery. The prudery reached the point of sin by ignoring many plain passages regarding the sexual embrace within marriage.

Promiscuity seldom looks to God for authority, but instead scorns God or turns to idolatry to avoid painful encounters with the conscience. On the other hand, extreme prudery often uses religious ignorance to force its laws upon unsuspecting souls who want to please God. While other Bible subjects such as baptism, the work of the Holy Spirit, benevolence, etc. received attention, most early scholars' writings completely ignored the Bible's teaching about the intimate side of marriage.

After reaching its peak of extreme prudery as a result of this ignorance, the pendulum of public morality now steadily returns to the opposite side—extreme sexual immorality. Only God's people possess the power to stop the swing of the pendulum.

First, however, they must take their heads out of the sand of ignorance and concentrate on developing a thorough Bible knowledge about the sexual union. Then they qualify themselves to teach the truth about proper

sexual conduct to their children, neighbors, and babes in Christ who often come into the church with some impure sexual habits or impressions. Only then can they stop the swing of the pendulum and help society develop a balanced view of sexuality.

Fortunately, writers of antiquity prolifically recorded man's sexual nature as the pendulum swung from one side to the other. Modern men and women can read for themselves what happened to the embrace of love that originated within the mind of God. As they recognize the pitfalls man stumbled into on his journey toward modern civilization, they can see more clearly how to please God with their sexual natures and influence.

Sexual Love Abused Before Christ

Christ came to earth and set up His spiritual kingdom in an age that historians recognize as one of the most morally corrupt times. William Lecky summarizes the condition of the leading world power, Rome, in his book *History of European Morals*:

There has probably never been a period when vice was more extravagant or uncontrolled. Young emperors especially, . . . who often lived in continual dread of assassination, plunged with the most reckless and feverish excitement into every variety of abnormal lust. The reticence which has always more or less characterized modern society and modern writers was unknown, and the unblushing, undisguised obscenity . . . reflected but too faithfully the spirit of their time.¹

History abounds with the various vices of the early empires. A sampling of historical facts proves the relevance of the Bible to modern times:

Unisex Practiced

Although the first open hints of "unisex" in the space age withered under hoots of ridicule and gasps of disbelief, ancient man knew a lot about concealing the differences between male and female. William Graham Cole vividly describes mankind's ancient attempts to establish a "unisex" society in his book *Sex and Love in the Bible*:

In the last days of Babylon's glory, prior to her overthrow by the Persians in the sixth century B.C., her morals seem to have de-

¹ William Lecky, *History of European Morals from Augustus to Charlemagne*, ii (New York: George Braziller, Inc., 1955), p. 303.

generated substantially, a degeneration that continued on into Roman times. Effeminacy among the men and looseness among the women were apparent on every side, and the city was filled with sybarites [noted for their love of luxury and pleasure—PRD], pursuing sensual pleasure in a great variety of ways. Herodotus records the roughing and bejeweling practiced by men, and the prostituting of their daughters for money by the poor. The city became a byword for voluptuous delights, and no barrier seems to have been set up by their religion. Ishtar [female goddess of fertility—PRD] could scarcely disapprove. Imitation is the sincerest form of flattery!²

Cole shows the role Greece played in establishing a “unisex” society:

The Greeks seem to have derived their ideal from the Cretan culture which centered at Knossos about 1500 B.C. This was the home of the famous bull-dancers who have recently aroused considerable attention. Archaeological excavations of the temples and palaces have revealed elaborate frescoes of this curious and highly interesting dance, and it is difficult to know whether the figures portrayed are male or female. Both sexes seem to have prized a lithe, lean figure, characterized by a boyish grace. Homosexuality or bisexuality apparently flourished in Crete, and this gave rise to a blurring of anatomical differences, which had clear influence on Greek art and sculpture. The acrobatic occupation of the bull-dancers, with its attendant necessity for litheness, apparently created a special conception of beauty.³

The Romans, while finding “unisex” repulsive, condoned the practice:

The Romans appear to have invented sex—the word, that is! *Sexua* in Latin literature means the difference between male and female, deriving from the verb *secare*, meaning to cut or sever. The Romans made much of this biological difference. Unlike the Greeks, who blurred the distinction between masculinity and femininity, they glorified heterosexual love and were repelled by all sexual abnormalities. Homosexuality, called “the Greek practice,” was not a crime, but it was weak and feminine, uncharacteristic of the manly Roman citizen-soldier.⁴

While some people don't recognize biological and social differences between men and women, mankind lacks the power to blot out perma-

2 William Graham Cole, *Sex and Love in the Bible* (New York: Association Press, 1959), p. 177. Used by permission.

3 Cole, *Sex and Love in the Bible*, pp. 197-198.

4 Cole, *Sex and Love in the Bible*, pp. 205-206.

nently those differences. From the time God created them male and female in the Garden of Eden up to the time of the establishment of the New Testament church, God consistently emphasized the differences between men and women. Even common sense should reveal this difference:

I Cor. 11:14-15: “Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, but if a woman has long hair, it is a glory to her?”

God expects everyone to exhibit enough common sense to recognize the inherent differences between men and women just by considering their hair styles. Nature teaches that women are the opposite of men, for as long hair honors the woman, the opposite, short hair, honors the man. When a person wonders what “It” is, something is wrong with “It.”

A *woman* basks in glory when she functions and looks like a female, but a *man* suffers dishonor when he functions and looks like a female. God created the differences between males and females and expects His servants to recognize those differences.

Free Love Reigned

Richard Lewinsohn describes the Roman civilization in his book *A History of Sexual Customs*. He says that most of the citizens publicly displayed immodest and loose morals, while a few people still spoke up for “old-fashioned” morality. A forerunner of modern pornographic magazines also existed as “free-thinking” poets sang sensual songs extolling free love at parties and on the streets. Propertius sang, “How I love this quite uninhibited She, who walks with gown thrown half back, unabashed by curious and desirous looks, who loiters in her dusty shoes on the pavement of the Via Sacra and does not hang back when you beckon to her. She will never refuse you, nor clean you out of all your fortune.”⁵

According to William Lecky, marriages drastically changed under the Roman Empire. In the beginning, the Romans recognized three kinds of marriages. Jealously restricted to the patricians or nobles, the highest form of marriage included a religious ceremony. It also required a solemn religious ceremony to dissolve it. The second form, a purely civil act, served as a symbolic sale of the wife to the husband. The last type, a common law marriage, resulted from a man and woman living together without interruption for a year. In each of these three types of marriage, the father placed the woman “in the hand” of her husband who exercised “almost absolute authority over her person and her property.”

⁵ Richard Lewinsohn, *A History of Sexual Customs* (New York: Harper & Brothers, 1958), pp. 72-73. Used by permission.

“Under the empire, however, these kinds of marriage became almost wholly obsolete; a laxer form, resting upon a simple mutual agreement, without any religious or civil ceremony, was general,” Lecky reveals. Lecky goes on to describe the consequences, “The woman so married remained, in the eyes of the law, in the family of her father, and was under his guardianship, not under the guardianship of her husband.”⁶

This served to make the woman legally independent of her husband. “With exception of her dowry, which passed into the hands of her husband, she held her property in her own right; she inherited her share of the wealth of her father, and she retained it altogether independently of her husband.”

People today call this arrangement “living together.” While living together still shocks most parents and grandparents, God expressed His views about it over two thousand years ago:

Col. 3:5: “Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.”

“Impurity” means “uncleanness; a. physical; b. in a moral sense, the impurity of lustful, luxurious, profligate living” (Thayer, p. 21).

“Passion” means “2. a feeling which the mind suffers, an affection of the mind, emotion, passion, passionate desire, (used by the Greeks in either a good or a bad sense) in a bad sense, depraved passion, vile passion” (Thayer, p. 472).

“Evil” means “1. of a bad nature, not such as it ought to be; 2. (morally, i.e.) of a mode of thinking, feeling, acting, base, wrong, wicked; 3. troublesome, injurious, pernicious, destructive, baneful” (Thayer, p. 320).

“Desire” means “desire, craving, longing; desire for what is forbidden, lust” (Thayer, p. 238).

God doesn't command Christians to become dead to their sexual instincts, but dead to sexual immorality. When used according to God's wisdom, sexual love benefits God's people. On the other hand, the sexual union becomes sinful when used illicitly as in free love without the benefit of marriage as found in the playboy lives of many men and women.

Even today many people believe that marriage impairs the quality of the sexual relationship and that premarital and extramarital affairs enhance physical sensations. Not so! According to God, illicit sexual activity (sexual conduct outside lawful marriage, not within marriage) debases and inhibits sexual love by sapping the force and vigor of the union.

Illicit sexual pleasures share little with married lovemaking. Some may argue, “That's dumb! Sex is sex regardless of who it's committed with!” However, later chapters on the frustrated man and woman prove

6 Lecky, *History of European Morals*, ii, pp. 304-306.

that all sexual intercourse is not biologically the same. Who a person engages in sexual contact with and the circumstances surrounding the act exert tremendous influence over the quality of pleasure received.

God expects husbands and wives to solve their marriage problems, including sexual difficulties. Running away from problems into the arms of a lover or another spouse stifles personal growth and maturity and dependence on each other. It also eliminates the chance to enjoy the wonderful marital fruits that come from working on problems together. Husbands and wives who never experience serious marriage problems often lack the opportunity to develop true closeness, trust, and dependence on each other. Marriage problems, including sexual problems, present a chance to improve the marriage, rather than an excuse to change partners.

Partners Swapped

As easily as the Roman citizens contracted their free love marriages or relationships, they ended them. Cole sums up the Roman attitude: "A full sex life was indispensable to both men and women, and was to be savored and enjoyed. Neither virginity nor monogamous fidelity were Roman ideals. The separation and remarriage of a couple who proved sexually incompatible was taken for granted."⁷

Lecky cites example after example of this Roman practice:

We find Cicero repudiating his wife Terentia, because he desired a new dowry, Augustus compelling the husband of Livia to repudiate her when she was already pregnant, that he might marry her himself; Cato ceding his wife, with the consent of her father, to his friend Hortensius, and resuming her after his death; Maecenas continually changing his wife; . . . [and] Paulus Aemilius taking the same step without assigning any reason, and defending himself by saying, "My shoes are new and well made, but no one knows where they pinch me."⁸

Women swapped partners just as freely as the men. Seneca denounced this evil with special vehemence claiming, "Women reckoned their years by their husbands rather than by the consuls. Martial speaks of a woman who had already arrived at her tenth husband; Juvenal, of a woman having eight husbands in five years. The most extraordinary recorded instance of this kind is related by St. Jerome, who assures his readers that there existed at Rome a wife who was married to her twenty-third husband, she herself being his twenty-first wife."⁹

⁷ Cole, *Sex and Love in the Bible*, pp. 205-206.

⁸ Lecky, *History of European Morals*, ii, p. 306.

⁹ Lecky, *History of European Morals*, ii, p. 307.

Although the Greeks often held very low views of women, they required the wife to give her consent before her husband passed her on to another man. The partner swapping often existed as a “friendly arrangement between the three parties of a marriage that proved unsatisfactory, on physical or other grounds.”¹⁰ Even though partner swapping shocked the twentieth century as a new form of sexual immorality, God inspired the New Testament when partner swapping abounded:

Matt. 19:9: “And I say to you, whoever divorces his wife, except for immorality [fornication—KJV], and marries another commits adultery.”

“Divorce” means “to loose from, sever by loosening, undo; 1. to set free; 2. to let go, dismiss, to bid depart, send away; 3. to let go free, to release; 4. used of divorce, to dismiss from the house, to repudiate; 5. to depart” (Thayer, pp. 65-66).

“Adultery” means “to have unlawful intercourse with another’s wife, to commit adultery” (Strong, p. 417).

God forbids partner swapping or divorce, except for fornication or illicit sexual activity. Separation and remarriage constitute adultery in the eyes of God, except when adultery was *the reason* for the divorce. This eliminates any new way a person may invent to do away with the spouse.

Yet God doesn’t desire miserable marriages for His people. Rather, God wants His people to solve their problems. If God gave everyone permission to try marriage for six months and then divorce if they were unhappy, few marriages would survive. Instead of facing the conflicts of their wills and growing up emotionally, most people would simply run away from their unhappiness to another marriage. As a result, no one would ever really enjoy a truly wonderful relationship with anyone.

Thus, God’s divorce law protects His followers and helps them enjoy good marriages. The strong sex drive in both men and women motivates them to solve their problems. For where unhappiness reigns in a marriage, a sexual problem usually accompanies it. But few people willingly give in to sexual frustration. This forces couples to work on their problems. After they’ve solved their problems, they share a greater emotional bond than before. And a strong emotional bond holds the key for sexual harmony and happiness as this book shows over and over.

Homosexuality Flourished

The Greeks and the Romans also flaunted homosexuality. William Barclay sums up their attitude in his book *Flesh and Spirit*:

¹⁰ Lewinsohn, *A History of Sexual Customs*, pp. 65-66.

In one of his dialogues Lucian makes Lycinus relate: "It were better not to need marriage, but to follow Plato and Socrates and to be content with the love of boys" (Lucian, *The Lapiths* 39). In another dialogue Lucian brings on the stage the figure representing Socrates. "I am a lover of boys," he says, "and wise in matters of love." . . . Plato's *Symposium* ranks as one of the great works of literature. Its subject is love, but it is homosexual love. Phaedrus begins the subject. "I know not," he says, "any greater blessing to a young man who is beginning life than a virtuous lover, or to the lover than a beloved boy" (Plato, *Symposium* 178 D).

Gibbon writes: "Of the first fifteen Emperors, Claudius was the only one whose taste in love was entirely correct. . . . Alexander Severus considered passing legislation to prohibit all catamites [boys kept for homosexual purposes—Webster], but in the end decided not to, for he believed that the vice would only be driven underground since the passions of men would make it impossible to eliminate it" (*Scriptores Historiae Augustae, Alexander Severus* 24).¹¹

A newspaper article told about a grandmother and grandfather who took their grown daughter to court to gain custody of their granddaughter. The grandparents argued that their daughter was an unfit mother because she was a lesbian. However, the judge ruled that the mother's sexual preference had nothing to do with whether or not she was a fit mother. He told the grandparents they needed to find other grounds for their case.

Today newspapers, magazines, talk shows, and television specials help homosexuality step boldly out of the closet by quoting actors, politicians, doctors, and psychiatrists who defend it as a normal sexual choice. Homosexuals openly fight politically for the right to marry, file joint income tax returns, adopt children, etc. So when a judge rules in favor of homosexuality and fails to declare a lesbian an unfit mother, few eyebrows may rise. Nevertheless, God says otherwise:

I Cor. 6:9-10: ". . . Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God."

God tells His followers, "Do not be deceived." All sin holds the power for deceiving people into feeling good about it. This power stems from the

11 William Barclay, *Flesh and Spirit, An Examination of Galatians 5.19-23* (Nashville, TN: Abingdon Press, 1962), pp. 26-27.

fact that sin *perverts* something that God created to be good and beneficial to mankind. For example, idolaters pervert worship of God. Thieves and swindlers pervert man's need for meaningful work and accomplishment. Drunkards pervert the joy of solving problems and building confidence in God. They also pervert the happiness of the social interaction God wants His people to share. Revilers pervert man's passion for good.

William Barclay sums up this principle, "Nowhere is there better illustrated the power of evil to take beauty and to twist it into ugliness, to take the finest things and to make them an avenue for sin. The awfulness of the power of sin lies precisely in its ability to take the raw material of potential goodness and turn it into the material of evil."¹²

In like manner, fornication and adultery pervert sexual intercourse, a loving act God designed to bless husbands and wives in many ways. The effeminate and the homosexuals pervert the differences between men and women. God designed these differences to blend perfectly together to benefit both the man and the woman. The fornicators, adulterers, effeminate, and homosexuals all pervert the sexual instinct that God created as a special language of love between a husband and wife that transcends spoken words. God warns, "Do not be deceived." These perversions not only separate a person from God, but they also harm the individual.

Technique Manuals Written

The preacher says in Eccl. 1:9-10, "Is there anything of which one might say, 'See this is new!' Already it has existed for ages which were before us." The modern best sellers about the act of sex serve as good examples of this. Most of them just rehash the same techniques people practiced during Bible times rather than revealing anything new. Cole shows how by describing an ancient house of prostitution preserved under the mountain of volcanic ash in the ruins of Pompeii:

Its walls are decorated with frescoes of sensual delight, with pictures of the limitless possibilities of sexual positions and postures. Such surroundings swiftly titillated the customer and put him in the mood to take full advantage of his opportunities. The genre of pornography also found its way into private villas in Pompeii, where wealthy Romans passed the hot summer months. Some viewers of these frescoes have seen in them evidences of flagellation [whippings—PRD] as a popular theme.¹³

The ancients also used the written word to instruct the masses about various sexual techniques. Cole continues:

¹² Barclay, *Flesh and Spirit*, p. 39.

¹³ Cole, *Sex and Love in the Bible*, pp. 211-212.

Poetry as well as the depictive arts was called into the service of the sensuality of the wealthy. Propertius and Horace wrote many an ode to the joys of love and were much in demand at fashionable parties. Of the large number of writers competing in this lucrative market, none was more skilled than the young Ovid. Married twice and twice divorced, he found ample room for his appetites in the lax atmosphere of the Eternal City. . . . His first series of verses, called *Amores*, sang of the beauty of his beloved, Corinna, the wife of another man. He instructed her in the art of deceiving her husband so that she might be with him.¹⁴

Ever since God created the woman, the sexual relationship has fascinated men and women. Not surprisingly, the ancients devoted much of their literary and artistic talents to revealing their secrets of sexuality. However, the Bible addresses mankind's study of books:

Eccl. 12:12-13: "But beyond this, my son, be warned: the writing of many books is endless, and excessive devotion to books is wearying to the body. The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person."

Truly a modern book, the Bible deals with the present time and its peculiar sexual problems. "Solution II: Fulfillment vs. Frustration" demonstrates how the Bible liberates Christians for full sexual expression and enjoyment with their spouses better than any technique book ever hoped to. 'Tis a true statement, especially in the realm of technique books, "excessive devotion to books is wearying to the body. . . . When all has been heard . . . fear God and keep His commandments!"

Sexual Love Abused After Christ

Before the New Testament age, only Gentiles upheld extreme prudery. As a form of idolatry, they held virgins in high regard: "The Parthenon, or virgin's temple, was the noblest religious edifice of Athens. Celibacy was an essential condition in a few of the orders of priests, and in several orders of priestesses." The idolaters thought the prayers of virgins possessed miraculous powers that affected the well-being of the state.¹⁵

The Jews, on the other hand, looked down on anyone who didn't marry at a young age. Their laws of the Old Testament guaranteed the

¹⁴ Cole, *Sex and Love in the Bible*, pp. 211-212.

¹⁵ Lecky, *History of European Morals*, i, p. 105.

wife's conjugal rights—even when she was a slave! Chapters 5 and 7 in Proverbs praised the pleasures of the marriage bed, encouraging men to be ravished with their wives—even older wives!

Later Jesus and the apostles reinforced the same attitude toward the embrace of love. Even though Paul commended not getting married as a means of surviving religious persecution, he forbade husbands and wives to defraud each other sexually. The reason? Satan might tempt them, not through too much sexual intimacy, but through too little lovemaking.

When all the apostles died, mankind's sexual troubles began in earnest. Without the apostles reminding them to study their Bibles, many early Christians stored the sacred papyrus scrolls in pottery jars. Their leaders needed only to allude to the Bible to deceive the people about proper sexual conduct.

The fact that by the end of the first century the church consisted almost totally of Gentiles (since most Jews rejected Jesus as the Messiah) made the problem even worse. Instead of growing up in wholesome homes as the Jews did, the Gentiles lived with sexual extremes—idolatrous temples of virgins along with temples of male and female prostitutes. As a result, when the Gentile Christians put away their Bibles, past generations of good sexual habits couldn't take over in the vacuum.

As the Gentile Christians developed their own system of sexual morality, a new religion evolved over the first four centuries—Catholicism. This religion became politically powerful in the sixth century and became known as Roman Catholicism at that time. From its infancy until the present time, this new belief created a state of confusion for mankind by claiming to follow the Bible; when in fact, its roots stretched deeply into the traditions of pagans. Probably more than any other system of belief, Catholicism profoundly inhibited the sexual conduct of countless sincere men and woman. The rest of this chapter traces the early church fathers of Catholicism's guidance and the resulting misery throughout the centuries.

Sexual Conduct Determined by Pagans

In his book *Divorce and Remarriage in the Early Church* Pat E. Harrell affirms that the early church fathers of Catholicism laid the foundation for generations of sexual problems. They began the pendulum's swing toward extreme prudery in two ways.

First, they concentrated on converting the pagans while ignoring the Bible's teachings on marriage and the home. Secondly, horrified by the sexual conduct of the pagans, the church fathers began denying themselves the benefits of lawful sexual intercourse with a wife.¹⁶

16 Pat E. Harrell, *Divorce and Remarriage in the Early Church* (Austin, TX: R. B. Sweet Co. Inc., 1967), pp. 164-165. Used by permission.

As a result of losing their balance of Bible knowledge, the church fathers became easy prey for the false teachings of the Gnostics. The Gnostics viewed the spirit as completely good, but matter, or the body, as totally bad. This led to the doctrine of asceticism—that through self-torture or self-denial one disciplines himself to reach a high state, spiritually or intellectually. The Gnostics rigidly denied every desire of the body, including sexual passion. They didn't allow for any good use of the body.

In the second century, Tertullian carried these attitudes toward sexual intercourse and the Gentiles to their logical conclusion. He helped begin the public scandalization of married lovemaking that would last way into the space age. While he searched for answers to sexual conduct, he failed to look in the right place—the Bible. Consequently, his life became ever more fanatical over the years until even his own colleagues rejected him.

In Tertullian's conservative early years, he wrote his beautiful young wife a lengthy letter to persuade her never to marry again after his death. He assured her that the sexual acts they endured should last a lifetime.

Looking to the idolatrous virgins, Tertullian exclaimed, "A hard thing it is, forsooth, and arduous, that a Christian woman, out of love for God, should practice continence after her husband's death, when pagans use the priestly offices of virgins and widows in the service of their own Satan!" He continued, "At the town of Aegium a virgin is selected for the cult of the Achaean Juno; and the women who rave at Delphi do not marry."

Praising the customs of pagan wives, Tertullian told his wife, "We know that 'widows' minister to the African Ceres. For, while their husbands are still living, they not only separate from them but even introduce new wives to take their place—no doubt with the cheerful acquiescence of the husbands themselves! Such 'widows' deprive themselves of all contact with men, even to the exclusion of kissing their own sons."

Reasoning that Christians should be better than these pagan women, Tertullian ranted on, "This is what the devil teaches his disciples. And they obey! As though on equal terms, the chastity of his followers challenges that of the servants of God. The very priests of Hell are chaste."¹⁷

Thus, Tertullian succumbed to the very temptation Paul so ardently warned against in I Thess. 4:4-5. He admired the sexual conduct of the Gentiles, who knew not God, and imitated them instead of following the scriptures. Through his ignorance, he created a paradox of unhappiness for himself and his followers by denying the joys of marriage. In so doing, Tertullian fulfilled the prophecy of apostasy in the early Christian church:

I Tim. 4:1-3: "But the spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy

17 *Tertullian's Treatises on Marriage*, Translated and annotated by William P. LeSaint, S.J., S.T.D. (Westminster, MD: The Newman Press, 1951), pp. 18-19.

of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth.”

Paul prophesied (that is the Spirit explicitly said) that future religious leaders would “fall away from the faith.” Ceasing to follow God’s wisdom, they would guide their lives according to their own reasonings. Not only that, they would also “pay attention to deceitful spirits and doctrines of demons” forbidding marriages and advocating abstaining from foods.

Certainly, history proves Paul told the truth. Tertullian, only one of many examples, preached the doctrines of demons by promoting the pagans’ acts of worship for their idolatrous gods as appropriate worship of the true God, in whose mind marriage and sexual love originated.

While humans are not qualified to judge the motives of Tertullian and his peers, Paul tells how God views the church fathers of Catholicism who brought in these teachings and the subsequent misery. God says that by means of the hypocrisy of liars, they were seared in their own conscience as with a branding iron. Thus, God labels them “hypocritical liars” who were past normal feelings. As hypocrites, many of these men *demand*ed celibacy and virginity when they themselves did not practice either. Through their seared consciences they failed to realize the contradictions of their lives and their teachings. Lecky cites an interesting example:

St. Gregory of Nyssa—who was so unfortunate as to be married—wrote a glowing eulogy of virginity, in the course of which he mournfully observed that this privileged state could never be his. He resembled, he assures us, an ox that was ploughing a field, the fruit of which he must never enjoy; or a thirsty man, who was gazing on a stream of which he never can drink; or a poor man, whose poverty seems the more bitter as he contemplates the wealth of his neighbors; and he proceeded to descant in feeling terms upon the troubles of matrimony.¹⁸

Likewise, if modern people perpetuate these teachings, dare anyone wonder what God thinks of them? Looking to the Gentiles concerning righteous sexual conduct came from man—not God.

The Monks Avoided Women

As Tertullian and his colleagues admired the virgin and “widow” worshippers of idols, they naturally promoted celibacy. Harrell continues:

18 Lecky, *History of European Morals*, ii, pp. 322-323.

To advocate the celibate life placed the advocates in the uncomfortable position of having to depreciate God's command to "multiply and replenish the earth." Flagley finds the patristic attitude toward parenthood was shaped in part by the feeling that the end was near. Tertullian and his successor, Syprian, set aside the command on the grounds that the earth is filled with people and the end, therefore, is at hand.¹⁹

Yet the church fathers preached celibacy much more easily than their followers could practice it. So religious men flocked to the monasteries to force celibacy upon themselves. There they counted time by the number of years they hadn't seen a woman. "St. Basil would only speak to a woman under extreme necessity. St. John of Lycopolis had not seen a woman for forty-eight years."²⁰ Why? Because the sight of a feminine face and form might tempt the monks to desire a woman in marriage. Unfortunately, avoiding such contamination by refusing to see even their own mothers failed to keep visions of women from tormenting them.

Obviously, wet dreams tormented the monks—a natural occurrence designed by God to motivate and prepare men for marriage. Without marriage as a form of relief, the monks needed more drastic measures to survive celibacy. So they passed their lives in useless and atrocious self-torture in vain efforts to make the ghastly phantoms of women depart from their delirious brains. "For about two centuries, the hideous maceration of the body was regarded as the highest proof of excellence."²¹

One monk let poisonous flies sting him and struggled to walk under eighty pounds of iron. Another ate only corn that had rotted in water for a month. A third lived on a small piece of barley bread and muddy water for thirty years. Another monk spent forty days and nights in the middle of thorn-bushes. Some suffered continual hunger pains from eating only one small meal a day or every second day. Many went for long periods without sleep or slept only in uncomfortable or painful positions.

Still the hermit cells echoed with sobs, mournings, and strugglings as the monks fought imaginary women trying to seduce them in their dreams. Since they rejected marriage and the sexual relationship, the monks thought these women were devils trying to steal their souls. This attitude of associating wet dreams with she-devils lasted for many centuries.

"The duty," said St. Jerome, "of a monk is not to teach, but to weep." In fact, "the great majority of the early monks appear to have been men who were not only absolutely ignorant themselves, but who also looked upon learning with positive disfavour." This ignorance of the Bible's teaching on marriage and women compounded the plight of the monks.²²

19 Harrell, *Divorce and Remarriage*, pp. 166-167.

20 Lecky, *History of European Morals*, ii, p. 120.

21 Lecky, *History of European Morals*, ii, p. 107.

22 Lecky, *History of European Morals*, ii, pp. 114-115.

The young passionate monks found celibacy extremely difficult and often died insane or committed suicide. Too much a virile man, one young monk's hallucinations and passions finally drove him crazy. To the other monks he wildly recounted a dream where a young woman entered his cell and seduced him. Then shrieking, he rushed across the desert to the next village. There he leaped into the open furnace of the public baths and burned to death; a pathetic victim of the doctrines of demons.²³ Yet in speaking about unsatisfied sexual desires in I Cor. 7:9, the apostle Paul wrote, "Let them marry; for it's better to marry than to burn."

Lecky describes many other examples of the self-torture of the monks. He states that the book *The Lives of the Saints* "paints with an appalling vividness the agonies of their struggle." How sad that men, instead of enjoying God's great marital blessings, tortured themselves to keep their minds from wandering to the pleasures of married love. Then Lecky sums up the effects of the ascetic life upon the religious teaching of the time:

If an impartial person were to glance over the ethics of the New Testament, and were asked what was the central and distinctive virtue to which the sacred writers most continually referred, he would doubtless answer that it was that which is described as love, charity, or philanthropy. If he were to apply a similar scrutiny to the writings of the fourth and fifth centuries, he would answer that the cardinal virtue of the religious type was not love, but chastity. And this chastity, which was regarded as the ideal state, was not the purity of an undefiled marriage. It was the absolute suppression of the whole sensual side of our nature. The chief form of virtue, the central conception of the saintly life, was a perpetual struggle against all carnal impulses, by men who altogether refused the compromise of marriage.²⁴

What a miserable life! Christ and the apostles left a legacy of love, charity, and philanthropy. But the early church fathers fulfilled the promise of an apostasy and doomed men to the misery of false virtue through virginity. Saddest of all, the monks could have prevented their horrible state by studying God's word for themselves:

I Tim. 4:4: "For everything created [every creature—KJV] by God is good, and nothing is to be rejected, if it is received with gratitude: . . ."

"Everything" or "every creature" means "thing founded; created thing" (Thayer, p. 363).

²³ Lecky, *History of European Morals*, ii, p. 118.

²⁴ Lecky, *History of European Morals*, ii, pp. 122-123.

“Good” means “bountiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, good, excellent in its nature and characteristics, and therefore well-adapted to its ends, genuine, and approved” (Thayer, p. 322).

The King James Version of the Bible gives many students a false impression of the meaning of the verse by translating “everything” as “every creature.” However, as the meaning of the word shows “everything,” a very general term, refers to “a thing founded or created.” The context shows that Paul discusses both marriage and certain foods.

Thus, *everything created by God*, including women, marriage, and the sexual embrace, is good and not to be rejected, when received with gratitude. The attitude of thankfulness transports God’s creations above the level of common things and makes them special. Consequently, God’s view of His creation differs greatly from that of the ascetics who rejected anything involving flesh as evil including eating animal flesh and the fleshly desires of the body.²⁵

If someone dared to tell a monk centuries ago that God created marriage and the sexual relationship to be “bountiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, good, excellent in its nature and characteristics, and therefore well-adapted to its end, genuine, and approved;” the monk may well have shrieked in horror and gone insane.

Truly, the belief that makes it sinful to look at a woman, even one’s own mother, or to want to marry a wife came from man—not God.

Nuns Thought Demons Visited Their Beds

Nuns, who had taken a vow of chastity, and other women suffered the same torment that plagued the monks. They, too, experienced a type of sexual dreams that prepared them for marriage and sexual intercourse with a husband. The Shulammitte described two such dreams in the Song of Solomon (3:1-4 and 5:2-8). Her second dream helped the Shulammitte realize she could not live without true love and must marry the Shepherd. Her dreams accomplished the very purpose for which God designed them—marriage and a lawful sexual outlet with a cherished mate.

Thus, nuns and other women, who tried to ignore their sexuality in false service to God, often fought with what they considered demons invading their beds rather than submitting to their true feminine and loving natures. They even thought the demons could deceive a woman by taking on the form of a man she loved. Prayers, pilgrimages, and exorcisms by priests attempted to control these horrifying events.²⁶

²⁵ Lewinsohn, *A History of Sexual Customs*, p. 96.

²⁶ Reay Tannahill, *Sex in History* (New York: Stein and Day, 1980), pp. 272-273.

Thomas Aquinas, an early church father of the thirteenth century who mixed together the writings of Plato, Constantine, and Jesus to form the first written Catholic creed, was especially concerned:

It [demons visiting women at night—PRD] was a matter that gravely worried the Church. Thomas Aquinas and others were convinced not only that demons were at work but that they were capable of impregnating the women they visited. The method was ingenious. The demon, in the form of a succubus [female demon—PRD], would visit a man and receive his seed; then, transforming himself into an incubus [male demon—PRD], would visit the woman and transmit the seed to her.²⁷

Many centuries later, this attitude of the church fathers led to women being burned at the stake as witches:

Fantasies about incubi [demons—PRD] were not originally connected with witchcraft, but they may well have been connected with the kind of woman who later came to be regarded as a witch. . . . The *Malleus Maleficarum* (1486), the first great handbook of the witch inquisitors, had no more difficulty than a modern psychoanalyst in accepting that this type of woman might readily believe she had had intercourse with the Devil himself, a huge, black, monstrous being with an enormous penis and seminal fluid as cold as ice water.²⁸

However, if these nuns and women had studied the Song of Solomon, they could have learned the truth about feminine sexuality. Indeed, through her struggle with who to marry—the rich powerful King Solomon or the poor Shepherd boy who offered her only true love—the Shulammite maiden demonstrated a healthy attitude toward lovemaking. Not only did she twice describe the sexual dreams that shaped her emotions, but she also twice openly looked forward to the embrace of love in marriage:

Song of Sol. 2:6 and 8:3: “Let his left hand be under my head and his right hand embrace me.”

Unfortunately, in the second century a theologian named Origen held such a low view of marriage and the sexual relationship that he condemned the Song of Solomon. Origen tried to get it left out of the list of books recognized as inspired, but failed because its authenticity was so great. Not defeated, he settled for mutilating God's word by devising an allegory of Christ and the church. Since most of the leaders of Catholi-

27 Tannahill, *Sex in History*, p. 273.

28 Tannahill, *Sex in History*, pp. 273-274.

cism at that time shared his views of extreme prudery, they embraced his allegory.²⁹ Origin's allegory successfully removed the Song of Solomon from being studied as a guide for finding true love and sexual satisfaction. Only in recent times has the Song of Solomon begun to receive the respect God intended. Vol. I: *God's People Appreciate Marriage* studies the powerful and emotionally captivating Song of Solomon—a true story preserved by God to show His people the way to wonderful love lives.

Thus, countless women, by allowing their sexuality to be defined by the early church fathers denied themselves all the glory and the pleasure of enjoying their femininity to its fullest. Indeed, the belief that demons visited women at night came from man—not God.

Marriages Viewed as Shameful

Unfortunately, the ascetic life affected not only the celibate ones, but also profoundly changed the lives of people who chose marriage. Holding up celibacy as the most desirable way of life resulted in the stigmatizing of all marriages. Lecky states, “Out of the immense mass of the patristic writings, it would be difficult to conceive of anything more coarse or more repulsive than the manner in which they regarded marriage.”

He continues, “The tender love which marriage elicits, the holy and beautiful domestic qualities that follow in its train, were almost absolutely omitted from consideration. The object of the ascetic was to attract men to a life of virginity, and, as a necessary consequence, marriage was treated as an inferior state. It was regarded as being necessary, indeed, and therefore justifiable, for the propagation of the species, and to free men from greater evils; but still as a condition of degradation from which all who aspired to real sanctity should fly.”

Consequently, this asceticism filled marriages with bitterness. Lecky explains, “Whenever any strong religious fervour fell upon a husband or a wife, its first effect was to make a happy union impossible. The more religious partner immediately desired to live a life of solitary asceticism, or at least, if no ostensible separation took place, an unnatural life of separation in marriage.” Lecky claims that the legends of the saints and the writings of the fathers overflow with examples of abuse of marriage:

St. Nilus, when he had already two children, was seized with a longing for the prevailing asceticism, and his wife was persuaded, after many tears, to consent to their separation. St. Ammon, on the night of his marriage, proceeded to greet his bride

29 Albert Reville, *The Song of Songs*, p. 6 as quoted by Homer Hailey, “Syllabus on the Song of Solomon,” Florida College class notes, p. 2 and *The International Standard Bible Encyclopedia*, Vol. V (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1939), p. 2832.

with an harangue upon the evils of the married state, and they agreed, in consequence, at once to separate. St. Malnia laboured long and earnestly to induce her husband to allow her to desert his bed, before he would consent. St. Abraham ran away from his wife on the night of his marriage. St. Alexis, according to a somewhat later legend, took the same step, but many years after returned from Jerusalem to his father's house, in which his wife was still lamenting her desertion, begged and received a lodging as an act of charity, and lived there unrecognized and unknown till his death. . . . A rich young Gaul, named Injuriousus, led to his home a young bride to whom he was passionately attached. That night, she confessed to him, with tears, that she had vowed to keep her virginity, and that she regretted bitterly the marriage into which her love for him had betrayed her. He told her that they should remain united, but that she should still observe her vow; and he fulfilled his promise. When, after several years, she died, her husband, in laying her in the tomb, declared, with great solemnity, that he restored her to God as immaculate as he had received her.³⁰

This attitude of disrespect toward marriage, while claiming to please God, conflicted with scripture. Through inspiration God recorded the secrets of marital and sexual happiness for everyone to read for themselves. Contrary to what the religious leaders of the day taught, Paul told Timothy how to sanctify marriages:

I Tim. 4:5: “. . . for it is sanctified by means of the word of God and prayer.

“Prayer” means “a falling in with, meeting with, an interview, a coming together, that for which an interview is held, a conference or conversation, a petition, supplication” (Thayer, p. 218).

The early church fathers regarded marriage as “a condition of degradation from which all who aspired to *real sanctity* should fly.” However, not only did God create and approve of marriage and the sexual relationship, but God also wants His people to enjoy sanctified marriages—marriages that are set apart and better than those of the pagans or the common people. God sanctifies marriages or sets them apart and makes them better than the common marriages of the world by the word of God and prayer.

Unfortunately, the early church fathers degraded marriages by looking to the pagans instead of God's word. God's word overflows with instructions for sanctifying marriages and the embrace of love—the early church leaders needed only to study the scriptures. God says that when His fol-

30 Lecky, *History of European Morals*, ii, pp. 320-323.

lowers go to Him in an earnest interview-type prayer where they lay bare their souls and seek His help, He sanctifies their unions.

In summary, God's people sanctify their marriages by (1) knowing God's truth about marriage and sexual intimacy, and by (2) going to God in prayer to implement that truth—not by avoiding marriage and the sexual union. Vol. I: *God's People Appreciate Marriage* discusses the principles of sanctifying marriages in more detail than space permits here.

Contrary to the early religious leaders' teaching that those who "aspired to real sanctity" should flee marriage, God says sanctification for marriage comes from knowing the truth and obeying it. Consequently, the teaching that dishonors marriage came from man—not God.

The Sexual Act Limited to Procreation

According to Harrell, since the early church fathers approved of marriage only for propagating the species, they logically limited sexual intercourse to only the necessary times for conceiving children:

In the second century Athenagoras assured his readers that marriage among Christians was "only for the purpose of having children." Justin likewise sought to disassociate the Christian from any charge of lust by affirming that the purpose of marriage was the rearing of children. It was, however, Clement of Alexandria who was the most candid writer on the subject. A favorite analogy with him was the figure of a farmer sowing seed. "Sowing seed," he says, "is permissible only for the husband . . . and only when the season is favorable for sowing." Elsewhere he appeals to the idea that a husband is a co-worker with God in creation and should not purposely engage in futile work. In fact, relations without the intention of begetting children are to the Alexandrian an outrage. . . . This prejudice was the result of a misunderstanding on the part of the Fathers of the process of procreation. It was a common belief in the ancient world that the semen provided the process while the woman merely provided the place for growth.³¹

The church fathers' teaching that restricted the sexual relationship to propagating children explains their strong stance against birth control. Since they viewed sexual contact for any other reason as sinful, no one needed birth control. However, God never so limited sexual love:

I Cor. 7:5: "Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer and come

31 Harrell, *Divorce and Remarriage*, pp. 165-166.

together again lest Satan tempt you because of your lack of self-control.”

God plainly teaches a Christian not to deny the sexual needs of the marriage partner except by “agreement for a time.” The word “time” means “for a *limited* period of time” and Thayer’s footnote adds “*a definitely limited portion of time, with the added notion of suitableness*” (Thayer, p. 318). God then allowed *only one reason* for limiting sexual intimacy: “that you may devote yourselves to prayer.”

Sometimes stress, illness, or heartache makes it physically or emotionally impossible to engage in sexual intercourse with a spouse. Therefore, God excuses married couples from fulfilling their duty to each other for a “limited period of time,” but *only by mutual agreement*. Then God requires them to use that time of abstinence to pray to God for help in solving the problems that keep them apart. Problems are a normal part of life that help grown men and women mature emotionally. The meaning of “time” implies that God expects couples to solve their problems quickly and come back together again sexually. Taking years to bring their problems to a reasonable conclusion is an obvious disobedience of this verse.

God condemns the person who withholds sexual satisfaction, except for an agreed upon short term for the purpose of solving a particular problem, as a thief. Such a person deprives his marriage partner by taking something that does not belong to him—his sexual abilities. God also condemns that person as a servant of Satan who puts himself and his spouse in a position where Satan can tempt them. Chapter 15 “Obeying the Law of Compatibility” discusses this principle in greater detail.

Contrary to God’s word, the church fathers advised, “Do not get married, but if you must marry, avoid sexual contact at all times except when you want to produce children.” Certainly, the teaching that a husband and a wife should limit their sexual unions to *only* those times when they desire children came from man—not God.

Children Viewed as Totally Depraved

Tertullian helped lay the foundation of disrespect for little children as he pleaded, “The fact that children are a troublesome burden, especially in our times, should be a sufficient argument for widows and widowers to remain unmarried.” He emphasized, “No man in his right senses would ever care to have children.” But if a man’s wife became pregnant, Tertullian abhorred abortion through drugs. However, that did not stop him from advising, “Perhaps you will have the effrontery to ask that God relieve you of this great care” and cause the death of the child for you.³²

32 *Tertullian’s Treatises on Marriage*, p. 61.

By the fourth century A.D. the church fathers firmly established their beliefs that elevated virginity and celibacy over marriage and limited sexual contact to procreation. However, Augustine laid even more guilt on married couples by teaching them to view little children as totally depraved—the sinful products of a vile union between their parents.

Augustine, an excellent example of a “hypocritical liar,” struggled all of his life to control his fleshly desires while denying others the right to lawful sexual relationships. After he fathered a child out of wedlock, his mother, hoping to control his desires, arranged his marriage to a girl still too young to wed. While Augustine waited for her to grow up, he had another affair. Finally, before the marriage he chose a life of celibacy and denounced marriage as evil. Even then, his fleshly longings and the memories of his affairs refused to give him peace.³³ In the midst of his torment he exerted great influence upon countless souls:

St. Augustine developed the sexual-moral theory of heredity and the doctrine of original sin. Sin is transmitted from generation to generation in a vicious sequence: *concupiscence* [sexual lust—PRD]—generation—a sinful being comes into the world; *concupiscence*—generation—*da capo*. So it has ever been since Adam's fall. . . . There is no material difference, wrote St. Augustine, between *copula carnalis* [sexual intercourse resulting from man's lower nature as opposed to his spirit—PRD] between man and wife and the *copula fornicatoria*, or physical union with a whore. Both are sinful.³⁴

Augustine reasoned that Adam and Eve probably didn't engage in sexual intercourse before the fall. Even if they did, they hardly knew what they did. Certainly, Adam first lusted for Eve *after they sinned* and their eyes were opened, and so began sexual sin.³⁵ In contrast to what Augustine taught, when God punished Eve for her sin by increasing her pain in childbirth, God promised Eve, “Yet your desire shall be for your husband, and he shall rule over you” (Gen. 3:16). In other words, God guaranteed Eve that her punishment would not diminish her sexual desires for Adam—her sexual feelings and impulses would continue to be the same as before the fall.

Two hundred years after Augustine, Pope Gregory the Great (A.D. 590-604) carried Augustine's theory further. He taught that the evil in the married sexual relationship was not the act, but *the slightest enjoyment* of the act. Even unwanted pleasure embraced sensual sin. As a result, children always come into the world through the sin of their parents.³⁶

33 Bailey, *Sexual Relation in Christian Thought*, pp. 49-53.

34 Lewinsohn, *A History of Sexual Customs*, pp. 97-98.

35 Bailey, *Sexual Relation in Christian Thought*, pp. 53-54.

36 Bailey, *Sexual Relation in Christian Thought*, p. 59.

Contrary to the teachings of these church fathers, God not only commands His followers to honor marriage, but also, all the way through the Bible, God portrays little children as the opposite of inherent original sin:

Matt. 18:1-4: “At that time the disciples came to Jesus, saying, ‘Who then is greatest in the kingdom of heaven?’ And He called a child to Himself and stood him in their midst, and said, ‘Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.’”

Instead of condemning little children as totally depraved, sinful beings, Jesus uses a little child as an example for Christians to imitate. People sometimes call children “little devils,” but young children possess humble, pure qualities that adults often need to emulate. For example, little children shine with honesty because they don’t know how to hide their feelings. They forgive easily. They don’t hold grudges. They just forget and go on as if nothing bad ever happened. If they fight with someone, they settle the problem quickly, and the next day they act like best friends once again. They give their love freely, especially when they grow up in affectionate homes. Only when they get older do they become bashful about expressing love.

The Bible describes God as the one who blesses the husband and wife’s physical union with children (Gen. 4:1, 25; 33:5; and Ruth 4:13). Therefore, the teaching that little children are sinful beings born of a sinful relationship came from man—not God.

Priests Forced into Celibacy

As the attitude toward marriage and little children deteriorated and became more and more ungodly over the centuries, celibacy evolved into a bitter issue between the church fathers and the priests. In the fourth century the Catholic church “imposed a rule of abstinence”:

To secure its observance in practice, however, seems to have proved harder, and the repeated efforts made by councils to enforce clerical celibacy suggests that the ministry as a whole did not view this discipline with excessive enthusiasm. Leo I ventured to soften its rigour a little by permitting the married clergy to retain their wives on the condition that they should “have them as though they had them not.”³⁷

37 Bailey, *Sexual Relation in Christian Thought*, p. 30.

The battle between the Catholic leaders and the priests continued. The Catholic church treated the children of priests as orphans and wards of the church. Later they turned their attack to the wives by labeling them “concubines.” The monks stirred up mob action against priests who refused to separate from their wives. They forbade the people to listen to mass from a married priest. Lewinsohn records that when Gregory VII ascended the papal throne in 1073, he labeled the marriages of priests as “whoredom,” and commanded priests with wives to put them away immediately. He enforced this ruling without mercy.³⁸

Contrary, to what the Catholic church, including the pope, said regarding priests and their wives, the following passage reveals God’s attitude toward marriage and what constitutes sexual sin:

Heb. 13:4: “Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.”

“Honor” means “held as of great price, i.e. precious, held in honor, esteemed, especially dear” (Thayer, p. 624).

“Marriage bed” means “a. a place for lying down, resting, sleeping in, a bed, couch; b. specifically, the marriage-bed; c. cohabitation, (whether lawful or unlawful) sexual intercourse” (Thayer, p. 352).

“Undefiled” means “not defiled, unsoiled, free from that which the nature of a thing is deformed and debased, or its force and vigor impaired” (Thayer, p. 32).

Substituting the word definitions for the words of the verse makes it read “Let marriage be held as of great price and esteemed among all, including priests, and let sexual intercourse not be debased nor have its force and vigor impaired; for premarital and extramarital sexual activities God will judge.” Quite a remarkable statement in view of what the church fathers thought about marriage and sexual intimacy at this time. This passage contrasts lawful married lovemaking with unlawful sexual relationships and shows the advantage of the former over the flaws of the latter. God plainly says that sexual relations outside the marriage bond, not sexual relations between a husband and a wife, involve sexual immorality and sin.

God said honor marriage and engage in sexual intercourse with your spouse. God placed restrictions only against fornication and adultery. Marriage, including the sexual relationship, is a beautiful and good thing that Christians should thank God for creating. Knowing the truth enables a person to gratefully receive the blessings of marriage from God, regardless of what the Catholic leaders say. The teaching that forced celibacy upon certain individuals came from man—not God.

38 Lewinsohn, *A History of Sexual Customs*, p. 125.

Perpetual Virginity of Mary Taught

After completely degrading marriage and sexual love, the church fathers naturally recoiled in disgust at the thought that the mother of Jesus ever engaged in such a low, nasty activity. Bailey describes their attitude:

Religious sentiment shrank from the thought that the mother of Jesus, after his birth, had endured the contamination of carnal intercourse or the degrading pleasures of the conjugal bed. Since at least the beginning of the fifth century the perpetual virginity of Mary had been something nearer a dogma than a pious opinion, and propriety had long represented her spouse as an aged man whose role was that of a guardian rather than a husband.³⁹

For those who desire to know and believe the truth, God recorded in scripture the names of Mary's sons and mentioned her daughters:

Matt. 13:55-56: "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? And His sisters, are they not among us? Where then did this man get all these things?"

The Jews from Jesus' hometown found an excuse for not believing what Jesus said because He and His brothers and sisters grew up among them. Some of their mothers probably even assisted in some of the births. They all knew each other very well as small-town people do even today.

After looking to the doctrines of demons to determine proper sexual conduct, the early church fathers tried to make Jesus' mother and God's will conform. Trusting their own wisdom, they refused to recognize the brothers and sisters of Jesus. All their reasoning didn't change the facts. The dogma of the perpetual virginity of Mary came from man—not God.

Sexual Love Abused Today

Just as God said, in later times men taught doctrines of demons and forbade others to marry. They wrecked homes and caused mental anguish beyond comprehension to uncountable numbers of people. Two thousand years of such pain, misery, and torture ought to be enough. Yet it isn't. Many people still listen to the doctrines of demons. The apostle Paul sums up God's teaching about the apostasy with an admonition that would have stopped the swing of the pendulum if only men had turned to God's word:

39 Bailey, *Sexual Relation in Christian Thought*, p. 138.

Point These Things Out

I Tim. 4:6: “In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following.”

“Good” means “beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing, hence handsome, eminent, choice, surpassing, precious, suitable, commendable, admirable; a. beautiful to look at, shapely, magnificent; b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends, genuine, approved, superior to other kinds, competent, able, such as one ought to be, praiseworthy, noble, expedient, profitable, wholesome; c. beautiful by reason of purity of heart and life, and hence praiseworthy, morally good, noble; d. honorable, conferring honor; e. affecting the mind agreeably, comforting and confirming” (Thayer, p. 322).

The stigma the Catholic church fathers placed on the sexual relationship even within a lawful marriage often makes the subject of sexual love personally difficult to teach and embarrassing to study. In opposition to man’s view, God calls the early church leaders hypocritical liars; and He praises those who dare to teach the truth about marriage and lovemaking and to refute the false doctrines of demons. God says, “In pointing out these things to the brethren, *you will be a good servant of Christ Jesus.*”

The English language so overworks the word “good” that many people hardly notice it. Yet in the Greek language, “good” conveys a world of meaning and comfort for those who break social barriers to serve God. In contrast to the ones who teach doctrines of demons, God says teaching the opposite makes a person “beautiful by reason of purity of heart and life, and hence praiseworthy, morally good, noble and honorable.”

Unfortunately, looking to the pagans while pretending to follow the Bible laid the foundation for centuries of extreme prudery. Sanctioned by the influence of Catholicism, people blindly accepted the limiting prudery with precious few fighting for the rights of married love.

Avoid Worldly Fables

I Tim. 4:7: “But have nothing to do with worldly fables fit only for old women . . .”

What unbelievable irony! The church fathers looked to the pagans for instruction in righteousness; and as a result, they stigmatized women and marriage. Yet God says their doctrines are “fit only for old women.” Old

women lack strength as compared to their young, vigorous days. They can't see or hear as well. They walk laboriously and not as far or as quickly as before. They move slowly in just about anything they undertake. Some even border on senility. They no longer enjoy the ability to take care of others since now someone needs to take care of them.

Just as infirm and feeble are the doctrines of demons that forbid the enjoyment of any flesh in either food or marriage. Thus, the men who flocked to the monasteries to keep from looking on the face of a woman should have trodden under foot the teachings they heeded. The monks who inflicted their bodies with pain to escape tormenting dreams of life with a woman should have read their Bibles to find freedom. Nuns and women who thought demons invaded their beds should have enjoyed their femininity. Husbands and wives who forsook their marriage beds should have embraced each other in reflection of God's love.

Enjoy This Life

I Tim. 4:7-8: “. . . On the other hand, discipline yourself for the purpose of godliness; for bodily discipline is only little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.”

“Discipline” means “1. to exercise naked; 2. to exercise (vigorously, in any way, either the body or the mind)” (Thayer, p. 122).

“Godliness” means “reverence, respect, piety toward God, godliness” (Thayer, p. 262).

Serving God involves both mental and physical effort. If a person wants to enjoy the promise for a happy life on earth, he must discipline or exercise himself. The concept of exercising naked implies vigorous training as a gymnast without binding clothing or restraint. If a person overcomes the effects of false sexual teachings and concepts that influence everyone's thinking, that person must willingly put mental effort into the project. Just as physical exercise sometimes causes pain, so mental housecleaning can produce momentary pain.

However, God says, “Bodily discipline is only little profit, but godliness is profitable for all things.” All the health spas capitalize on the fact that consistent bodily exercise produces recognizable benefits. Exercising the mind to permanently replace worldly fables and doctrines of demons with God's truth yields even greater benefits. A husband and wife reap those blessings in the joy of their relationship of love.

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Study Exercise

Answer all questions in your own words.

1. What were the sexual morals of mankind before the coming of Christ?
2. What were the sexual morals of mankind at the time of the birth of Jesus?
3. What is asceticism? What two attitudes led the early religious leaders into asceticism?
4. Is the sexual union just for procreation? Why?
5. Where did sexual intercourse originate? What should your attitude be toward sexual intercourse?
6. What is God's view of people who forbid others to marry?
7. List three teachings of the early religious leaders that are not in the Bible and tell what your attitude should be toward each of these.
8. How could the monks and nuns have avoided being deceived about the sexual relationship? Which verses would have helped them?
9. Do you disagree with anything in the lesson? If so, explain in detail giving scriptures for your reasons.

Research Exercise

This lesson used a small fraction of the documentation that exists on the attitudes of the pagans and the early religious leaders. If you want to study their attitudes and compare them to the Bible in more detail, you will profit from reading some of the reference books. While most are out of print, many libraries can get them through inter-library loan. Following is a partial list:

1. *Sexual Relation in Christian Thought* by Derrick Sherwin Bailey, Harper & Brothers Publishers, New York, 1959.
2. *History of European Morals from Augustus to Charlemagne* by William Lecky, George Braziller, Inc., New York, 1955.
3. *A History of Sexual Customs* by Richard Lewinsohn, Harper & Brothers, New York, 1958.
4. *Sex and Love in the Bible* by William Graham Cole, Association Press, New York, 1959.

Chapter 3

The Victims of Victorian Morals

At just the mention of the word “sex,” many conflicting images arise in the minds of the hearers. Some think, “Great! Tell me more!” Others recoil with, “Oh no! I’ve got more of that than I need already!” Still others blush in horror because, “That’s a dirty word! And you have a dirty mind to even say it!”

Probably more disagreements, myths, superstitions, prejudices, assumptions, and simple ignorance surround the sexual union than any other relationship. Sadly, far too many Christians, God’s lights of the world, perpetuate the problem by their own ignorance. So for the most part, intimate love suffers from neglect, struggling for life through the whims of public morality.

The attitudes commonly called “Victorian morals” evolved over nearly two thousand years of false religious teaching concerning the sexual relationship. These concepts of excessive prudery began soon after Christ died and were taken up by the Catholic church in the fourth century. They climaxed many centuries later when Queen Victoria and her husband Prince Albert made Catholicism’s apostasy a popular political issue. They then became known as Victorian morals.

Although many people now openly live together without marriage, and teenagers experiment with sex, Victorian morals still inflict much misery on both men and women, whether or not they desire to serve God. The branding of people who do not conform to the beliefs of the Victorians as morally loose regardless of their fidelity, purity, love for God, and knowledge of the Bible creates the most havoc. Such prejudices discourage honest study of lawful sexual intercourse by God-proclaiming, but man-fearing people. Even the word “sex” is scandalized.

With sexual love successfully removed from public consideration by “respectable” people, even private study often emits an aura of immodesty

bordering on immorality. Too embarrassed to teach their daughters how to please their husbands, mothers and grandmothers often gasp at the suggestion that women might enjoy lovemaking. Thus, some women become victims as they *learn not to enjoy the embrace of love*. Determined not to be cold like their mothers, other women seek fulfillment in promiscuous activities. They too fall victim to the influence of Victorian morals.

The stigma of Victorian morals that labeled men “beasts” still remains even if the word has not. That stigma continues to victimize men. For good men, sexual relationships are often just as unmentionable as for women leaving them to wonder, “Am I normal?” For many of these men, their strong sexuality is a source of guilt and shame so they actively work at repressing their sexual feelings. Other men freely seek education in off-color jokes, the brags of friends, dirty literature, and other corrupt sources. In a dilemma, men can delight in their sins, repent after each sexual encounter, or simply work at shoving their sexual desires into the back of their minds while vigorously pursuing their careers.

Both men and women suffer the consequences of centuries of handed down Victorian attitudes. Unfortunately, sex education, whether from Victorian parents, promiscuous friends, or pornography, damages and inhibits men's and women's abilities to fully enjoy the embrace of love.

“Wait a minute!” some may protest. “What about sex education in the schools? All that's changing now!”

Yes, the schools try to counteract the damage done to children by the sexual inhibitions of their parents. But public sex-education classes *simply change the form* of the sexual problems today. Newspapers and magazines print article after article about the rising rate of teenage pregnancies. Often a strong desire for someone to love them motivates young girls to turn to early motherhood. They think a baby will cure the coldness of their homes. Articles about men describe their boredom with sex, even though they never lack a partner. An important ingredient is still missing in their sex lives. Victorian morals stole the missing ingredient from sexual love and continue to victimize young and old lovers alike.

However, God desires for His people to partake of a thorough, healthy sex education that teaches them the secrets of sexual fulfillment. Condemning the sexual immorality and drunkenness of His people, God warned the Jews, “My people are destroyed for lack of knowledge” (Hos. 4:6). In the same manner, God demands that His people today inform themselves about sexual matters (I Thess. 4:4).

While God promises a more abundant life from serving Him in the sexual realm, Victorian morals only victimize its followers. From beginning to end, Victorian morals thrive on gross ignorance of the Bible's teachings regarding marriage and sexual love. Tracing the development of Victorian morals helps throw off the shackles of misery by exposing the false concepts that do not reflect the will of God as revealed in the Bible:

The Reformers

The sixteenth century religious reformers, Calvin, Luther, Zwingli, and others like them, recognized the damage caused by the teachings against married intimacy. They acknowledged that the prevalent sexual immorality of the Catholic world at that time came from man's inability to impose celibacy upon himself in disregard of his sexual urges. Derrick Bailey, in an excellent discussion of that period in his book *Sexual Relation in Christian Thought*, says:

Zwingli declared that since God had ordained marriage and had nowhere forbidden it, it is lawful for all without exception; he denounced compulsory vows of chastity, and roundly asserted that it was sinful for clerics and monastics to refuse matrimony if they knew that they had been denied the gift of continence.

Almost from the beginning of his revolt, Luther attacked clerical celibacy and monastic vows, advising those about to be ordained never to swear continence, and boldly counseling any dutiful priest who had succumbed to the frailty of the flesh to cohabit with the woman if she were willing, disregarding with a clear conscience the pope's pleasure or displeasure, the canon law, and public opinion—for in God's sight they are already espoused. . . .

Calvin argued in much the same strain, though he was more cautious than Luther, and made it clear that he disapproved only of vows of celibacy which are improperly regarded as acts of religious service, and are rashly undertaken by those who cannot keep them.¹

So part of the religious freedom that the colonists sailed to America to obtain involved sexual freedom. The Puritan offshoot of the reformation probably influenced the United States more than any other group. The Puritans' ideas toward marriage showed how the reformers viewed marriage differently from the Catholic church's view of it as a necessary evil. Robert Bell outlines their attitude in his book *Marriage and Family Interaction*:

For the Puritans, marriage was a very important relationship based upon religious, social, and economic values. A man needed a wife and children so as to survive and to prosper. . . . The present day concern with happiness in marriage was not of great importance to the Puritans, particularly if the stability of the marriage was threatened. But, individuals did not go into marriage

1 Bailey, *Sexual Relation in Christian Thought*, pp. 167-169.

expecting great personal happiness and therefore had no such expectations with which to compare reality.

The Puritans' definition of marriage as secular seems to contradict their strong religious values unless viewed against their rebellion against the Catholic church in the old country. The Puritans, and others in New England, called a halt to the growing tendency to make marriage an ecclesiastical function.²

The Puritans also rejected forced celibacy along with the perpetual virginity of Mary:

One common stereotype is that the Puritans were against sex, but for all the emphasis on the sinfulness of fornication and adultery, the early Puritans were definitely not against sex as such. Not only did they breed large families and take pride in so doing, but their spiritual leaders praised married sex and roundly condemned the "Popish conceit of the excellency of virginity."³

Unfortunately, the Puritans did not rebel enough against Roman Catholicism and continued to restrict some proper expressions of affection. The attitudes they retained continued to affect people in America:

Public Kissing Condemned

While the Puritans acknowledged the place of sexual contact within the marriage bond, they forbade any public display of affection, even between a husband and wife. Bell explains the extreme they went to in enforcing their views:

Even with the unemotional nature of courtship and marriage, real affection probably existed between many Puritan husbands and wives. However, affection had to be very private; it was not prudent for the Puritan to be publicly demonstrative. Calhoun relates that "Captain Kemble of Boston sat two hours in the public stocks for his 'lewd and unseemly behavior' in kissing his wife 'publicquely' on the Sabbath upon his doorstep when he had just returned from a voyage of three years."⁴

Even being gone from home for three years didn't justify a man kissing his wife on the doorstep. Fortunately, no one told the Shulammitte maiden that:

2 Robert R. Bell, *Marriage and Family Interaction* (Homewood, IL: The Dorsey Press, 1963), pp. 25-34. Used by permission.

3 Bell, *Marriage and Family Interaction*, pp. 37-38.

4 Bell, *Marriage and Family Interaction*, p. 37.

Song of Sol. 8:1: “Oh that you were like a brother to me who nursed at my mother’s breasts. If I found you outdoors, I would kiss you; no one would despise me, either.”

All the way through the Song of Solomon, the Shulammitte portrayed herself as a giver of love to the Shepherd. She confidently assured the Shepherd that they would enjoy a happy marriage. Why? Because they both grew up with mothers who openly loved them. Not only that, but when she found him outside, she would freely and impulsively kiss him. “No one would despise me, either,” she boasted. Obviously, forcing husbands and wives to refrain from kissing publicly came from man—not God.

Sexually Active People Not Saved

The Puritans’ religious teachings about the sexual relationship and its effect upon them conflicted with each other:

The evidence indicates that the Puritans were not as totally against sex, at least in marriage, as many have believed. However, many Puritans may have suffered a severe conflict because sexual satisfaction even in marriage might indicate a weakness to “things of the flesh,” negative evidence of the possibility of being one of the “chosen.”⁵

While the Puritans believed in marital sex, they feared that too much sexual pleasure, even between a husband and wife, might keep a person out of heaven. On the contrary, in the book of Proverbs, God said:

Prov. 5:18-19: “Let your fountain be blessed, and rejoice in the wife of your youth. As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated always with her love.”

Not only did the Designer of the sexual relationship encourage a husband to go to his wife for satisfaction of his physical needs, but also God told him, “Be exhilarated always with her love.” Thus, God told a husband to seek the highest form of sexual satisfaction with his wife—exhilaration not only with her body, but also with her love.

Consequently, rejecting lawful sexual pleasure to please God only displeased God. The teaching that men and women cannot delight in a full marital sexual relationship while pleasing God came from man—not God.

5 Bell, *Marriage and Family Interaction*, p. 38.

Queen Victoria and Prince Albert

While the Reformers and the Puritans liberated the sexual embrace from some of the excessive prudery of the Catholic church, they did not seek full sexual understanding. Married lovemaking still carried a stigma of suggested impurity. This ignorance and bashfulness made the world ripe for yet another setback on the journey to true sexual liberation.

The political tone of the United States after declaring and winning her independence played an important part in this setback. In 1789 the new president and his wife, George and Martha Washington, shared a great realization of their role, not only in history, but also in the future of the republic. They looked to the royal governments as examples to be followed. They wanted the new country taken seriously and not viewed as some backwoods "experiment." "At the President's House in temporary capitals, New York and Philadelphia, the Washingtons chose to entertain in formal style, deliberately emphasizing the new republic's wish to be accepted as the equal of the established governments of Europe."⁶

Abigail Smith Adams whose husband, John Adams, became president from 1797 to 1801, "observed with interest the manners of the French" while her husband served at a diplomatic post in Paris. Later "she filled the difficult role of wife of the first United States Minister to Great Britain, and did so with dignity and tact." As the wife of the first Vice President, she and Mrs. Washington became friends. She drew upon her experience in courts and society abroad to help Martha Washington entertain. When her husband became president, she continued the pattern.⁷

Future presidents and their wives continued to follow the pattern set in motion by the Washingtons and the Adams. The design of the White House and the government buildings tried to emulate the royalty across the sea. So the mood of the new country set the stage for the next great influence on morality—Queen Victoria and her husband Prince Albert.

Victoria's influence on morals began almost immediately when she ascended the British throne in 1837 at the age of eighteen. An example of virtue, diligence, and statesmanship, two years later she sent for her twenty-year-old cousin Albert, a Coburg prince. After wooing and winning him, the right of a queen, they began a model marriage. Queen Victoria, in quick succession, gave birth to nine children. Then the Prince died in his early forties. For the rest of her life, she wore her widow's garments.⁸

Through letters and diaries not formerly available to biographers, Stanley Weintraub's book *Victoria: An Intimate Biography* shows that the

6 Margaret Brown Klapthor, *The First Ladies* (Washington, D.C.: National Geographic Society, 1981), p. 8.

7 Klapthor, *The First Ladies*, p. 10.

8 Lewinsohn, *A History of Sexual Customs*, pp. 288-289.

popular belief that Victoria was herself extremely prudish was, indeed, false. Weintraub explains that the public prudery came from Prince Albert—not Victoria—and it was political, rather than personal:

The Prince's prudery was another matter, one that had nothing to do with his own impulses. He and Victoria had quickly discovered a compatibility between the sheets that would last. The works of art they bought for each other, and displayed in their private chambers, reflected their delight in the nude form, male and female. Yet Albert was fiercely protective of the public's perception of the Court. He knew what it had been like during the raffish atmosphere of the Regency, and after. And he knew the sleazy sexuality of the Coburg court under his own father, not to mention Albert's brother, already a victim of venereal disease, and likely to produce, Albert warned him, a "sick heir."⁹

As Queen, and through Prince Albert's influence, Victoria effectively used her position to change public morals. She refused to allow her subjects to even utter the word "divorce" in court. She would not admit divorced husbands or wives to Buckingham Palace. She even forced foreign nations to comply with the unwritten law by simply ignoring diplomats who had been divorced.¹⁰

Weintraub records an incident that shows the extent to which Victoria and Albert were willing to go to protect the public's perception of the Court:

The public prudery by which they protected the Court caused additional difficulties. A repetition of Palmerston's escapade—Victoria knew nothing of it until she married—of breaking into a bedroom at Windsor and trying to violate its screaming occupant because he mistook one room for another, would not be permitted to recur. Caution required that ladies-in-waiting not receive men in their rooms, neither husbands, brothers, nor fathers. "On the Queen's accession," Albert noted in a memorandum in 1852, "Lord Melbourne had been very careless in his appointments, and great harm had resulted in the Court therefrom. Since her marriage I had insisted upon a closer line being drawn, and though Lord Melbourne had declared that 'damned morality would undo us all,' we had found great advantage in it and were determined to adhere to it." Albert recorded an instance that year when Lord Derby, as Prime Minister, appealed unsuccessfully to have the wife of the new Lord Chancellor, Lord St. Leonards, presented at Court "although she had run away with him when he was still at

9 Stanley Weintraub, *Victoria: An Intimate Biography* (New York: Dutton, 1987), p. 148.

10 Lewinsohn, *A History of Sexual Customs*, p. 289.

school, and was now nearly seventy years old.” The transgression had occurred a half-century earlier, and the couple had since lived respectable lives, but the Queen “said it would not do to receive her now . . . although society might do in that respect what it pleased; it was a principle at Court not to receive ladies whose characters are under stigma.”¹¹

While modern politicians often deny the importance of government officials’ character, Queen Victoria and Prince Albert’s public prudery dramatically changed the morals of their country:

England is no country of abrupt upheavals. The moral transformation of the Victorian Age itself took place slowly, imperceptibly, without the invocation of draconian laws. Sex was not forcibly stuck into a strait-jacket, but carefully put in plaster, like the victim of an accident who must not be hurt. Only occasionally was the machinery of the law set in motion to lead the people into the paths of virtue. The example of the Court, the practice of treating vice as “unmentionable,” the social boycott of outsiders, were stronger weapons. If everyone knew what was “shocking,” what offended the sense of propriety of his fellow men, he would somehow continue to be virtuous himself. Moral conformity needs no orders from above; it rests on recognition.¹²

As a result, the excessive measures Queen Victoria and Prince Albert took to remove any hint of scandal from the Court and the lives of the men and women who served under them made their public morals politically popular world-wide. As their public prudery spread throughout society and across the ocean, it seemed to validate the extreme sexual views the Catholic Church pushed off onto its subjects in previous centuries. However, the political influence of the Court was so great that the evolving public morals became known as Victorian morals, named after Victoria—one of the longest reigning queens in England’s history. As the moral fervor of excessive prudery spread, men turned their attentions from the political arena to other areas of human life to sniff out all “moral corruption”:

God’s Morals Condemned

Banning the writings of poets and authors didn’t keep the Victorian moralists busy enough. Soon they began to examine the Bible. Lewinsohn explains, “They reaped an abundant harvest. The Bible turned out to be

11 Weintraub, *Victoria: An Intimate Biography*, p. 172.

12 Lewinsohn, *A History of Sexual Customs*, p. 289.

the most dangerous book to fall into the hands of anybody of unchaste mind.”¹³

During this time, atheists sprang up simply because they refused to believe in a God whose morals failed to measure up to their own. One typical atheist wrote a book denouncing the morals of the Bible because he protested the recording of true stories about David and other men who committed adultery. Even though God condemned these acts, the atheist objected to telling people about them. He found the book of Ruth especially distasteful. This man denied the existence of God because God’s morals and Victorian morals differed. In short, this atheist treated his morals as if they were better than God’s. However, God said:

Isa. 55:8-9: “ ‘For My thoughts are not your thoughts, neither are your ways My ways,’ declares the Lord. ‘For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’ ”

Ignorance of God’s word concerning the sexual relationship caused Victorian people to go to an extreme in trying to eradicate all references to sex in every area of their lives. Sexual immorality must be fought by God’s people, but the fight must be fought with truth, not ignorance. When public morality begins to condemn God’s morality and censures the Bible as unfit literature, let alone a book to base one’s life on, something is wrong. Something is horribly wrong!

Since the sexual relationship originated within the mind of God, sexual love has a proper and righteous use. If Victorian morals conflict with the morals of the Bible, then Victorian morals came from man—not God.

Kissing as a Greeting Condemned

Thanks to Victorian morals, the way of greeting someone changed:

In Elizabethan England kissing as a greeting was extended to all members of the same class, whether friends or strangers. Erasmus (1466?-1536) in one of his letters comments on this delightful custom of the English. It would not be too bold an inference from this that perhaps the English, as children, received a great deal more tender loving care in Elizabethan days than they did in a period like that of Victoria and her son Edward, a period, as Rupert Brooke put it, so full of impalpable restraints.¹⁴

¹³ Lewinsohn, *A History of Sexual Customs*, p. 292.

¹⁴ Ashley Montagu, *Touching* (New York: Columbia University Press, 1971), p. 307. Used by permission.

As the body became sinful in the eyes of the Victorians, kissing upon greeting became distasteful and forbidden. However, the apostle Paul did not harbor Victorian inhibitions and ended many of his New Testament books by encouraging Christians to greet one another with a holy kiss.

I Cor. 16:20: “All the brethren greet you. Greet one another with a holy kiss.”

Many people dismiss this verse as a matter of custom and irrelevant to modern times. Certainly, the Jews were and still are some of the most affectionate people. However, Paul addressed this letter to Gentiles who had been adulterers, fornicators, effeminate, and homosexuals (6:9-11) and even gloried in an incestuous relationship among them (5:1)—not to Jews. The Gentile Christians did not know the first thing about love!

Consequently, much of Paul’s letter to the Corinthians dealt with the evils of sexual immorality and taught about true love. Fittingly, Paul ended the letter with a command to greet one another with a holy kiss—a kiss that expressed real love rather than improper sensuality. So when a person understands the Bible, kissing upon greeting one another is not an obscene gesture or an outdated custom, but the mark of a truly loving and caring Christian. Indeed, the Victorian custom that forbade kissing as a form of greeting came from man—not God.

Doctors

In the beginning, the people of the United States ridiculed Victorian morals as exaggerated. But before long, anyone who wanted to be “genteel” adopted them.¹⁵ About this same time many doctors took up their pens and turned out volumes of medical books to warn the public of the physical dangers of excessive intimacy—even in marriage.

Soon the religious denunciations of married sexual contact and Victorian morals boasted the backing of the respectable scientific community. Who could dispute medical “facts”? Even people who cared nothing for politics or religion believed the evidence. These doctors probably exerted the greatest influence of all, and as a result, caused the greatest damage to marriage and sexual love.

Sylvanus Stall, D.D. evidently fell under the influence of these doctors. At the turn of the twentieth century, he published an eight volume set of books called *Self and Sex Series*. He wrote four books to tell “what a man ought to know” at each period of his life: a young boy, a young man, a young husband, and a man of forty-five. He viewed life as nearly over

¹⁵ Lewinsohn, *A History of Sexual Customs*, p. 295.

for a man of forty-five. Mrs. Mary Wood-Allen, M.D. wrote the two books to cover the first part of a woman's life: a young girl and a young woman. Mrs. Emma F. A. Drake, M.D. wrote the remaining two books for women: a young wife and a woman of forty-five.

Altogether these books contained over eighty recommendations from prominent men and women and newspapers in the United States and England. Doctors, authors, editors, mayors, governors, judges, educators, and religious leaders lavishly praised the books. Included was Hon. S. M. Jones, mayor of Toledo, Ohio; Edward Bok, editor of *The Ladies' Home Journal*; Mrs. May Wright Sewall, president of the International Council of Women; Mrs. Helen Campbell, dean of the Department of Household Economics, Kansas State Agricultural College; Howard A. Kelly, M.D., Professor of Gynecology and Obstetrics John Hopkins University; Paul F. Munde, M.D., LL.D., Professor of Gynecology at the New York Poly-clinic and Dartmouth College; Mrs. Lillian M. N. Stevens, president of National Woman's Christian Temperance Union; John R. Mott, Y.M.C.A. official; and on and on the list of impressive citizens went.

The front of one book claimed, "More than a million copies in English sold. Two thousand new readers daily. Translated into six languages in Asia and in as many more in Europe. None of these foreign publishers was solicited. Each sought the privilege to translate. In two countries, publishers contended for the privilege."

Stall relied heavily on quotations from existing medical books to prove his various points. He and the doctors he quoted freely branded other doctors who disagreed with their views as "charlatans." The *Self and Sex Series* not only accurately represented the thinking of responsible people of the time, but they also demonstrated the position the respectable doctors took in regard to sexual intercourse. These popular books exerted tremendous influence on the sexual morality of people just coming to maturity by combining the medical quotations with moral views. Medical quotations from these volumes and other books of that time give a reliable view of the tremendous pressure doctors placed on husbands and wives to conform to Victorian sexual practices:

Sexual Enjoyment Denied Women

The monks believed that women possessed very strong sensual desires. Greatly fearing seduction by women, they flocked to the monasteries in an extreme effort to keep their vows of celibacy. The Catholic church continued to acknowledge the sexual nature of women. The Catholic inquisitions eventually went to the extreme of burning women at the stake as cohorts with the Devil. The enjoyment of the sexual union was precisely what made it sinful, even in marriage.

Hundreds of years later, prominent doctors and even the surgeon general said just the opposite—that women did not possess any sexual needs or desires—only a tolerance for the man's sexual nature. Denying that women even entertained the ability to enjoy sexual intercourse, prominent religious leaders and doctors taught against any form of pleasure in the marriage bed. Bell explains the “scientific” attitude toward women:

Up to and well through the nineteenth century, both moral and “scientific” criticism was directed at female satisfaction. Dr. William Acton, in a standard text on the reproductive system, wrote: “The belief that women had a sexual appetite was a vile aspersion.” William Hammond, surgeon-general of the United States, wrote: “Nine-tenths of the time decent women felt not the slightest pleasure in intercourse.” Likewise, at the University of Basel, an eminent gynecologist named Fehling labeled “sexual desire in the young woman as pathological.”

Female sexual interest was even negatively tied in with the woman's reproductive function. “In 1839 a highly successful English marriage manual written by a physician named Michael Ryan warned that female sterility was due, among other causes, to an excessive ardor of desire or ‘passion strongly excited.’ . . . It is well known that compliance, tranquillity, silence, and secrecy are necessary for a prolific coition.” Sexual satisfaction for the woman was to be achieved only by the depraved prostitute, and this attitude of the past was often shared by many poets, physicians, and moralists.¹⁶

Contrary to the science of the nineteenth century, God made no distinction between the sexual needs and desires of men and women—they were equally strong. Paul told Timothy to recognize this fact and make allowances for the sexual desires and needs of women without husbands:

I Tim. 5:11-12: “But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thus incurring condemnation, because they have set aside their previous pledge.”

“Sensual desires” means “to feel the impulses of sexual desire” (Thayer, p. 337).

Paul, teaching about the Christian's responsibility to widows, said that qualified older widows could be put on the church's roll as paid servants of the church. However, the Christians shared a different responsibility toward young widows. The sexual desires of young women made it hard

16 Bell, *Marriage and Family Interaction*, pp. 303-304.

for them to remain unmarried without a righteous outlet for their sexual needs. Rather than putting these young widows in a position that tempted them to set aside their pledge to not commit fornication, Paul encouraged young widows to marry, bear children, and keep house (I Tim. 5:14).

While Paul acknowledged the women's sexual desires, he did not condemn their sexual needs—just the unlawful fulfillment of them. “Sensual desires” was not a bad word—it was just a fact of life. So Paul forbade the church to put young widows in a position that discouraged them from seeking a husband to satisfy their God-given sexual needs. Thus, the scriptures pointed the way out of the dilemma about whether or not godly women enjoyed the sexual embrace. God said, through Paul, that women possessed legitimate sexual desires that marriage satisfied. Consequently, the teaching that women lacked the inherent ability to enjoy the sexual relationship came from man—not God.

Desire Treated as a Disease in Women

Since the doctors said in their journals that women lacked the ability to respond with pleasure to the sexual act, when a woman happened to respond, she naturally viewed her response with horror. In the *Self and Sex Series* Mrs. Emma F. Angell Drake, M.D. advised women in her book *What a Young Wife Ought to Know*, “It occasionally happens that the wife during pregnancy is troubled with a passion far beyond what she has ever experienced at any other time. This in every instance is due to some unnatural condition, and should be considered a disease, and for it the physician should be consulted.”¹⁷

Dr. Drake, as other physicians did, considered “passion” in a pregnant woman a “disease.” Today doctors know that many of the same hormones, including oxytocin, surge through a woman's body during pregnancy, lactation, and the sexual climax. These hormones not only increase a woman's feelings of love and tenderness toward her unborn child, but also affect positively her attitude toward her husband and children.¹⁸

Consequently, many women who successfully turned themselves off through Victorian teaching experienced heightened desire and orgasm for the first time when the hormones of pregnancy and nursing made them more loving. Unfortunately, doctors advised them to fear these reactions rather than yield to them and enjoy the new awakening of their femininity.

Dr. Marie N. Robinson, in her book *The Power of Sexual Surrender*, states that during this period of history, doctors often surgically removed

17 Emma F. Angell Drake, M.D., *What a Young Wife Ought to Know* (Philadelphia, PA: The Vir Publishing Co., 1908), p. 93.

18 Marvin S. Eiger, M.D. and Sally Wendkes Olds, *The Complete Book of Breastfeeding* (New York: Workman Publishing Co. Inc., 1976), p. 132. Used by permission.

a woman's clitoris when sexual pleasure made its unwelcome presence known. Removing the clitoris by itself couldn't stop the ability to experience orgasm; but certainly, the trauma of the event successfully drove the woman's budding sexual nature back into hiding.¹⁹

In contrast, the Shulammitte in the Song of Solomon looked forward to enjoying love with the Shepherd. She promised to delight in his caresses as she wishfully moaned, "Let his left hand be under my head, and his right hand embrace me." She also promised to initiate the act of love:

Song of Sol. 7:12: ". . . There I will give you my love."

"Love" means "to boil, i.e. to love; by implication a love-token, lover, friend" (Strong, p. 30).

The maiden begged the Shepherd to hurry and marry her. Describing their honeymoon in the countryside she said, "There I will give you my love." Not just doing her duty by passively accepting his advances for her. Rather she promised to initiate a passionate night of boiling emotions through the exciting union of the bodies of true lovers.

Through inspiring and preserving the Song of Solomon, God placed His stamp of approval on the Shulammitte and the Shepherd's desire to experience all the joys of an active sexual life within marriage:

Song of Sol. 5:1b: "Eat, friends; drink and imbibe deeply, O lovers."

"Imbibe deeply" means "to become tipsy; in a qualified sense, to satiate with a stimulating drink or influence:—(be filled with) drink (abundantly), be (make) drunk (-en), be merry" (Strong, p. 116).

Earlier the Shulammitte looked forward to marriage and imagined the Shepherd's mental and physical pleasures with her. Here God shows His approval of husbands and wives delighting sexually in each other. God's command to the lovers said the same as, "Get married and become tipsy or drunk through satisfying your sexual desires. Enjoy lovemaking more than anything in this world!" Obviously, the doctor's belief that a woman's sexual desire stemmed from disease came from man—not God.

Desire Treated as a Disease in Men

Unfortunately, doctors also considered men with strong sexual desires as victims of some type of medical problem. Stall quoted Dr. William Acton in his *Self and Sex Series* to prove the point:

19 Marie N. Robinson, M.D., *The Power of Sexual Surrender* (New York: The New American Library, Inc., 1959). Used by permission.

These patients come to ask our assistance because they suffer from urgent desire, which a careful examination of the case often convinces us is fictitious, and dependent upon some irritation going on in one part or other of the canal. In some persons, a full bladder will occasion it; in others, irritation about the rectum, preceding from worms or hemorrhoids; in others, again, acidity of urine will induce a morbid craving that is often most distressing to the sufferer. Frequently the affection depends upon neuralgia of the bladder, or stone in that viscus. In other instances, I have seen reason to attribute it to some affection [an abnormal bodily state; disease; as, a pulmonary affection—Webster] of skin covering the generative organs, causing local excitement.²⁰

Contrary to the Victorian doctors, strong sexual desires didn't stem from worms, constipation, hemorrhoids, a need to urinate, kidney stones, or skin irritations. Rather, Paul gave God the credit for creating strong sexual desires in I Cor. 7:7-9. Some men possessed the ability to ignore their sexual urgings, yet God did not give this gift to all men. God told men of strong desires to marry and enjoy a lawful outlet for their passions.

Fear of physical and mental harm to both the man and woman weighed heavily on the Victorians. They viewed the wife's reluctance for sexual contact as a protection for her husband's physical welfare. In his *Self and Sex Series* Stall warned young husbands about the medical dangers:

The greatest happiness, physically, intellectually and maritally will be secured when they have erred upon the side of moderation rather than upon the side of excess. Do not wait until you have the pronounced effects of backache, lassitude, giddiness, dimness of sight, noises in the ears, numbness of fingers and paralysis. Note your own condition the next day very carefully. If you observe a lack of normal, physical power, a loss of intellectual quickness or mental grip, if you are sensitive and irritable, if you are less kind and considerate of your wife, if you are morose and less companionable, or in any way fall below your best standard of excellence, it would be well for you to think seriously and proceed cautiously. Nor should your observation and study only have reference to yourself. Note carefully the physical, mental and social condition of your wife the day following.²¹

Modern science only recently recognized the power of the emotions over the physical body. In discussing female medical problems, Dr.

20 Sylvanus Stall, D.D., *What a Man of Forty-Five Ought to Know* (Philadelphia: The Vir Publishing Co., 1901), pp. 122-123.

21 Sylvanus Stall, D.D., *What a Young Husband Ought to Know* (Philadelphia: The Vir Publishing Co., 1897), pp. 95-96.

Robert Wilson observes in his book *Feminine Forever*, "The quality of a woman's marriage is probably one of the most important factors."²² Dr. Wilson continues, "Whether a woman is, or has been, in love, I consider essential medical information. My own practice has convinced me that lack of love in a woman's life can be as devastating to her body as any microbe."²³ As a result of this belief, Dr. Wilson asks his patients regularly if they love their husbands before beginning treatment for their physical problems.

So, more than likely, the mental depression, irritability, tiredness, etc. that Victorian husbands and wives experienced after sexual union resulted from wrong attitudes. A guilty conscience, whether the guilt came from violating God's true sexual laws or from disobeying man's opinions about proper sexual conduct, would have caused the same unpleasant physical and mental effects. The Victorians could have solved their physical problems by ridding their minds of undeserved guilt and, thus, freeing their bodies for full sexual delight.

However, as a man aged, the Victorian doctors taught that the physical dangers from sexual activity grew in intensity. One doctor warned, "I hold as certain that after fifty years of age a man of sense ought to renounce the pleasures of love. Each time that he allows himself this gratification is *a pellet of earth thrown upon his coffin*."²⁴

The Victorians believed that a man's body reabsorbed the "vital force used in the production and expenditure of the seminal fluid" when he practiced continence. As a man aged, he could ill afford to lose this life-sustaining fluid. Stall cautioned, "The secretion of semen takes place in old men, although very slowly, just like the saliva, the bile and other fluids of the body; but when once the period of loss and decay has arrived, no man can be subjected to its repeated loss without serious injury."²⁵

Older men supposedly jeopardized their mental abilities by engaging in sexual intercourse too frequently because "softening of the brain" often resulted.²⁶ Dr. Acton again warned, "I am every day becoming more convinced that many of the affections of the brain, under which elderly persons suffer, and to which a certain proportion annually succumbs, are caused by excesses committed at a time when the enfeebled powers are unable to support them; and I think it is the duty of the medical profession to put such sufferers in possession of these facts."²⁷

In spite of the doctor's opinions, God did not view sexual love as harmful to the normal masculine body. In fact, God told older men to enjoy making love to their older wives:

22 Robert A. Wilson, M.D., *Feminine Forever* (New York: Pocket Books, 1966), p. 77.

23 Wilson, *Feminine Forever*, p. 110.

24 Stall, *What a Man of Forty-Five Ought to Know*, p. 84.

25 Stall, *What a Man of Forty-Five Ought to Know*, p. 153.

26 Stall, *What a Man of Forty-Five Ought to Know*, p. 169.

27 Stall, *What a Man of Forty-Five Ought to Know*, p. 170.

Prov. 5:18-19: “Let your fountain be blessed, and rejoice in the wife of your youth. As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated [ravished—KJV] always with her love.”

“Exhilarated” or “ravished” means “to stray, usually to mistake, to transgress; (through the idea of intoxication) to reel, be enraptured” (Strong, p. 112).

The Jews used the expression “wife of your youth” to refer to the woman a man married when he was much younger. Now in their golden years he called her not “an old lady” but “the wife of his youth.” God told the husband to go to his older wife and to enjoy her body and her expression of love—not on rare or limited occasions, but *always*.

The implications of her husband being “delighted” are strong: The older wife still possesses the ability to satisfy her husband sexually. While women become too old to bear children, a woman never gets too old to ravish her husband with sexual love. As a result, even the older husband can reel or become drunk with happiness in the arms of his gray-headed lover. In effect, God told the young couple in Song of Sol. 5:1, “Get married and get drunk on married lovemaking!” Then God told the older couple, “Continue to get drunk on married lovemaking as long as you both shall live!” God wants the ravishment of lovemaking to last all of a couple’s life together—from their honeymoon through their golden years!

How sad that alcoholics miss out on this God-approved intoxication. They run away from the problems of life and numb their senses and sensations with mind-altering drink. Ironically, most alcoholics either endure terrible marriages or aren’t married at all. And their addiction inhibits their sexual performance while the drunkenness God ordained enhances sexual pleasure.

Even more sad are the Victorian doctors who condemned the pleasures of lovemaking and couldn’t conceive of getting drunk on married lovemaking. Rather than making the brain soft as they feared or slow as does alcohol, joyful sexual love increases alertness, improves the mood, promotes love for all mankind, and gives a general feeling of well-being.

Consequently, ignorance of the Bible and the male and female bodies, which God created, caused doctors to treat sexual pleasure in both men and women as a disease. Medically forbidding husbands and wives to experience rapture in the arms of their spouses came from man—not God.

Full Blown Victorian Morals

Although Victorian morals bear the name of Queen Victoria, she really was only one influencing factor along with the Catholic church, other

religious leaders, and prominent doctors of the day. Victorian morals owe their origin to religious, political, and medical pressure and intimidation. No matter how prestigious the authority behind Victorian morals, their harmful impact upon the general public's view of men, women, and children wreaked havoc with the lives of innumerable souls.

Men Viewed as Beasts

If men had completely turned off their sexual appetites when the Catholic hierarchy began teaching against the wholesomeness of the sexual act in marriage, the human race would have died. However, because God made men so that they could not completely deny their sexual needs as many women did, most women and religious-minded men viewed husbands as "beasts" who gave in to animal instincts.

"Excess," Stall explained to young husbands, "did not fall at all short of conjugal debauchery [sensuality or orgy—Webster]." He warned, "No man of average health, physical power and intellectual acumen can exceed the bounds of once a week without at least being in danger of having entered upon a life of excess both for himself and for his wife."²⁸

The naive hands of Dr. Emma Drake helped promote this false view of men as beasts as she wrote her book *What A Young Wife Ought to Know* for the *Self and Sex Series* in 1908. She warned, "Be guarded, O husband! It is the woman's nature to forgive, and when she loves, this impetuosity of passion uncontrolled, can be many times forgiven."

She advised, "There comes a time when love and forgiveness have reached their limit, and love struggles vainly to rise above disgust and loathing, but it can never again attain to anything but tolerance. But the wife is not always guiltless." Dr. Drake cautioned, "While the husband is the aggressive one, yet she may, by many little carelessnesses, and thoughtless acts, invite attentions which she afterwards repels. The womanly modesty which characterized her girlhood, should always be preserved and observed."

Dr. Drake's solution? Separate bedrooms, of course. "True," she added, "the door between these two rooms should seldom be shut, but the fact that there are two rooms relieves of many temptations, and prevents the familiarity, which even in married life breeds contempt."

Continuing, she said, "That many marriages are little better than licensed prostitution, seems a hard thing to say; but when the lower nature is petted and indulged at the expense of the higher, it is a just thing to say, however harsh it may seem. In such cases the higher nature becomes more and more dwarfed, the animal nature more and more dominant."²⁹

28 Stall, *What a Young Husband Ought to Know*, p. 95.

29 Drake, *What a Young Wife Ought to Know*, pp. 84-89.

Even in marriage, the Victorians reduced the sexual relationship to an animalistic, lower life instinct. Viewing marital sexual contact as licensed prostitution, many women found it necessary to “forgive” their husbands’ sexual appetites apart from the desire to father children. Stall carried Dr. Drake’s solution one step further. He admonished the husband to present his wife with the key to her bedroom to protect herself from his uncontrolled “amorous propensities.”

Stall also campaigned for separate beds and bedrooms with, “Great benefit would be derived from avoiding the sexual excitement which comes daily by the twice-repeated exposure of undressing and dressing in each other’s presence, and being in close bodily contact for a period of one-third of the hours of each day, for four months in a year, and for twenty years to those who have lived together for a period of sixty years.”

Imagine! Twenty years of sleeping in the same bed after sixty years of marriage! The Victorians knew no greater danger! Not only might the couple arouse improper emotions, but Stall also warned, “The stronger is likely to absorb the vital and nervous force of the weaker. And also the equalization of magnetic elements, which, when diverse in quantity and quality, augment physical attraction and personal affection.” Stall continued, “If the thought is permitted to centre upon the sexual relation the blood will be diverted from the brain and the muscles, and the entire man will suffer because of the depletion and drain which comes as an inevitable result.”³⁰ In addition to ignorance of the spiritual nature of the sexual relationship, gross ignorance of the human body, as well, caused many men and women to lose respect for the sexual union.

In his book *What Everyone Knew About Sex Explained in the words of Orson Squire Fowler and Other Victorian Moralists* William M. Dwyer said one of the prominent doctors of the day warned young men to take several months to a year *after marriage* to prepare their brides for sexual intercourse. The doctor cited a case where a young man made love to his bride on their wedding night only to repulse her forever with the physical side of marriage. This, the doctor claimed, caused childless marriages.

Another doctor encouraged men to set aside a certain hour every day for “love-play.”

“For intercourse?” someone asked.

“No!” the answer resounded, “sex should be reserved for rare times.” Many doctors even went so far as to recommend the months of August and September for sexual intercourse. They reasoned that the resulting child would be born around May, or the spring-time when all the earth comes to life.³¹

30 Stall, *What a Young Husband Ought to Know*, pp. 98-101.

31 William M. Dwyer, *What Everyone Knew About Sex Explained in the Words of Orson Squire Fowler and Other Victorian Moralists* (New York: Bell Publishing Co., 1972), pp. 42-44.

The respectable woman did her duty to her husband by bearing him children. After that, the considerate man occupied himself with nobler things. If the man continued to seek unnecessary sexual contacts with his wife, he surely paid a high penalty. He reaped a loveless marriage full of bitterness and resentment as the wages of his attempts to provide the union with physical love.

No matter how great the ignorance of these reputed doctors, God declared the truth about what constituted animalistic behavior:

II Pet. 2:12: “But these, like unreasoning animals, born as creatures of instinct to be captured and killed, . . .”

In the context of sexual immorality, Peter described those who, *like unreasoning animals*, followed sensuality (vs. 2), reveled in the daytime (vs. 13) with eyes full of adultery (vs. 14), and enticed others by fleshly desires (vs. 28). In other words, people who engaged in sexual activity outside marriage turned the sexual embrace into an animalistic union.

In other passages, God affirmed that the sexually immoral person, not the husband or wife, gave in to animal instinct. For example, Jer. 5:7-8 said, “They committed adultery and trooped to the harlot’s house. They were *well-fed lusty horses*, each one *neighing* after his neighbor’s wife.” Jude 10 described the sexually immoral person as an *unreasoning animal*. Then Rev. 22:15 lumped sexually immoral people with *dogs*, sorcerers, murderers, idolaters, and everyone who loves and practices lying.

While God extols the virtues of married sexual intercourse, He pictures unlawful relationships as animalistic. Animals, whether human or brute, let their sexual organs lead them as they go from one sexual partner to another as the urge calls them. Certainly, any man, who engages in adultery, needs to repent and to seek his wife’s forgiveness for his animal-type behavior. On the other hand, a woman who fails to satisfy her husband’s God-given sexual desires, also needs to repent and ask for her husband’s forgiveness for her ungodly behavior.

Victorian concepts, for the most part, reversed God’s order for sexual conduct. The decree of the Victorians that loving husbands yielded to their animalistic and lower nature when they enjoyed the embrace of love with their wives came from man—not God.

Women Viewed as Totally Depraved

The Victorian moralists struggled to balance the strong sexual desires of men with their religious dogmas. This created many dilemmas for both men and women. Stall demonstrated this paradox without even realizing it when he momentarily praised the sexual embrace:

To this universal, God-given passion, man owes his love of color, his love of beauty and sweetness in art and music, his love of rhythm in poetry, of grace in form, in painting, in sculpture; and from it not only springs the love of the beautiful, but even the perception and recognition of all which is pleasing and lovely.

This is the emotion that strengthens every faculty, quickens every power, animates, modifies, ennobles, purifies and sweetens the entire being, and makes our life upon earth, when directed by godly purposes, the unfolding and enriching of those nobler powers of the soul which are to find their fullest fruition and perfection in heaven itself. . . .

While God has meant that reason should rule over passion, and that every sexual impulse should yield to other requirements and activities, yet He has wisely purposed that these leadings of our nature should be pronounced and strong. If these sentiments and emotions were not strong—very strong indeed—no man, knowing the risks and dangers which are liable to arise because of incompatibility of temper, mistaken estimates of physical, intellectual and moral qualifications would take upon himself the responsibilities, incur the risks, augment his expenses, and assume the far-reaching obligations which are involved when two are united, “for better or for worse,” in indissoluble bonds for life.³²

After pointing out the beauty a man’s sexual desire adds to his life and how it motivates him to take on the responsibilities and possible disappointments of marriage, on the next page Stall added a severe warning:

If a man looks upon marriage as an easy means of securing self-indulgence, as affording a safe and lawful means for unbridled gratification, he is doomed to disappointment and to misery. If passion is to be enthroned where God ordained that none but love should reign, then anarchy with all its attendant horrors must, and surely will, desolate the heart, the home and the life; for lust can filch but cannot enjoy the pleasures and blessings of this heaven-ordained relation, which are reserved only for the pure, who live under the domain and rule of love and reason.³³

While proclaiming the virtues of love, the Victorians continually tried to prevent the natural outcome of a close, emotional, warm friendship between a husband and wife—the delights of physical union. These authorities seemed totally ignorant of a simple fact recognized by most doctors and psychiatrists today: It is very difficult to share a warm, affec-

32 Stall, *What a Young Husband Ought to Know*, pp. 27-28.

33 Stall, *What a Young Husband Ought to Know*, p. 29.

tionate, considerate, and tender relationship with a husband or a wife without sexual love to sustain the emotional outlay to the other.

Stall further proclaimed that if men of strong sexual desires thought that in marriage “the grossest lust would have the sanction of law,” in effect, these men “lay traps for the ruin of innocent and unsuspecting girls, men who invade the sanctity of home, and whose course through life is like the slimy trail of a venomous serpent, are unfit for marriage—they are unfit to be regarded even as men.”³⁴

In opposition to Paul’s admonition in I Corinthians 7 to get married to satisfy strong sexual desires, Stall preached that a man, who looked to his wife for sexual satisfaction, did so at the risk of dire consequence:

Such a husband destroys the amiability of his wife, renders her weak and nervous, converts her into an invalid, and imposes upon himself large financial outlays for medical advice and attendance. Such a husband deliberately, but not always knowingly, consumes and destroys the physical qualities which made the wife attractive to him, and destroys the very foundation upon which all happiness in the home must rest.³⁵

Even if the wife readily engaged in sexual relations, historian Reay Tannahill says that often failed to satisfy the husband’s sexual needs:

It was not altogether surprising that the gentle and submissive Victorian wife should have been thought of as undersexed. Her repressed upbringing, the refinement and “spirituality” that were forced upon her, and her ignorance of physiology all helped to make her so, and even a woman who was not physically revolted by intercourse needed very delicate handling if she were to enjoy the experience. It was a task for which few Victorian husbands were equipped. They had their own problems, their own inhibitions, and making love to “the angel of the house” in the awareness that she was concealing a gently-bred disgust was scarcely conducive to a satisfactory performance.³⁶

Consequently, husbands walked a thin line of trying to satisfy their God-given sexual needs without disgusting their wives or pushing them into invalidism. As a natural outcome of being forced to bury their lawful sexual needs, but not able to deny their passions, men looked down on women and despised them. After all, to their way of thinking, women created the source of their misery. Women, on the other hand, indulged in the same thoughts toward men. Stall accurately described the reason be-

34 Stall, *What a Young Husband Ought to Know*, pp. 62-63.

35 Stall, *What a Young Husband Ought to Know*, p. 131.

36 Tannahill, *Sex in History*, p. 355.

hind this low view of the opposite sex, but his prejudices against the sexual relationship prevented him from drawing the logical conclusions:

He finds an unreciprocal wife, doubts her affection for him, because, with his masculine nature, he cannot conceive of a love unblended with passion. She, in her defrauded womanhood [supposedly because of his sexual desires—PRD], feels aggrieved and debased by any conjugal approach—especially by an enforced one—and finds it equally hard to understand how affection and passion can be united; the one [affection—PRD] she knows to be so self-forgetful and denying, and the other [passion—PRD] she has such abundant cause for believing utterly selfish and rapacious.³⁷

The doctors' insistence that married couples should engage in sexual intimacy only for bearing children compounded the problem. Even though doctors knew about birth control at this time, they refused to give the information to the public. To them, only people of loose character engaged in sexual intercourse apart from desiring children. The best advice some doctors would offer was, "Before going to bed, drink a glass of cold water and don't touch another thing all night."

Yet before the time of Christ people understood the rhythm method, used condoms made from sheep bladders, inserted cloth soaked in acacia and honey or lemon peels into the vagina as natural spermicides, and made crude diaphragms. While these methods offered some protection, others carried questionable benefits. For example, some cultures used parings from a mule's hoof, foam from a camel's mouth, or even holding one's breath.³⁸

As a result of this unnecessary ignorance of birth control, women dreaded the sexual approaches of their husbands and the frequent pregnancies that often followed. One such woman lamented, "I felt quickening, and for the first time I knew I was pregnant again. I was abased, humiliated! The sense of degradation that filled my soul cannot be described."³⁹

Both Stall and Dr. Drake harped on the evils and frequency of abortion. They recorded the testimonies of women who felt guilty for using abortion to end recurring, unwanted pregnancies, but who felt driven to it by the lusts of their husbands. The doctors stated that many tombstones of young women ought to read that she died because of the unbridled passion of her husband and the quackery of the abortionists.

Even though the doctors denied women access to birth control information, many women practiced birth control by abortion through use of

37 Stall, *What a Young Husband Ought to Know*, p. 136.

38 Annette Francis Benjamin and Bry Benjamin, M.D., *The New Facts of Life for Women* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969), pp. 4-5.

39 Stall, *What a Young Husband Ought to Know*, p. 172.

drugs and mechanical means. While the doctors deplored this murder, their ignorance magnified the problem as a real villain in this sad period of history. These women knew firsthand the grievous plight of the woman that Jesus healed in Mark 5:25-34. The Bible said she “had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse.”

Frequent adulteries on the part of the husbands resulted from the doctors' position on birth control and the purpose of sexual love. Failing to see the connection, the doctors simply decried the high incidence of gonorrhea and syphilis in wives as a result of their husbands' unfaithfulness. Ignoring Paul's simple solution in I Cor. 7:2, “but because of immoralities, let each man have his own wife,” they chastised the frustrated husbands whom they had driven out of their wives' beds.⁴⁰

As a result of this medical, moral, and political pressure, Victorian women condemned sexual desire as animalistic and tried to lift themselves above it. Yet their ignorance of human nature and animals made the women more animalistic than their husbands. Bell explains:

The human female has a very unique distinction among female animals. “As far as can be discovered, only the human female is capable of orgasm, or reaching a sexual climax.” Furthermore, “the anatomic structures which are most essential to sexual response and orgasm are nearly identical in the human female and male.” This means that, at least in theory, males and females, equally, have the capacity for achieving sexual satisfaction.⁴¹

Ironically, women, in trying to keep the animal out of their intimate relations by limiting sexual intercourse to procreation, did exactly the opposite; for *female animals* permit sexual contact *only for procreation*. By refusing to express love and devotion sexually, the wives engaged in sexual intimacy for the only purpose animals make of it—procreation.

Consequently, if a husband and wife had used their bodies to speak a beautiful language of love, they would have lifted the sexual embrace out of the common use of animals and placed it on a high level of communication. God gave only human beings the *ability* to seek sexual satisfaction apart from procreation. While not directly limited in sexual conduct, male animals mate only with females ready for fertilization. With both animals and Victorians, the female limited sexual intercourse to procreation.

Since the Victorians taught that the sexual act was purely an animal or physical instinct with men, women didn't understand the emotional aspect for men. Therefore, because women didn't satisfy their husbands' emotional needs and forced men to *take* sexual contact from them, the sexual

40 Stall, *What a Young Husband Ought to Know*, pp. 116-117.

41 Bell, *Marriage and Family Interaction*, p. 305.

union failed to satisfy the men's deep need for physical *and emotional* love. Men, frustrated by their Victorian wives, transferred their disappointment to their wives by demeaning womanhood and all it stood for.

What a dilemma for the Victorian woman! If she yielded to nature and allowed her true loving self to surface and enjoyed the sexual embrace, religious leaders, doctors, and probably her own husband condemned her as being a loose woman. If she wanted to please God, the false religious teachings of the day convinced her that all sexual contact carried an element of sin so she did not dare let herself enjoy sexual love.

Surely, many a woman wanted to do right. But the conflict between what the religious and medical leaders taught and her husband's need for emotional and physical love caused many a wife to be despised by her husband. Often she returned that lack of respect a hundred fold to her undeserving husband. The way out of the dilemma was accurate knowledge of the word of God which pictured the woman as an active participant in lovemaking through the promises of the Shulammitte:

Song of Sol. 7:10-12: "I am my beloved's, and his desire is for me. Come, my beloved, let us go out into the country, let us spend the night in the villages. Let us rise early and go to the vineyards; let us see whether the vine has budded and its blossoms have opened, and whether the pomegranates have bloomed. There I will give you my love."

All the way through the Song of Solomon, the maiden, not the Shepherd, spoke freely of physical love. She told the King she would enjoy making love with the Shepherd (7:9). She promised the Shepherd she would give her love freely to him after marriage (7:12). She even told him she would kiss him outdoors if given a chance (8:1). On the other hand, the Shepherd limited his sexual statements to rejoicing in her purity (4:12-15). The Bible does not picture the woman as a timid body lying there for her husband to fulfill his lust on. Rather, God pictures the wife as initiating love and eagerly satisfying her husband's deepest desires and needs.

Through Victorianism, sexual intercourse became a weapon for husbands and wives to use in the bedroom. Ignorance of the God who created the woman meet for satisfying all her husband's needs led to many unhappy results for men and women. To the shame of both men and women, the view of women as totally depraved came from man—not God.

Children Viewed as Totally Depraved

The continual degradation of sexual intimacy even among married couples influenced attitudes in all realms related to sexual conduct.

Women talked about the beastliness of their husbands who forced themselves and pregnancy upon them, and men in return despised womanhood. With religion's view of children as sinful products of a sinful relationship between their parents, the stage was set for the degradation of children.

As if that wasn't bad enough, Dr. Drake claimed that "idiots, dwarfs, paranoiacs, cranks, the feeble-minded, and epileptics" came from too much passion in the bedroom. Furthermore, Dr. Drake cited examples of women who gave birth to sickly children because their husbands insisted on sexual intercourse during their pregnancies. To ensure bearing a beautiful, healthy child, she admonished prospective parents to refrain from intimate relations until after the child's birth. Dr. Drake also thought it best to continue to refrain from relations during the whole time the child nursed. Otherwise, the child may pay for the father's lack of control.⁴²

Pronouncing judgment on such a man, Stall raved, "A man acting out the licentiousness of his nature with his wife during gestation is worse than a brute—in fact, there is no species of the animal to which he can be compared, unless it be to the tobacco, whiskey-soaked hanger-on to a rum-shop—whose life is an epitome of tobacco, whiskey and licentiousness."⁴³

The doctrine of the total depravity of little children not only affected the child's birth and spiritual, physical, and mental nature in the eyes of his parents, but also influenced his upbringing. Montagu reveals the medical profession's attitude at that time toward babies in his book *Touching*:

America, however, was massively under the influence of the dogmatic teachings of Emmett Holt, Sr., Professor of Pediatrics at New York Polyclinic and Columbia University. Holt was the author of a booklet, *The Care and Feeding of Children*, which was first published in 1894 and was in its 15th edition in 1935. During its long reign it became the supreme household authority on the subject, the "Dr. Spock" of its time. It was in this work that the author recommended the abolition of the cradle, not picking the baby up when it cried, feeding it by the clock, and not spoiling it with too much handling, and, while breastfeeding was the regimen of choice, bottle-feeding was not discounted. In such a climate the idea of tender, loving care would have been considered quite "unscientific," so that it wasn't even mentioned.⁴⁴

Thus, the emotional coldness of Victorian morals extended into the nursery as mothers readily accepted the bottle as a replacement for breastfeeding. Likewise, many older women lament that they never played with their babies because "too much love might spoil the child."

42 Drake, *What a Young Wife Ought to Know*, pp. 88-90.

43 Stall, *What a Young Husband Ought to Know*, p. 211.

44 Montagu, *Touching*, p. 94.

However, in the late 1930s some doctors began to recognize that children needed physical attention to thrive medically and recommended holding and “mothering” babies. These doctors began to warn about the damage done to children by a lack of warm, affectionate love in the home. Some time later, Dr. Spock used his influence to give breastfeeding a respectable name once again.

The doctrine of the total depravity of little children could have been stopped before it condemned countless little lives to emotional barrenness, both spiritually and in the home, by simply turning to the Bible. Through inspiration, God preserved a portrait of a loving mother as He described His own love for the Israelites:

Isa. 66:11-13: “That you may nurse and be satisfied with her comforting breasts; that you may suck and be delighted with her bountiful bosom . . . and you shall be nursed, you shall be carried on the hip and fondled on the knees. As one whom his mother comforts, so I will comfort you; . . .”

Modern doctors recognize that little children require physical love in the form of being carried, cuddled, and cooed to in order to grow properly both physically and mentally. Nursing is a perfect way to bestow this type of love on a child. While many parents now give this type of love to their children, many adults living today were deprived of this attention in their childhood and still bear the scars as a result.

God created little children as a reward for their parents—to be enjoyed, loved, and boasted about:

Ps. 127:3-5: “Behold, children are a gift of the Lord; the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one’s youth. How blessed is the man whose quiver is full of them; they shall not be ashamed, when they speak with their enemies in the gate.”

Indeed, from birth on, children should be a blessing and a great source of pleasure and pride to their parents. The fruit of the womb rewards husbands and wives for their labors on earth. Thus, the beliefs that degraded children to being the result of a nasty relationship and unworthy of too much attention came from the imagination of men—not God.

Victorian Morals Today

“Nobody believes those silly things anymore,” many object. While modern people may not consciously believe Victorian morals, the effects

of those beliefs continue to victimize sexual love and to cheat countless couples out of the truly happy sexual relationship God desires. Full blown Victorian morals thrived just a few generations back—even among people still living. As a result, few people have escaped completely unwounded from the victimization of Victorian morals, for its evil continues to take many forms:

Sexually Cold Women

The medical world no longer claims women are incapable of experiencing orgasms. In fact, many doctors conduct experiments that prove the woman's response equals the man's. However, many women who desire orgasms fail because of ingrained Victorian concepts. They harbor feelings of being evil or even an aversion to the supposedly "beastly" nature of men.

Many young women feel degraded and unwomanly when their husbands want them to initiate the act of love. Yet the Shulammitte in the Song of Solomon pleads, "Come, my beloved, let us go out into the country, let us spend the night in the villages." She enters the marriage relationship while promising, "There I will give you my love." The Shulammitte will not be timid in either receiving or in giving sexual love.

Sexually Cold Men

Even in the modern intellectual age these false concepts continue to plague *both men* and women. In 1963 Bell cited the research of Burgess and Wallin who "found that *ten percent of the husbands* and *twenty-six percent of the wives* entered marriage with sex attitudes of disgust, aversion, or indifference."⁴⁵ The women's bad attitudes toward the sexual relationship outnumbered the men *only* two and a half times to one.

However, the figure is old and doesn't represent the increase for men as a result of women throwing off some of their Victorian morals and daring to enjoy the sexual embrace as God intends. The new-found sexual freedom for modern wives has exposed an even greater percentage of husbands who are plagued by Victorian views of sexual love. These husbands aren't ready for a wife eager to love and to be loved because they've always heard that only immoral women enjoy the sexual act. For other husbands, the sexual union is just a quick mechanical process of doing their duty or relieving their tensions. For these men, the Victorian cry of sin drowns out the Bible's picture of love in the joining of two bodies.

45 Bell, *Marriage and Family Interaction*, p. 311.

In the past, the sexual coldness of women in general successfully hid this aversion toward sexual pleasure in many husbands. Bell predicted in 1963 that, "In the future, the number of marital sexual problems involving a lack of satisfaction for the woman will possibly increase."⁴⁶ Unfortunately, Bell's prediction came true as shown by quotations in the introductory chapter, "Inhibited Sexual Desire and Pleasure." Men now equal women in regard to problems stemming from their view of the "symbolic" nature of sexual intercourse.

One preacher, who does extensive marriage counseling with both men and women, says that it's unbelievable how many men either divorce or consider divorcing their wives because of their wives' excessive prudery in the marriage bed. The same problem causes equally large numbers of women either to divorce or to consider divorcing their husbands. Needlessly, Victorian beliefs poison and destroy the tranquillity and sexual harmony between many modern husbands and wives.

Emotionally Cold Children

Fortunately, many young mothers today reject the child-rearing superstitions and falsehoods of the Victorian era and dare to nurse and play with their children. Unfortunately, many adults today never learned to love as an infant at their mother's breasts as the Shulammitte says she did in the Song of Solomon.

Today many fathers participate in the birth and care of their children. But mothers are not the only cold parents. Other men act just as cold as Victorian women, or even colder. They still believe it is unmanly to actively participate in child rearing. Both mothers and fathers often don't know how to respond emotionally or affectionately to their children. Their children suffer as a result. Doomed unless they learn different later, these children grow up to repeat the cycle of emotional coldness.

Emotionally Crippled Adults

When a Victorian mother stayed in the home, her constant contact with her child counteracted some of the harm of her coldness. On the other hand, observant counselors frequently note that working outside the home often magnified a woman's emotional void. Many children brought up in the homes of working Victorian mothers spend their adulthood struggling to overcome the deep emotional scars.

Some of these children lose the battle by pursuing promiscuous lives to find the love missing at home. Others numb their senses with drugs and

46 Bell, *Marriage and Family Interaction*, p. 315.

alcohol to avoid the pain of loneliness. Still others cling desperately to anyone who pays attention to them, never really growing up. Yet others just withdraw into their shells as loners and inflict further emotional pain on their spouses and children who also grow up emotionally crippled.

In-Law Problems

Victorian mothers and fathers frequently look to their children for satisfaction of emotional needs designed to be fulfilled by a loving spouse. Unfortunately for the parents, children grow up and get married. This leaves the parents in the lurch because now they don't have anyone at home to satisfy their deep emotional needs—just another adult unable to express love.

Parents clinging to their children cause all kinds of marriage problems for their children. They destroy the child's marriage if they succeed in drawing his affection away from the spouse back to them. If the child succeeds in cutting the bond in spite of the parents, resentment and frustration often compete with the child's love for them. In desperation, many children move far away from their parents so that they can't cling so much. However, with telephones, cars, jets, and letters, some Victorian parents never learn to respect the marriage relationship of their children, always remaining a problem.

Retirement Miseries

Years of a loveless marriage don't automatically turn into a paradise vacation with the first retirement check. Two people who failed at expressing affection in their younger years together usually think they're too old to change in retirement. Consequently, both the husband and the wife suffer through the bitter left over years starved for love. If they succeed in using their married children as surrogate-mates, they may not even notice their misery as each goes his separate way.

The Song of Solomon and Proverbs protected the Jews for fifteen hundred years before Christ came. Solomon's words could have continued to protect Christians for two thousand more years. Few listened. Instead, religious leaders chose to make themselves and their children and their grandchildren after them miserable with the great sexual victimization of Roman Catholicism and Victorian morals. If they'd lost their life savings, future generations wouldn't have noticed or cared. But they gave up their love lives, thereby affecting generations after them.

For example, they cheated their children out of a loving home; who in turn cheated the grandchildren out of emotional stability; who cheated the great-grandchildren out of the ability to express affection; who cheated

the great-great grandchildren out of the proper attitude for fully enjoying the sexual relationship; who cheated the great-great-great grandchildren out of a happy marriage; who cheated . . . and cheated . . . and cheated . . . and who continue to cheat young children out of emotional nourishment; who will when their turns come continue the victimization of marriage and sexual love.

A few tried to escape the victimization of Victorian morals, but the majority simply moved into the bed in the next room either physically or emotionally. Today, a few recognize the deception and are joyfully moving back into the marriage bed. For many others, the victimization goes on through ignorance of God's design for the sexual relationship. And it will go on for many more generations in many families.

Will the victimization of Victorian morals ever completely stop? Probably not, but God shows the way that brings about fulfillment to all who apply His plan to their love lives.

Study Exercise

Answer all questions in your own words.

1. What are Victorian morals and where did they come from?
2. Are Victorian morals pleasing to God? Why?
3. How are some women still influenced by Victorian morals today?
4. How are some men still influenced by Victorian morals today?
5. Are Victorian men and women pleasing to God? Why?
6. What should the person who discovers he holds Victorian morals do?
7. What makes the sexual relationship sinful?
8. What makes the sexual relationship pleasing to God?
9. Do you disagree with anything in the lesson? If so, explain in detail giving scriptures for your reasons.

Personal Exercise

To liberate oneself from all traces of Victorian morals and attitudes one must (1) learn the truth and (2) go to God in prayer for help in implementing that truth into one's life. Review I Tim. 4:1-8. The formula for correct thinking on any subject is found in Phil. 4:8. God's people should manifest these attitudes toward *every area of life* including marriage and the embrace of love.

To aid you in analyzing your marriage and recognizing attitudes that you need to pray about, write a couple of sentences or paragraphs for each

word in I Tim. 4:1-8 about what “Satan says” that violates the word. Use comments from your mate, parents, grandparents, brothers and sisters, friends, children, magazines, newspapers, etc. Next, using the scriptures, write a couple of sentences or paragraphs about what “God says” that shows the error of what Satan says. Then write a couple of sentences or paragraphs to examine your own attitudes to be sure they please God. A brief example follows along with the definitions of the words:

True

Satan says that women are not to initiate the sexual act with their husbands—that it’s not feminine. Only sexually immoral women approach men for sexual intercourse.

God says loving women initiate the act of love with their husbands (Song of Sol. 7:12). Women are pleasing to God when they initiate lovemaking with their husbands (Song of Sol. 5:1).

I feel uncomfortable initiating lovemaking or I am turned off when my wife initiates lovemaking. I remember my parents warning me about . . . I remember friends laughing and talking about how the loose girls at school did . . . I do not know why I feel this way, but I realize I did not get this feeling from studying the Bible.

1. “True” means “not hidden, unconcealed; 1. true; 2 loving the truth, speaking the truth, truthful” (Thayer, p. 27).
2. “Honorable” means “august, venerable, reverend; to be venerated for character, honorable” (Thayer, p. 573).
3. “Right” means “righteous, observing divine and human laws; such as he ought to be; 1. upright, righteous, virtuous, keeping the commands of God; 2. rendering to each his due; passing just judgment on others” (Thayer, p. 148).
4. “Pure” means “1. exciting reverence, venerable, sacred; 2. pure; a. pure from carnality, chaste, modest; b. pure from every fault, immaculate” (Thayer, p. 8).
5. “Lovely” means “acceptable, pleasing, lovely” (Thayer, p. 550).
6. “Good repute” means “sounding well; uttering words of good omen, speaking auspiciously” (Thayer, p. 263).
7. “Excellence” means “any excellence of a person (in body or mind) or of a thing, an eminent endowment, property or quality; 1. a virtuous course of thought, feeling and action, virtue, moral goodness; 2. any particular moral excellence” (Thayer, p. 73).
8. “Worthy of praise” means “approbation, commendation, praise” (Thayer, p. 227).

Chapter 4

Victorian Morals and Feminists

Victorian morals gave birth to the modern-day feminist movement. As *victims of Victorian morals*, the early feminists rebelled against the Victorian man's view of the woman as totally depraved. These women knew they were not mentally, physically, or spiritually inferior to men as many men treated them. They determined to fight against the social injustices coming their way. Unfortunately, they rebelled against men rather than the real cause of their misery—Victorian morals.

As a result, many feminists *still* believe Victorian morals today! The feminists *still* view men as beasts as their literature spouts accusations against the man for using the woman as a toy and a sexual object. However, the feminists reject the second part of Victorian morals—the total depravity of women. While the feminists strive to disprove this error of Victorian morals, later quotations from their own mouths show that the feminists make *even harsher* harangues against women than the Catholic church fathers or the Victorians ever made. Yet the feminists *still* believe the third part of Victorian morals—the total depravity of little children.

“That’s very interesting,” a person might say. “But just because the feminists were and still are mixed up about men and sex, what does that have to do with learning how to love?”

For some women, *perhaps everything!* In her excellent book *The Power of Sexual Surrender*, Dr. Robinson states that frigidity stems from two main causes: (1) an improper attitude toward men and (2) an improper attitude toward women.¹ Both Victorian prudery and feminist beliefs thrive on these same improper attitudes.

While the feminist movement works to correct some of the false beliefs of Victorian morals, it does so on the basis of further misunderstanding and untruths. Promising sexual liberation, modern feminists simply

1 Robinson, *The Power of Sexual Surrender*, p. 132.

hurl women toward even greater sexual enslavement—frustration through the right to enjoy the sexual embrace without the promised pleasure. The root of both Victorian morals and the feminist movement consists of the same improper attitudes toward men and women. These same attitudes, whether in a Victorian woman or a feminist, hinder a woman's ability to respond fully in the arms of a loving husband.

Insight into these attitudes and their origins helps women recognize the same thoughts in their own minds. The more a woman understands the similarities between Victorian and feminist morals and their common ancestry of ignorance, the less power these attitudes possess to cheat her out of full sexual fulfillment with her husband. So while this chapter may seem unimportant to some readers, to others, it may begin the dawn of a new day—a day filled with inner peace, true love, self-respect, appreciation for men, and sexual happiness beyond description.

Early Feminists

Elizabeth Cady Stanton, recognized as a feminist leader of her day and an honorary president of the National-American Woman Suffrage Association, serves as a good example of how Victorian concepts influenced the early feminists. Mrs. Stanton organized a revising committee of thirty women in August of 1895 to write a commentary to show “the real purport [meaning or intention—Webster] of the Bible as regards their sex.”² She published the finished product as *The Woman's Bible* in 1898. While the committee reviewed only passages that referred directly to women, the book conspicuously omitted all verses dealing with sexual intercourse.

For example, Mrs. Stanton quoted passages in Proverbs that deal with being a contentious wife and the woman of great price. However, she and the committee completely ignored Proverbs 5 through 7 that teach about the positive and negative aspects of sexual intercourse by showing the differences between a wife and a prostitute. In a similar manner, the Song of Solomon received two paragraphs in which Mrs. Stanton tried to undermine the authority of the book by stating:

It was written in Solomon's youth, and is a more pardonable outburst for his early days than for his declining years. The Jewish doctors advised their young people not to read this book until they were thirty years old, when they were supposed to be more susceptible to spiritual beauties and virtues than to the mere attractions of face and of form.

² Elizabeth Cady Stanton, *The Woman's Bible*, Part II, originally published (New York: European Publishing Co., 1898), republished (Seattle, WA: Coalition Task Force on Women and Religion, 1974), p. 5.

Next Mrs. Stanton rejected the common view of the Song of Solomon which interpreted the song as “expressive of Christ’s love for the Church” because it was “unworthy of the character of the ideal Jesus.” She then concluded, “The most rational view to take of the Song is, it was that of a luxurious king to the woman of his Seraglio [palace—Webster].”³

Thus, she effectively dismissed any possibility that the book might contain teaching relevant to modern women. Even so, the Song of Solomon reveals many secrets of sexual love for blessing the life of both the husband and wife. Mrs. Stanton’s understanding of those passages would have helped her liberate women for true sexual freedom. (Vol. I: *God’s People Appreciate Marriage* contains a verse-by-verse discussion of the Song of Solomon for those wishing to study it further.)

While Mrs. Stanton included I Cor. 7:2-16 in her Bible, she ignored the first few verses that instruct husbands and wives to render their sexual duty unto one another. Instead, she devoted her energies to an unclear discussion of whether or not Paul was justified in recommending not getting married. A second commentary on the same scriptures by an anonymous woman ridiculed the passage and then concluded, “And yet this is called ‘inspired!’ and this Apostle Paul is supposed to have known more than all the people now upon the earth. No wonder Paul at last was constrained to say: ‘We are fools for Christ’s sake.’”⁴

In fact, the whole book showed a lack of respect for the inspiration of the Bible. Mrs. Stanton stated that the Bible held women back from attaining true emancipation by promoting degrading views of women. *The Woman’s Bible* overflowed with examples of her bitterness and resentment toward both men and God, examples too numerous to quote here.

In like manner, the 1908 edition of *What a Young Wife Ought To Know* by Mrs. Emma F. A. Drake, M.D. in the *Self and Sex Series* also testified to Mrs. Stanton’s Victorian concepts and prejudices. The book began with “Commendations from Eminent Men & Women” to show that it represented the thinking of the leaders of the early twentieth century. It listed a recommendation from “Mrs. Elizabeth Cady Stanton—Noted Woman Suffragist, Lecturer and Author”:

Your books I consider a valuable addition to the literature of the day on social ethics. The many facts you state are not only important for a knowledge of social science, but involved good health and morals.⁵

Mrs. Stanton’s reputation for frankness would have prevented her from giving her approval of something she really disagreed with. Consequently, Mrs. Stanton viewed men, women, and children through the eyes

3 Stanton, *The Woman’s Bible*, Part II, p. 100.

4 Stanton, *The Woman’s Bible*, Part II, pp. 155-157.

5 Drake, *What a Young Wife Ought to Know*, p. 4.

of someone who held to the deceptive sexual beliefs of the Victorians. Therefore, she drew her conclusions relating to men, women, and children on the basis of an unhealthy attitude toward sexual love.

Nevertheless, Elizabeth Cady Stanton is only one feminist and her example alone fails to establish that Victorianism reigned supremely among the early feminists. However, Leslie B. Tanner's book *Voices from Women's Liberation* quotes many of the early feminists and shows that, indeed, many of the prominent ones held and promoted Victorian views of men and married sexuality. Consider the following examples:

Mary Wollstonecraft complained about men in *Vindication of the Rights of Woman with Strictures on Political and Moral Subjects* in 1833:

Tyrants and sensualists are in the right when they endeavour to keep women in the dark, because the former only want slaves, and the latter a play-thing. The sensualist, indeed, has been the most dangerous of tyrants, and women have been duped by their lovers. . . . I cannot discover why, unless they are mortal, females should always be degraded by being made subservient to love or lust.⁶

Sarah Moore Grimke wrote a pamphlet "Letters on the Equality of the Sexes and the Condition of Woman" (Addressed to Mary S. Parker, President of the Boston Female Anti-Slave Society) in 1837. Letter II said:

All history attests that man has subjected woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; but never has he desired to elevate her to that rank she was created to fill.⁷

Susan B. Anthony's "Declaration of Sentiments and Resolutions" for the First Woman's Rights Convention in 1848 gave a tale of woe:

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promised obedience to her husband, he becoming, to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement.⁸

Then in 1860 Susan B. Anthony wrote "Marriage Has Ever Been a One-sided Affair" for the Tenth National Woman's Rights Convention:

6 Leslie B. Tanner, ed., *Voices from Women's Liberation* (New York: New American Library, 1970), pp. 35-36.

7 Tanner, *Voices from Women's Liberation*, pp. 38-39.

8 Tanner, *Voices from Women's Liberation*, p. 44.

Marriage has ever been a one-sided matter, resting most unequally upon the sexes. By it, man gains all—woman loses all; tyrant law and lust reign supreme with him—meek submission and ready obedience alone befit her.⁹

The early feminists described the sexual embrace, their husbands, and themselves in uncomplimentary terms. Such attitudes demonstrated gross ignorance of men, women, and sexual love. It is no wonder these women experienced frustration or that their husbands appeared to be tyrants of lust because they desired a normal relationship. If these women had spent time studying the scriptures instead of running down men and the sexual relationship, they would have discovered the following:

I Thess. 4:4-5: “. . . that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God; . . .”

The Victorians and the early feminists erred in not understanding that possessing one’s vessel in sanctification and honor opposed lustful passion. Likewise, true and righteous sexual love *was not* lustful passion. Therefore, these feminists denied themselves the right to enjoy the sexual embrace without engaging in the vile sexual practices of the world. Unfortunately, the Victorians and the feminists looked at sexual sin and seemed to think that *all* intimate relations involved sin.

In a similar manner, the early feminists needed to realize that sexual desire on the part of their husbands complimented them and served God instead of degrading them and committing crimes against God. Rather than griping about being a “play thing,” they should have joined their husbands in “sexual play” so that they could enjoy *everything* that marriage offered. Reading *Voices From Women’s Liberation*, not just the parts quoted here, shows the early feminists failed to enjoy *any part* of their marriages. What a pity!

Modern Feminists

In spite of all the advances made in education, earning power, and consciousness-raising sessions, many feminists today *still* preach Victorian views of men, women, and children. The feminists *still* view men as beasts who desire a wife mainly as a toy or a means of satisfying their physical desires. The feminists *still* think both men and God view women as totally depraved, and they do not like it. In fact, the feminists fight

⁹ Tanner, *Voices from Women’s Liberation*, p. 79.

stringently against the Victorian view of the total depravity of women. But the feminists *still* view little children as totally depraved. They want freedom from wasting their time at home taking care of children as they campaign for government-funded day care and abortion on demand.

Joyce Mitchell, author of college guides and educational articles and an editor for the NOW (National Organization of Women) newsletter for the Task Force on Women and Religion, unwittingly shows how Victorian morals still influence the policies of the women's liberation movement:

What could NOW women possibly want from religion? Everyone knows that the church is one of the most oppressive institutions for women in our society.¹⁰

Our culture has been so strongly influenced by St. Paul and Freud to keep women sexually tied within a marriage and the sexual development of her husband that it hasn't occurred to women to ask the question, can it be, that God intended women, like men, to be sexual beings? Can it be that we have to work out our own sexual values and behavior in relationship to ourselves and not the particular male custom or whim or pressure on us because we are sexually dependent, as the church has always suggested? Can it really be that even as a religious person, we may have the right to grow and develop sexually as individuals as we become persons? . . . We are going to develop a new theology for women to include all women, and we are going to lift the religious ban on women as spiritual and sexual beings—in our own right—and it will be for the first time—ever.¹¹

The feminists voice a *legitimate* gripe. The Catholic church fathers and the Victorian moralists did degrade women. They all viewed women as second-class citizens without brains or rights. *However, those leaders could not have degraded women without the help of the women.*

Tertullian's wife could have stopped his nonsense about sexual love in marriage if she had insisted he prove his views from the scriptures. God admonished both men and women to learn about sexual matters and to not be deceived in I Timothy 4 and I Thessalonians 4. When the second-century wives let their husbands do their Bible study for them, they doomed future generations of women *and men* to unspeakable misery.

Instead, whole masses of women allowed myths and popular opinions to guide their thinking about their own sexual natures. While the feminists claim to be the first to lift the ban on women as spiritual and sexual beings, someone beat them to it. God first gave the woman sexual equality with the man in the garden of Eden. Man's ignorance of God and His

10 Joyce Slayton Mitchell, "Our Personhood for Love" (Pittsburgh, PA: Know, Inc.), p. 1.

11 Mitchell, "Our Personhood for Love," p. 2.

word took that equality away. However, the man could not have taken away the woman's sexual responses *without her cooperation*. Thus, the feminists' complaints stem from the failure of women to read the Bible *for themselves* throughout the centuries.

The "church" which feminists often quote as the "most oppressive institution for women" is the same church quoted in chapter 2—the Catholic church and its direct offshoots. Two examples show how the feminists frequently base their opinions on what the Catholic church says rather than what the Bible teaches. First, Mary Daly, the author of *The Church and the Second Sex* and a recognized authority on religion and the feminist movement, makes certain basic presuppositions with which she begins her pamphlet, "A Call for the Castration of Sexist Religion":

Basic to the work at hand is my conviction that there exists a worldwide sexual caste system involving birth-ascribed hierarchically ordered groups, and that this system is masked by sex role segregation, which is harder to perceive than spacial segregation, as in a ghetto. This caste system is also masked by women's duality of status, for women have a derivative status stemming from relationships with men, which tends to hide our inhuman condition *as women*. Finally, it is hidden by ideologies and institutions that alienate women from our true selves, deluding us with false identifications, sapping our energies, deflecting our anger and our hope.

Patriarchal religion has made it more difficult to see through the injustices of the system by legitimizing and reinforcing it. The long history of legitimation of sexism by Christianity is by now too well known to require detailed repetition here. I need not allude to the misogynism of the church Fathers—for example, Tertullian, who informed women in general "You are the devil's gateway," or Augustine, who opined that women are not made to the image of God. I can omit reference to Thomas Aquinas and his numerous commentators and disciples who defined women as misbegotten males—I can pass over Karl Barth's proclamation that woman is ontologically subordinate to man and Dietrich Bonhoeffer's insistence that women should be subordinate to their husbands. All of this is well known. The point has been made: patriarchal religion supports and perpetuates patriarchy.¹²

Like Mary Daly, Mary Beck Tisera also bases her attack on "Judeo-Christian patriarchy" on the Catholic church in her article "Mary Was A

12 Mary Daly, "A Call for the Castration of Sexist Religion," originally printed in *The Unitarian Universalist Christian* (Autumn/Winter, 1972), reprinted (Pittsburgh, PA: KNOW, Inc.), p. 23.

Masochist: Human Sexuality and the Church.” Raised as a Catholic, she begins her article on the false assumption that the Catholic church accurately portrays the Bible by quoting the ancient church father Tertullian:

“Woman, you are the devil’s doorway. You have led one astray, one whom the devil would not dare attack directly. It is your fault that the Son of God had to die; you should always go in mourning and in rags.” Although Tertullian leveled this curse on woman in the second century, strong elements of this view persist in the 20th century Church. The Church’s anti-woman position is directly linked to its anti-sexuality position. The purpose of this paper is four-fold: 1. to explore the cultural and psychological roots of the Church’s position, 2. to give evidence of this position in Church literature and practices, 3. to illustrate its anti-sexuality position as experienced by the author in an ethnic Catholic milieu and, 4. to suggest its psychological effects and consequences on women in this milieu.¹³

Mary Beck Tisera cites many examples of how nuns in the Catholic schools instill Victorian concepts of shame regarding menstruation, bathing, etc. into the minds of the students. Thus, the Catholic church’s false teachings regarding the sexual union and women serve as the basis of both Mary Beck Tisera’s and Mary Daly’s arguments against religion and the patriarchal system.

However, the Catholic church does not represent God’s teachings or God’s morals as shown in the previous chapters. The Bible does. Just because a certain church claims to be an authority does not mean that it is, in fact, a reliable source of information concerning God. God and the Bible remain the only dependable authorities in matters dealing with marriage and sexual happiness. The Bible reveals the complete truth:

John 8:31-32: “Jesus therefore was saying to those Jews who had believed Him, ‘If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free.’”

“Truth” means “1. what is true in any matter under consideration (opposed to what is feigned, fictitious, false); 2. in reference to religion, the word denotes what is true in things appertaining to God and the duties of man, (‘moral and religious truth’)” (Thayer, p. 26).

“Free” means “made free, set at liberty: from the dominion of sin; to liberate from bondage” (Thayer, p. 204).

13 Mary Beck Tisera, “Mary Was A Masochist: Human Sexuality and the Church” (Pittsburgh, PA: KNOW, Inc.), p. 1.

Ironically, the feminists clamor to be free and to loose the shackles of bondage, but they base their fight for freedom on the myths and fables that came out of the Dark Ages when Catholicism perpetuated religious ignorance in order to control the minds of men and women. Unfortunately, the feminist movement continues to perpetuate those same untruths, even as they fight for sexual freedom for women.

Feminists and Victorians

Accurate, precise information instead of myths, fables, or popular opinions must guide women before they can find true sexual freedom. So the fact that the feminist movement opposes some of the evils of Victorian morals, doesn't mean that it perpetuates real happiness for women. After all, Victorian morals evolved through opposition to the false morals of the pagans, yet they became just as harmful to both men and women. Unfortunately, even though the feminists fight a legitimate evil, they cultivate the same mistreatment of men, women, and children, as Victorian morals do.

For instance: (1) Victorian morals claimed to come from God while, in fact, they came from man. (2) Its leaders wrote many articles about the evils of women, such as Thomas Aquinas, Tertullian, Augustine, etc. (3) As a result, they degraded marriage to a necessary evil. (4) This led to a rejection of children except as necessary to propagate the species.

On the other hand: (1) Feminist morals claim to come directly from "persons" and do not feign devotion to God. (2) The leaders actively expose the evils of men and religion, such as Mary Daly, Betty Friedan, Kate Millet, etc. (3) As a result, they despise marriage as a totally unnecessary evil. (4) This causes them to advocate ways to prevent being burdened with children.

Consequently, both Victorians and feminists (1) ignore God and invent their own morals, (2) hold in contempt the opposite sex, (3) condemn marriage and, (4) spurn children. The overwhelming similarities between Victorians and feminists prove that the false sexual concepts of the past generation *still* enslave feminists. Examining the morals of the women's liberation movement exposes the false beliefs that guide many women:

Feminists Degrade Marriage

While Victorian morals started with a simple degradation of marriage as a *necessary* evil in order to propagate the species, the feminists view marriage as a totally *unnecessary* evil. The feminist bookstores fill their shelves with material on "how to get a divorce and how to take your husband for all he's worth in the process" in order to be really liberated.

I learned this several years ago when we lived in Spokane, Washington; and a new feminist bookstore opened promising to stock all the latest in their literature. I tried to visit the store at least once a month and each time picked up all their free literature to keep abreast of what they published. I discovered that what the hard-core feminists promoted among themselves often differed from the public image they tried to maintain in the newspapers and magazines. I believe that the quotations used in the remaining part of this chapter accurately represent the thinking at the center of the women's liberation movement. However, some of the attitudes may shock women on the fringes of the movement.

One typical paper, "A Primer for the Last Revolution" by Vanauken, was presented to college girls in Nashville in 1968. The paper was later enlarged and distributed by KNOW, Inc. Vanauken's remarks and parenthetical interruptions warned the students of the dangers of marriage:

No girl should marry without an agreed-on Declaration of Rights. ("Don't tread on me!") No girl should accept being a mere tag along of some guy's. No girl should ever accept the expectation that she will, of course, head for the kitchen or do the typing or just be still while her "betters" rap. Eventually (it's already happening) no girl will in marrying take a man's name, thus proclaiming herself property, or accept the degrading division of titles—Miss (fair game) and Mrs. (Bagged).¹⁴

However, God made a "Declaration of Rights" for marriage long ago:

Eph. 5:24-25: "But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself up for her."

In God's declaration of rights for marriage, God requires the husband to give up *all* of his rights by always doing what is best for his wife, not necessarily what he wants or what she wants. Likewise, God requires the wife to give up *all* of her rights by being submissive to her husband. In the ideal marriage, God gives both partners *all* rights in the eyes of the other marriage partner.

As long as men and women view marriage as a play for power, they doom their physical relationship to misery and boredom. Ecstatic physical sensations evade couples who keep their guards up. On the other hand, once a husband and a wife surrender *all* their rights, physical delights never before dreamed possible flood their bodies in the consummation of

14 Vanauken, "A Primer for the Last Revolution" (Pittsburgh, PA: KNOW, Inc., 1971), p. 13.

their love. The most beautiful characteristic about it is that the wife doesn't need to wait for her husband to relinquish all of his rights before first giving up all her rights. Contrary to what many people fear, God rewards the first person to sacrifice such rights with ravishing orgasms. So the man and woman who fight for *all* their rights lose the most important right of all in the process—the ultimate experience in sexual joy. This applies equally to men and women.

While the feminist movement degrades marriage into a battlefield for fighting for personal rights, God rewards unselfishness and elevates marriage to the position of representing the relationship the church shares with her perfect husband, Christ.

Feminists Degrade Homemaking

Vanauken continues her emotional pleas for women to revolt against being workers at home by reducing the woman who chooses to be a homemaker to the level of an ignorant moron:

Today—in a world of machinery—physical strength is of virtually no importance. What is important is brain power. And perhaps soul power. It is time to stop wasting half the brain power, half the soul power, of the world in kitchen and nursery and secondary jobs.¹⁵

The truth is that with prepared foods it requires about three brain cells to do ordinary cooking and cleaning and mending. And does it really require all that many more to raise kids—and condition them in sexism—up to the time the schools take over? It's simply not enough for an intelligent woman. Most of her intelligence goes to waste, breeding disillusionment and frustration at the petty, never-ending, nit-picking tasks her life is made up of."¹⁶

Contrary to what the feminists think of homemaking, God says the woman who chooses to work at home needs great strength and intellect to succeed:

Prov. 31:10: “An excellent [virtuous—KJV, worthy—ASV] wife, who can find? For her worth is far above jewels.”

“Excellent,” “virtuous,” or “worthy” means “a force, whether of men, means or other resources; an army, wealth, virtue, valor, strength:—able, activity, army, band of men (soldiers), company, (great) forces, good,

15 Vanauken, “A Primer for the Last Revolution,” p. 2.

16 Vanauken, “A Primer for the Last Revolution,” p. 7.

host, might, power, riches, strong, substance, train, valiant, war, worthy” (Strong, p. 39).

“Worth” means “merchandise; also value:—pay, price, ware” (Strong, p. 66).

God describes the successful homemaker with the word “excellent” or “virtuous.” “Excellent” implies great strength of character and abilities—that of a conquering army. No weak-willed, *three-brain-celled* woman possesses the qualifications of the woman of great price. God affirms this with the question, “An excellent wife, who can find?” When a man finds such a wife, her worth as a productive person ranges far above his ability to pay her for her work and even farther above the government’s ability to reward her.

Yet a woman who fully understands God’s plan for womanhood and who delights in her feminine charms and abilities, senses that her gain is good (Prov. 31:18); wears strength and dignity for clothing and smiles at the future (Prov. 31:25); opens her mouth in wisdom and teaches the law of kindness (Prov. 31:26); and her works praise her in the public’s eye (Prov. 31:31). Her ability to share sexual pleasures equally with her husband far outweighs all other personal rewards.

Amazingly, in *The Power of Sexual Surrender*, Dr. Robinson’s description of the kind of woman who enjoys orgasms the most fits God’s description of the woman of great price. On the other hand, Dr. Robinson’s description of the most sexually frustrated woman shares the same attitudes as the typical feminist. Dr. Robinson says her descriptions come, not only from her personal observations of patients, but also from “thoroughly checked psychological and biological facts” on which leading scientists generally agree.¹⁷

Furthermore, any person who thinks it takes only “three brain cells” to be a professional homemaker knows very little about homemaking skills. Why does it take only “three brain cells” to invent recipes and prepare Mexican food for company, but requires talent to cook Mexican food for a restaurant? Why does it take only “three brain cells” to design and make a blouse, but imagination to work as a fashion designer? Why does it take only “three brain cells” to run a home smoothly within a budget, but intelligence to manage an office? Why does it take only “three brain cells” to decorate a home, but creativeness to succeed as an interior decorator? The answer? “MONEY!”

However, God doesn’t measure a woman’s worth by the size of her paycheck. God rates a woman according to her efficiency and her influence for good on the lives of the people she comes in contact with. While the feminist movement degrades the home into a place for morons to work, God elevates homemaking to a position for women of intelligence, character, imagination, talent, love, dedication, skill, and ambition.

17 Robinson, *The Power of Sexual Surrender*, pp. 31-47.

Feminists Degrade Men

The poor men! The church fathers took away their enjoyment of the sexual union and sent them to monasteries to practice celibacy. Then the Victorians came along and acknowledged that men enjoyed sexual intercourse. Yet when men exercised their sexual rights, the Victorians labeled them “beasts who gave into animal urges.” Now the feminists give women the right to enjoy lovemaking, too, but they still accuse men of being beasts. Men just can’t seem to win with women when it comes to the sexual embrace. Vanauken continues her tirade against men:

A man defines himself primarily in terms of brain, a thinking creature. Hand and brain, hence overlordship of the earth. But he defines woman, despite her equal brain, and deft hands, primarily as a biological creature—a vagina and a womb. He doesn’t expect or want from her anything much more. Consider for a moment the connotations of the word “woman” (actually thought by many people to be derived from “womb” + “man”). Compare the ring of “Be a man!” to “She’s a real woman!” “Man” suggests all that man is: the proud thinker, the warrior, the creative artist, the builder, and, of course, the lover. But “woman” and “female” alike suggest no more than the biological roles: the wife or mistress or mother of man.¹⁸

Yet in the Bible, true love lifts the sexual act above sin and sensualism and makes it special. The theme of the Song of Solomon pleads for pure love that grows through an emotional attachment—not physical lust:

Song of Sol. 2:7: “I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you will not arouse or awaken my love, until she [it—footnote] pleases.”

The Shulammitte begs the daughters of Jerusalem to not ruin her life by forcing her to marry King Solomon. If she marries him before she loves him, she may never learn to love him. No greater pain exists than entrapment in a loveless union. Once a wife falls out of love with her husband, often she can rekindle those original fires of passion through proper knowledge about marriage and the sexual relationship. However, if love never existed in the first place, true love may forever elude the couple.

So the Shulammitte asks the maidens to promise to give true love a chance to develop between her and Solomon before committing her to marry him. While the feminists degrade the sexual nature of men by calling them beasts, the Shulammitte appeals to nature to make her point.

18 Vanauken, “A Primer for the Last Revolution,” p. 1.

The feminists might not know any better, but the animals display inborn common sense. The gazelles and the hinds of the field, the male and female antelope, don't make indiscriminate physical connections. Instead, they go through elaborate courting rituals and selection before mating takes place. This gives the female an opportunity to become attracted to the male. And unless some emotional bonding takes place between the animals, mating never takes place.

Zoo keepers understand the need for emotional bonding in animals. Frequently, the newspapers carry articles about some zoo keeper who laments over his gorillas when the female refuses to mate with a chosen male—maybe a male the zoo paid a lot of money for just to have little gorillas. It's not uncommon for zoo keepers to ship a male gorilla all over the country before they find a female who will accept him.

Likewise, when the panda bears in the Washington, D.C. zoo finally mated, the news reporters flashed it on television and put it in all the newspapers. Animals require some type of an emotional bonding before the females permit physical bonding. So the Shulammitte begs the maidens, who wait on her, to be at least as smart as the animals. She recognizes that animals know more about true love than Solomon or the feminists do.

God uses Solomon to show His disapproval of a man who considers a woman just a body or a toy to use and discard when boredom sets in. In fact, the Song of Solomon tells a true story about mating love to help a woman recognize men who don't care about her as a person. The Shepherd, an example of a truly loving man, wants to marry the maiden because he values her love, sweet words, purity, intelligence, and loving nature. A later chapter shows how these attitudes increase both the man's and the woman's physical sensations in the orgasm of love.

While the feminists accuse *all men* of beastly actions like Solomon's, many, many men exhibit consideration and respect for womanhood like the Shepherd. Trusting in God's wisdom protects a woman from the beasts and enables her to marry a real man. While the feminist movement degrades *all men* to the level of animals, God elevates manhood to a position of honor for the protection of womanhood.

Feminists Degrade Women

The average feminist looks down on women who love their husbands and choose to be homemakers. However, feminists now soften their public stance on homemaking to attract women at home to their cause. In the beginning, however, feminists preached that they shared no common interests with homemakers. Vanauken describes their original attitude:

And we have to face it: some women have what is little better than a slave mentality. They've been too brainwashed too long.

They're too afraid of the emptiness that they've been taught lies outside of the home for women. The sort of fear you feel yourself, a little. They're the sort of women who always said, without shame that they wanted the sort of husband they could "look up to." They love their jailer and their cell because they "know" this is the way to happiness.¹⁹

While the feminists express hostility toward the homemaker by assigning her a "slave" mentality because she loves her "jailer" and her "cell," God places great honor on women who enjoy being women:

Prov. 19:14: "House and wealth are an inheritance from fathers, but a prudent wife is from the Lord."

No amount of wealth or physical splendor begins to compare with a prudent wife. "Prudent," another word for "intelligent," eliminates the possibility of "slave mentality." Likewise, God places His stamp of approval on intelligent women—not ones of "slave mentality." It takes all the brains, talent, imagination, courage, and love that a woman can muster to qualify her to help or assist her husband in subduing the earth, filling it with godly people, and glorifying God.

Apparently, the feminists consider the job God gave the man more important than the woman's job. They bought the Victorian concept of the total depravity of women. And while they deny that the depravity applies to working women, they think that any woman who works full time in the home neglects to pull her weight in society. They view the homemaker as a leech and want to liberate her from the home.

The feminists condemn men for thinking they are superior to women. On the other hand, the feminists demonstrate that they also think men are superior to women by claiming that the woman who chooses to keep house, have babies, and love her husband is stupid. The women's liberation movement perpetuates the false doctrine of the total depravity of women by denying women the right to enjoy being women.

The issue is not equal pay for equal work. Centuries before the women's liberation movement, God gave the woman the right of equal pay through the principle "The laborer is worthy of his hire" (I Tim. 5:18). Nor is the issue whether a woman can work outside the home. God never defines a homemaker as "a-stayer-at-home" but as "a-worker-at-home." The woman of great price in Prov. 31:10-31 illustrates this principle by not neglecting her husband, family, home, church, community, or even herself while earning extra income. When a woman truly loves her husband, children, and home, she automatically creates the type of environment in which they thrive whether or not she works outside the home.

19 Vanauken, "A Primer for the Last Revolution," pp. 12-13.

The issue has always been the woman's attitude toward herself as a woman, her husband as a man, her children as the fruit of their union, and her home as a reflection of her femininity. As the creator of the woman's body and mind, God wonderfully designed the female to respond totally and supremely in the act of love when her mind accepts the challenges of true femininity. While the feminist movement degrades women as acting mentally inferior to men unless they compete with men, God elevates women to a priceless position in society when they delight in their femininity and use their brains.

Feminists Degrade Children

The doctrine of the total depravity of little children began when the Catholic church fathers viewed children as the sinful product of a sinful relationship between their parents, and therefore, full of sin themselves. While the feminists do not teach that religious doctrine, they promote the same disrespect for children. As a result, defenseless little children suffer more at the hands of the feminists than either men or women.

One of the feminists' favorite arguments against caring for children is that women want children only because their parents *conditioned* them to want children. Vanauken reveals the hard-core feminist's view of little children as unworthy of a woman's attention:

The truth is that woman's so-called maternal instinct, supposedly so much more powerful than her mind, is simply conditioning. And that conditioning, curbing and warping the eager minds of untold millions of girls through the centuries, is a crime against human nature, the most terrible crime in the history of humanity.

After alleging that the mental differences between men and women, that make women want to be mothers, come from "conditioning," Vanauken states that boys ought to have this same "conditioning":

Still, if feminine gentleness and sensitivity to other people are instilled qualities, they, at least, are worth keeping. (Let's not throw out the bath water with the baby!) They would, indeed, be worth instilling in boys.²⁰

While boys need to develop loving concern for other people and their future children, Vanauken doesn't want to just bring out their better sides. She wants to liberate women completely from a maternal instinct—to throw out the baby, but also keep the "bath water" of love and tenderness. Vanauken then attempts to support her plea for abandoning the maternal

20 Vanauken, "A Primer for the Last Revolution," p. 4.

instinct by appealing to the over population of the earth. The Catholic church leaders used this same argument to persuade people to give up their love-lives except to have children. Now Vanauken uses it to persuade women to give up the children too:

There is no hope of saving the beauty of earth if the babies keep coming. The maternal mystique is more deadly than the bomb. . . . But if the absolute limit is to be two kids, this means that a woman, even one who goes to the limit, will spend eighteen months of her three score years and ten in bearing children. That is, her unique female function will require less time than two years of school. And she will have *68 years* left over for human activities.²¹

Vanauken says that if a woman goes the limit, in view of over population, and gives birth to two children, she shouldn't have to spend more than "eighteen months," or *two* "nine-month pregnancies," with children. Then she can get back to "human" activities for the *next sixty-eight years*. Thus, Vanauken subtracts the two pregnancies from a woman's normal life span to give a woman sixty-eight years of meaningful activities.

What could be more human than taking an innocent, helpless child and teaching him how to love and how to live a fruitful life in service to God? Somehow, to the feminists, it is not "human" work for a mother to fill the shoes of a day-care supervisor, school teacher, nurse or doctor, counselor, bus driver, cook in a cafeteria, seamstress in a factory, or activity director in a club as a homemaker caring for her own children.

What makes the same job "human" in one environment and "unhuman" in another? Could it possibly be the *money*? Do the feminists really want mothers to exploit their children and not care for them unless someone pays them so many dollars? How selfish! How sad that these women think they can retain the "bath water" of love and understanding when they throw out the baby. Now who uses only three brain cells?

Too bad God didn't know that teaching little girls to want babies and grown women how to love their children "is a crime against human nature, the most terrible crime in the history of humanity." Feminists may limit a woman's love for her children, but God does not:

Tit. 2:4: ". . . that they may encourage the young women to love their husbands, to love their children, . . ."

An article in the September 1983 *Science Digest* proves that boys and girls emerge from the womb with completely different mental makeups before conditioning begins. During pregnancy, the fetus produces sex hor-

21 Vanauken, "A Primer for the Last Revolution," pp. 5-6.

mones that affect the brain's tissues, neural circuitry, and chemistry. This bathing of the brain with hormones lays the foundation "for the range of behaviors that characterize the organism as male or female in adult life."

The article cites a tragic story about twin boys. During circumcision a doctor accidentally severed the penis of one of the boys. The parents then decided to raise the boy as a girl, his brother's sister. "At 17 months, his testes were removed and a vagina was given preliminary shape. Later he was given female hormones to mimic events leading to female puberty."

Everyone, including the parents, viewed the operation and the outcome as a huge success. Masters and Johnson even called it "dramatic documentation of the importance of learning in the process of gender formation." However, when studied as a young teenager of sixteen or seventeen, the girl still possessed the appearance and the mind of a boy even though everyone around her treated her like a girl. Not only did she lack feminine charms and attributes, but she desired the life of a boy.

One psychiatrist said, "She is having considerable difficulty in adjusting as a female. At the present time, she does display certain features which make me suspicious that she will ever make the adjustment." Thus, scientific evidence, while misleading in the past, now points to the fact that "the fundamental directionality—of a man or woman's future sexual identity is laid down in the masculine or feminine brain *before* birth."²²

While the feminists degrade the maternal desire as conditioning, evidence proves that the conditioning begins in the womb. Some women deny that inborn instinct and degrade children as unworthy of a woman's love and attention, but that does not change the woman's inherent feminine makeup that existed before her own birth.

Dr. Robinson explains that this type of a negative attitude in a woman toward children often causes frigidity. A woman's sexual response is tied to her maternal views. As a result of their attitudes, the feminists not only cheat themselves out of enjoying their children, but they also cheat themselves out of enjoying sexually the father of their children.

Fortunately, women can learn to love and enjoy their children if those inborn feelings have been *conditioned out* of them. The feminists hurt the children when they degrade caring for them unless someone pays them, but they hurt themselves the most of all. On the other hand, God elevates little children to a position of being worthy of their mother's free love.

Feminists Degrade Sexual Love

With all their denunciations of Victorian prudery, the feminists still perpetuate Victorian concepts about the sexual union. The feminists con-

22 Jo Durden-Smith and Diane deSimone, "Birth of Your Sexual Identity," *Science Digest* (Sept. 1983), pp. 86-88.

tinue to degrade the sexual embrace of a husband and wife to the low level of prostitution as Kate Millet, a prominent modern feminist, shows:

[Women] are confined to conditions of economic dependence based on the sale of their sexuality in marriage, or a variety of prostitutions. Work on a basis of economic independence allows them only a subsistence level of life—often not even that.²³

Is married lovemaking really prostitution as the feminists claim?

Heb. 13:4: “Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.”

Fornication and adultery—not marriage—defiles the marriage bed. Calling a wife a prostitute because she makes love to her husband, cleans his house, and bears his children calls unclean what God called honorable. It also upholds the same ignorance the Catholic church used to teach that sexual immorality and married lovemaking shared the same bed.

Unfortunately, such ignorance is wide-spread among the feminists. One student overheard a young girl and her boyfriend arguing. The girl insisted, “Wives are just prostitutes who serve only one man for food! A prostitute earns her money from many men. That’s the only difference!” Her boyfriend failed to convince her wives weren’t prostitutes.

The feminists reason that if a woman earned more money, then she wouldn’t need to sleep with her husband to earn food to eat or clothes to wear. If all the sexual embrace means to a woman is earning her food and clothing, how more degraded can married intercourse be? True religion frees a woman to enjoy both her own and her husband’s sexual natures. Dr. Herbert Miles explains it best in *Sexual Happiness in Marriage*:

We should remember that sex originated in the infinite mind of God, that it is God’s creation, and that it is God’s plan that it be central in all of our lives. Mutual sexual experience in marriage is the focal point of love expression between husband and wife. It tends to relieve anxiety, lessen guilt, and prevent the formation of conflict, tension and hostility. Also it tends to increase and fortify love and affection. Unquestionably, it is an experience that gives inner poise and security.

Sexual expression in marriage is a function of the total personality at the highest and deepest levels. It makes possible tender understanding, communion and communication between husband and wife that cannot be expressed in language. Through one-flesh

23 Tanner, *Voices from Women’s Liberation*, p. 106.

sexual experiences in marriage, the spiritual and the physical unite in their highest and most pleasant relationship. Husband and wife are sublimely fused into complete unity and identity through their one-flesh sexual experiences. Truly, sex is the servant of marriage and of Christianity.”²⁴

Thus, God restores womanhood to its full splendor in the eyes of the grateful husband and the happy wife. Denied this wonderful relationship as victims of Victorian morals, feminists saw the injustices waged against women because of ignorance of the sexual relationship. Just as sexual immorality breeds contempt for womanhood, so does extreme prudery. So they rebelled against those falsehoods as they should have, but instead of going to God's word to find the truth, they found their own way.

While the feminists hoped to earn respect for womankind with their methods, they took too much away from the feminine role—they left little to respect. The feminist movement destroyed the honor of marriage, the challenge of homemaking, the protectiveness of men, the loving qualities of women, the blessings of caring for children, and the purity and beauty of the sexual embrace with a husband.

Then what does the modern feminist movement offer women? A woman can find money, possessions, titles, and further enslavement to the myths of Victorian morals. Given the choice, most women would rather be liberated from Victorian morals and be able to enjoy their marriage, home, husband, children, being a woman, and the embrace of love than earn all the money, possessions, and titles in the world.

While the feminists claim to make an intelligent use of their brains, Victorian morals still enslave them. Before a feminist accuses a homemaker of using only three brain cells, she better examine the sources of her information to make sure that she doesn't follow in the footsteps of Tertullian's wife who failed to search the scriptures for herself.

Many prominent feminists now recognize the folly of their plans for liberation from Victorian views of women. In “The Second Stage,” Betty Friedan, who incited women to join the feminist movement with her book *The Feminine Mystique*, now worries about “feminist denial of the importance of family, of women's own needs to give and get love and nurture.”²⁵ She recognizes the emptiness in the lives of many women who followed her philosophy and who placed their careers above the needs of their families. Other leading feminists despair over the same unhappiness.

This shows the tragedy of following one's own wisdom rather than going to God for guidance—often it takes many years of following one's own theories before the mistakes become evident. However, following

24 Miles, *Sexual Happiness in Marriage*, p. 140.

25 Dinesh D'Souza, “Feminists Are Re-evaluating ‘the Movement’ ” *Seattle Post-Intelligencer* (March 30, 1986).

God's inspired word avoids the trial and error of a woman's ideas. It also gives much quicker and dependable results. So while the feminist movement degrades married lovemaking to the level of prostitution, God elevates the love embrace to one of honor, joy, and responsibility for both the husband and the wife.

Study Exercise

Answer all questions in your own words.

1. What caused the modern feminist movement?
2. Were the complaints of early feminists just? Why?
3. How could the early feminists have solved their problem?
4. Are the complaints of modern feminists just? Why?
5. How can modern feminists solve their problems?
6. What does the feminist movement offer women today?
7. Name two things women today can learn from the feminist movement.
8. Name at least two things men today can learn from the feminist movement.
9. Do you disagree with anything in the lesson? If so, explain in detail giving scriptures for your reasons.

Problem-Solving Exercise

The Problem: These excerpts come from "Childhood Messages About Sex Inhibit Couple," *The News Tribune* (Sept. 4, 1996), p. FM-2:

Both Kate and Tim grew up in strict, old-fashioned homes. Kate said, "Neither of my parents was openly affectionate. When I met Tim, he was different from the other men who came on to me. He was shy and modest." For the first year, their marriage and sex life were wonderful. But when Tim lost his job he became moody and withdrawn. Now that he's been hired by a company he really wanted to work for, "He's still uninterested in bed."

Tim doesn't know why he's lost interest in sex, but, he notes, "Frankly, I'm not sure Kate's nearly as interested as she thinks she is. For one thing, she seems uncomfortable with her body. Her body is tense, and her mind, I'm sure, is elsewhere."

The Exercise: Discuss how Tim's and Kate's upbringing affect their relationship. How can they improve their marriage? Give scriptures for your suggestions.



"You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow-heir of the grace of life, so that your prayers may not be hindered."
(1 Pet. 3:7)

SOLUTION II:

Fulfillment vs. Frustration

(How to Find Supreme Pleasure in Sexual Love)

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