

Transcript: Biblical Sexuality Session 03

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I feel a little bit better. Apparently there was two communications that went out. One was 1130, one was 1230. So, um, I feel a little bit better. It's 11. And if you got the 1230 communication, you get out early. Okay. All right. First seminal word from Jesus that we use to explore creation is from the beginning it was not so. Second word from Jesus we use to explore the fall. Anyone who looks upon another to lust after them has committed adultery. Now we turn to the third seminal word from Jesus. And it comes from a discussion with the Sadducees in Matthew 22, the Sadducees did not believe that there would be a final resurrection of the dead. Um, by the way, don't make any assumptions here. If you're unfamiliar with this Christian doctrine, um, it's important for you to know, especially for this talk that we do not believe souls, uh, going to heaven after death is the end, we believe that just as Jesus is risen from the dead, he was risen as a first fruit, meaning a harvest of resurrection is coming when he returns, we too will be raised from the dead. In fact, all of creation will undergo a resurrection of sorts. And in this way, uh, heaven, the final destiny of heaven is actually quite literally heaven on earth. Well, the Sadducees didn't believe that. And so they came to Jesus with a question about this resurrection that they think will stump him, I'm not gonna read the whole passage, but essentially what they do is they present a scenario of a wife whose husband dies, she remarries, and that husband dies, she remarries and so forth. So a wife, so a woman with multiple husbands in this life, then they ask Jesus in this supposed resurrection you speak of, who will she be married to? And when we understand, when we understand the answer that Jesus gives, we will understand the full and final meaning of Eros and happily ever after of this love story that I've been telling. In the resurrection, they neither marry nor are given in marriage. Nobody will be married in the resurrection and nobody will get married in the resurrection. At first glance, this seems to go against everything that we have been discussing. Perhaps we have overstated the glory of gender and sex. By the way, I'm not getting into gender much here. Uh, tomorrow's, what do y'all call it as a CCM? SMC. What does it stand for? Sunday morning commute. At your SMC tomorrow, I'm going to be talking a lot more about gender stuff. Not like transgender, but just like God's glory in gender. Um, cause this has been a lot more about sexuality, but perhaps if there is no marriage or giving in marriage in the resurrection, perhaps we have overstated the glory of sex and gender and marriage is the high point of God's image in creation, how could it be so central to creation if it literally has no place in the resurrected creation? John Paul argues that the true mystery of Eros is unveiled when we answer the question, why will there be no marriage or giving of marriage in the resurrection and the answer is astounding. We won't marry each other because we will be married to God. The Bible begins with marriage and ends with marriage, but they are different marriages. In the beginning, Adam marries Eve. In the end, at the wedding feast of the lamb, Jesus, the Second Adam marries his bride for whom he died. Here is the great mystery. What I want to do is I want to state it up front, and then we will spend the rest of our time unpacking it. In creation, God ordained Eros as the greatest icon of the eternal exchange of love the Trinity has forever experienced, but it's just an icon, an earthly picture of a heavenly reality. We don't sexualize the Trinity. The Trinity gave us sex as a tangible illustration of what he has forever enjoyed. Well, in the resurrection, the bride of Christ is married to her bridegroom, Jesus, meaning we marry into the family, the love of the Trinity. At that point, who cares about sex? We get to experience that which sex

has always been pointing toward. The icon will give way to the reality, and our destiny is to enjoy the eternal love exchange of God forevermore. That's a lot. Let's back up and watch it unfold. After the fall of Genesis three that we discussed earlier, God's story of creation turns into God's story of redemption, and as only God can do, far from ruining his plan, he takes the fall and writes an even more beautiful story. It's the ultimate what you meant for evil, God meant for good. We ruined Eros, but God then uses Eros to rescue Eros, and in the end, the Eros that we will enjoy far surpasses the Eros that was lost. Let me tell you that story, and then we're going to end with a couple applications. God's word of Satan in Genesis three directly after the fall, "I will put enmity between you and the woman and between your seed and her seed. He will crush your head, you will bruise his heel." You've probably heard that verse many times at this church, but now considering everything we've discussed this weekend, I wonder if it takes on a different meaning. God is going to crush Satan through the coming seed of a woman. Do you know what that means? God is going to use the male-female one-flesh union to win his cosmic battle. Eros is going to yield salvation by bringing the Genesis 3.15 promise into the world. Those sacred parts of our body designed to proclaim the eternal love of the Lord after the fall, those sacred parts proclaim the saving love of the Lord. Quite literally, they now preach the gospel. Don't believe me? Think I'm reading too much into all this? How about we consider something else you've always known in light of what we have been discussing? What was God's covenant sign in the Old Testament? Now I understand that crazy religious sign. All of God's promises are sealed in blood. The bleeding instrument of God's Old Testament promise was the male genital for a reason, because that is what would deliver the sacred seed that would keep the promise of God's love alive for another generation. But a seed is nothing without the uniqueness of the female body, without a womb. This sacred sanctuary within every female body where life is conceived and nurtured, which is why the female body, more so than the male body, holds prominence in God's story of redemption. Sisters, your body, though pornified by culture, is holy ground. To be clear, your body is not all of who you are as a person, but the message of our society is that this is so. Your worth is found in your body. Well, what's interesting is that theology of the body pushes back on that cultural narrative only not by doing what evangelicals have tended to do, which is respond to a culture which is obsessed with the female body, commodifies and pornifies and monetizes the female body. Evangelicals have responded to that by essentially shaming the female body. What theology of the body does is it pushes back on that, not by diminishing your body, but by dignifying your body with its holy sacredness. If you want to know what is most sacred to God, find what is most hated by God's enemy, and more than anything else, Satan hates your body. The uniqueness of your body, the one part of your body made not for you, but for another, Satan hates the female womb. We turn again to Genesis 3, God says to Satan, "I will put enmity between you and the woman." It is the woman that Satan is after. It's the womb, this holy space where God's promise of a coming seed will be conceived, protected, nurtured, and then delivered to the world. It is the womb that Satan is after. Have you ever noticed how prominent the theme of infertility, of barrenness is to the story of the Old Testament? That is Satan trying to stop this coming seed. What we see is that at key points of redemption story, a barren womb seems to put an end to God's love story. We call him the God of Abraham, Isaac, and Jacob, but we don't have that story unless God miraculously overcomes the barrenness of Sarah, Rebecca, and Rachel. You see, the story of the coming seed is, as God predicted, a story of Satan's enmity against woman, and his effort to turn her womb into a tomb. But there's a battle Satan will not win. As God promised, the seed would prevail, and every single female body testifies to that promise. Directly after Genesis 3, 15, God says to Eve, something you've heard many times again, maybe you've always

wondered, "Man, what an odd thing to single out as a curse of the fall." But after everything we've said now, you'll see. This is what he says to Eve. "I will surely multiply your pain and childbearing. In pain you shall bring forth children." That strange curse is singled out in Genesis 3 for a reason. The reproduction system of the female body is now cursed. It is. But this is not a meaningless curse. The uniqueness of female suffering uniquely testifies to the saving suffering of the coming seed. Every single month, her body suffers and bleeds, proclaiming the good news of a suffering bleeding body that will save. And I'm not reading too much into that. If you've read through the Old Testament Levitical Law, ladies in particular, maybe you came to this part of the law and you're like, "Man, what patriarchal ugh that is," because under Old Testament ceremonial law, during that time of the month, the female body was declared unclean and sent outside the camp, alone, unclean, and cast off, testifying to the one who will come and suffer alone, unclean, and cast off. And when your womb does conceive, that conception gives way to a cross that only you noble women have been asked to bear. John Paul says, "Every birth in pain recalls the cross through which salvation came into the world." Protestants also agree. Calvin says, "In the very sorrow which is laid upon the woman, there shines forth the grace of God, who is appointed that life should be brought forth through sacrificial pain." Your water breaks, and then blood flows. What flowed from Jesus when he was pierced on the cross? Water and blood. Where did they pierce him? His side. God caused a deep sleep to come upon Adam, and from his riven side, Eve comes to life. Well, the first thing that happened to Jesus, the Second Adam, when he closed his eyes in death, which we know from Easter was only his deep sleep, the first thing, his side was pierced, and water and blood flows from his riven side, his bride, the church comes to life. And when it is time to deliver, I will surely multiply your pain and child bearing, in pain you shall bring forth children comes to pass. Flesh is torn. It is gruesome, the torn flesh and broken body of a savior on the cross. And then you want to talk about blood? Before we had kids, I assumed that'd be a part of the process. I had no idea. All four times, I almost passed out. But the bloodiness and suffering of childbirth testifies to this reservoir of saving blood shed by our savior yielding new life. And then ladies, your cross of childbirth yields this new life and your joy over that new life far surpasses the cross it took to produce it. Was it worth it? Every mother says a thousand times, yes. Well, for the joy set before Jesus, he endured his cross. If you want to know whether the cross was worth it for you, ask any mother was her cross of childbirth worth it for her child? And so the point I'm making is God created Eros as this high point of creation because of sin, Eros has devastated creation, but then God chooses to use the Eros union to save creation with an unthinkable twist in the love story. You see the prophets of God at times spoke of God's coming salvation with scandalous language. As though God himself is going to enter this sacred story of love. Let me give you a sampling. Isaiah 62, "For as a young man marries a young woman, as a bridegroom rejoices over the bride, so shall your God rejoice over you." Hosea 2, "I will betroth you to me forever. I will betroth you in righteousness and justice and love and compassion." Ezekiel 16, listen to this passage. You haven't read this, particularly for those women in particular who are living with sexual regrets, maybe in sexual trauma, this is my favorite passage to read to them. Listen to your God. "I made you grow like a plant of the field. You grew and developed and entered puberty. Your breast had formed and your hair had grown, yet you were stark naked. Later I passed by and I looked at you and saw that you were old enough for love. I spread the corner of my garment over you and covered your nakedness. And I gave you my solemn oath and entered into a covenant with you, declares the sovereign Lord, and you became mine." All right, this Eros thing is getting out of control now, right? As if we haven't been uncomfortable enough this weekend. Now we have God using this language towards us. Well, it's about to get crazier. After everything you have

heard this weekend, let's turn to Luke 1. "An angel of the Lord comes to a virgin." Very central to the Christian faith. "Greetings, O favored one, the Lord is with you." Now we don't do to Mary what Catholics do to Mary, nor should we, but I will say this, we do not consider Mary and her glory and nobility enough. She is the most favored female body the world has ever known. And her womb is the most hated womb in the history of Satan's hatred. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God and behold, you will conceive in your womb and bear a son and you shall call his name Jesus." And Mary said to the angel, "How will this be? I'm a virgin. How can this be since the garden of Eden, only the one flesh union between male and female can yield conception in the womb?" And the angel announces a mystery that unlocks the greatest mystery of God's eternal love story. God himself has chosen to enter the story. The angel answered her, "The Holy Spirit will come upon you and the power of the Most High will overshadow you. Therefore, the child to be born will be called Holy, the Son of God." Mary's womb becomes a sanctuary of the living God. And she gives birth to the story's Second Adam. And like every great love story, he will go through hell to save his girl, to save his bride. His pursuit begins, not surprisingly, at a wedding feast. Do you remember when I read those passages from Song of Solomon last night? How can I forget? Well, did you notice the prevalence of wine to describe the intoxicating feeling of Eros' love? Wine has always been synonymous with erotic love in every single culture. Well, at the wedding of Cana, the wine runs out. And in the first miracle Jesus performs, he turns water into wine as if to say, "I am here to rescue this love story." And then he does just that. I doubt you'll ever hear these words the same after this seminar. "My body given for you." Lust says, "Your body taken for me." Love says, "My body given for you." In the greatest act of one giving their body to another in the name of love, Jesus goes to the cross to save his bride. Genesis begins with, "They were naked and unashamed." The first thing that happens after the fall is they cover their nakedness and shame. Well, I told you that we visited Italy and saw endless naked art with one noticeable exception. The only nakedness they covered was Jesus hanging from the cross. But this is only because we can't handle the irreverence of a savior naked on the cross. But friends, we need to face that. The Romans always crucified their victims naked as a display of public humiliation, and Jesus was no exception. As Psalm 22 promises, "While they divided his clothes beneath him, Jesus hung naked, humiliated, and shamed." Why? So that we could recover that blessed destiny of nakedness without shame. "And they laid his body in a tomb." Now, remember the aim, historical aim of Satan was to turn the womb into a barren tomb so that the seed of promise could not conceive. Well, that promised seed of Genesis 3:15 did enter a barren tomb, but what did he do? Christopher West says, "Jesus turned the tomb into a womb." The tomb has become a fertile womb giving birth to resurrected eternal life. And now our resurrected bridegroom is saving himself for his bride. He is waiting for the culmination of this great love story, the wedding feast of the lamb who died to save his bride. Let me describe that moment from a passage you've heard many times before. "Then I saw a new heaven and a new earth." So this is the resurrection of all things. Holy city, New Jerusalem coming down out of heaven from God, ready? Prepared as a bride adorned for her husband. This is why we will no longer have marriage or the giving of marriage in the resurrection, for we will all be married to God. I will say it one last time. We don't sexualize the Trinity. The Trinity gave sex to understand the Trinity, but in the resurrection, we won't need the illustration that points to Trinity's love exchange. We will be welcomed in to the Trinity's eternal forever giving and sharing of love. And our eternal destiny shall be what the Trinity has forever enjoyed. What will it be like? I have no idea, but if the pleasures of human sexuality is but a tiny foretaste indication, I cannot wait to get there and enjoy the fullness of love to which the icon points. C.S. Lewis, in trying to explain why there would be no need for

marriage or sex in the resurrection, likens it to trying to explain to a young prepubescent child the pleasures of sex. On being told that sex is the highest bodily pleasure, Lewis says the child immediately thinks of candy because candy is the highest pleasure a child knows. The child asks, so it's like eating candy together. No, you explain, but the child cannot understand. In vain will you try to tell the child that lovers and their raptures don't bother with candy because they have something better. But the highest pleasure the child knows is candy, so he cannot imagine a pleasure greater. Lewis says we are now in that same position with our sexuality. The highest pleasure we know is Eros. We cannot imagine the greater pleasure to which sex points, which is why, like I said last night, all the other religions, some form of heavenly reward happens to be sex. Virgins, forever marriage, populating your new world like a Mormonism, even the Eastern religions talk about what is nirvana and likens it to the euphoria of sexuality. All these other invented religions. Only have candy to work with because that's all they can imagine. And here comes Jesus saying there will be no marriage or giving of marriage. We cannot imagine the greater pleasure to which sex points until just as a child's body must go through puberty to fully comprehend and participate in the pleasures of sexuality. So to our bodies must be matured by the resurrection to fully experience the greater glory to which our sexuality points. So I literally cannot describe for you the fullness of where this ends. But again, if the erotic union is a smaller foretaste, I cannot wait to experience the fullness. Now, what in the world? I mean, that's a story, right? That's a beautiful story. But what does that story mean for us in our present life? Let me close with some practical applications. The preeminence of Eros in God's story means that Eros must hold preeminence in our story as Christians. We have argued that Eros love more than any love shows us who God is. And now on this talk, what God has done, the gospel, our job is now to proclaim his love through properly ordered Eros. And I want to practically show you what that means in two ways. Well, really three ways. One is just goes without saying what we just talked about is your sexual repentance. Nothing is more important right now. It's always been this way, but it's really this way. Nothing is more important than your sexual repentance. So it goes without saying that we need to put to death disordered lusts in our lives, but proactively to applications, to the married among us, to the single among us. Again, as I've said, we can't, we got to stop arguing at the world. Our world is desperate to be desperate to behold a more beautiful story of love and sex and gender. And the marriages in this room and the celibate singles in this room both have roles to play in that proclamation of beauty. First, to the married. The greatest testimony to the story we have been discussing at this conference, the greatest witness you have to this world of disordered Eros, the most important thing you can do to proclaim God's love story is for your marriage to embody the Eros of his design. After everything I have said thus far, I don't think what I'm about to say will come as a surprise to you. Your one flesh union is at the heart of your marriage. In fact, it's the indication of your marriage health. Typically, no sex or bad sex, I'll define that in a moment, means an unhealthy marriage, but good sex means good marriage. The sacred one flesh union is the highest meaning of marriage. Tim Keller wrote a fantastic book called *The Meaning of Marriage*. Probably many of you have read it, and he certainly discusses the importance of the sexual union, but the overall premise of his book is that love is a commitment. It is a covenant, and that is true absolutely once in a time. I've used that line many times, and the idea is that love is defined less by emotions and circumstances and more by a covenant. That's an important word in our day and age where the idea of covenantal commitment has become so obsolete, but with respect to Keller, commitment is not the meaning of marriage. Commitment, covenant, the vows we take, are only there to provide a safe place for Eros love to flourish. And my fear, candidly, is that in response to the ubiquity of divorce in our society,

Christians have overcorrected by defining marriage as only a covenant, meaning I'm not going to get divorced, I'm going to stay faithful to my vows, I'm not going anywhere, and that is what it means to love a spouse. This is simply untrue. Commitment is the necessary foundation. The high point of marriage is rightly expressed Eros love. And here is the beauty of that as our meaning of marriage. For that to happen, you have to do marriage really, really well. Please understand it is very easy to lust in marriage, most do. But for erotic love to be accomplished, your entire marriage will be reordered. And this is why John Paul says that the goal of sexual union is mutual ecstasy, mutual rapture. He even goes so far as to say mutual orgasm. He doesn't say to expect that every time, but he says it should be the aim. And for that to be accomplished, a lot of marriage work must be done, particularly by the husband. And so John Paul turns to what Protestants refer to as complementarianism. Proper and noble male headship. And I will define headship tomorrow in our CSM. I will define male headship tomorrow. But, but this is where John Paul lands on his application in, in, in, in marriage proper and noble male headship is the path to mutual shared ecstasy. Meaning the demands of Eros belongs to the husband. Sorry, brothers, such as the nature of gender roles. As Paul commanded, the husband loves his wife as Christ loved the church and gave himself up for her. And in this way, the wife loves because the, because her husband first loved her. And John Paul plays this out within the sexual differences between male and female. Typically, this is becoming less typical, but historically outside of sexual trauma or pornographic deformation of our sexuality, typically male sexuality requires very little to be awakened and fulfilled. But what does female sexuality require? Again, typically a measure of love that takes hours, days, weeks, months, in some cases of sexual regret and trauma, it may take years of sacrificial love to finally unlock and awaken the erotic within her. The husband's job is to pick up the cross necessary to usher his bride into a union of mutual rapturous erotic exchange. And the point is that what that requires guarantees a great marriage. The singular pursuit of mutual erotic union of love requires so much sacrifice, so much intentionality, so much service, so much listening, so much seeing, so much vulnerability, so much of what every marriage is lacking and longing for. For the marriage bed to become a sanctuary of love rather than lust means that marriage must be a really good marriage. And that is a marriage that proclaims to our world a more beautiful story. Of course, I am not suggesting that your neighbors are witnesses to your one flesh union, but they will witness what that union demands of you. They will witness your flourishing marriage, embodying the sacrifice, intentionality, tenderness, humility, affection, all that is required of you for Eros to flourish. They will see Eros emanating from your mutual shining faces in the presence of each other, and your radiant smiles, and your twinkling eyes, and your uplifting words, and your tender touches and affection, and your fierce repentance met with even fiercer forgiveness. They will see love as God designed, and they will be stunned by its beauty. But as beautiful as that story of marital Eros is, it's actually not the most beautiful story to be told. That story has been entrusted to those walking the path of celibacy. To my single friends who perhaps have been wondering what all this has to do with you, you even asked it in the first question and answer last night. Why am I even here? Let me tell you why you're here. You are the heroes of erotic love, and what I want more than anything else is for you to see your nobility within this story. Remember how the story took an interesting turn when Jesus enters in as a bride groom to win his bride, the church. There will be no marriage or giving of marriage in heaven because the icon will give way to the substance, and we will join the eternal exchange of love. Well, it is the celibate single life, more than the marital life, that proclaims to us the full and final destiny of the story. Marriage may be a picture of God's love. Your life is a picture of the final reward and destiny of God's love. You are quite literally saving yourselves for Jesus, saving yourself for the final reward, and we need

your testimony so badly. Like I said last night in the Q&A, it is only the married who asks, "Will we get to be married in heaven?" And the single respond, "That is such a stupid question." And we need that rebuke. We need to remember that Eros is not ultimately fulfilled in our marriages, but in our marriage to heaven's bridegroom. I don't know what God has for you. Perhaps his providence includes a spouse, but what I want you to know is that if so, you will not be entering into a higher calling. You are living that higher calling as we speak. You are telling the world, and oh, how important is this testimony to our age of promiscuity. You are telling our world that the ultimate fulfillment of Eros is found in Jesus. Is Jesus worthy of your celibacy? I tell singles all the time, listen. It is a cross to follow Jesus. It is a cross to follow Jesus. You have to die if you want to follow him. And historically, what that meant would be persecution, loss of family, imprisonment, maybe even martyrdom. Let me tell you what the modern cross of Christianity is for the rising generation. It might be singleness. Because if you follow Jesus, you know the Christian dating pool, you have significantly reduced your options. You have. If all you want, if you believe the lie that if I could just find somebody to love me, which it would not be love, it'd be lust, but if I could just find somebody, I'm just so lonely, I can tell you right now how you can today find somebody that will give you attention, affection, and they'll want your body. But I can tell you, I can tell you how to do it. Just abandon Jesus. Just abandon Jesus. Go download a dating app. And there are endless people who would love to lust with you. Or you can say Jesus is worth celibacy. He's worth it. That's the cross. I'm not pretending it's an easy path, but it is a worthy path, a noble path. You are proclaiming to this city of promise. Yeah, I've done your, what's that street where the SEC tournament is every year? Uh, the bars and all that. Golly Broadway. I mean, it's just, just watch that place. It's just a street of mutual lust, of lonely longing souls who are, who are willing to drink the poison of lust because it just gives them a moment of experiencing love. You are proclaiming to this city of promiscuity that Eros is too sacred to be vandalized by casual sex that always ends in regret. No, your love is holy. Your body is holy, so holy that can only be entrusted to one who dares pledge themselves to you for better or worse until parted by death. And even then, Eros is not fully and finally fulfilled. That's why your celibacy proclaims to all of us in marriage that is not ultimately about our marriage. It's about the marriage that is to come. And nobody will celebrate the marriage supper of the lamb more than those who fasted from the icon to savor the real thing. You are witnesses with singular power. Your calling is singular in its nobility. And while he has you here, I hope you embrace how important you are to this story of erotic love. You are noble prophets proclaiming to the world that Eros ends in God. All right, we need a close. I know this has been a lot. Thank you so much for your attention. I want to end it all with an illustration again from C.S. Lewis. In the Great Divorce, there's a moment where he depicts a soul about to enter into the resurrection. But before he does, this soul must contend with the vice of lust. And this is depicted as a lizard perched on his shoulder. And so this soul with his lizard of lust is on a shoulder. He meets the angel of fire who guards the entrance into resurrection glory. And before he enters, this angel says, we're going to have to get rid of that lizard. Well, this soul Lewis calls a ghost, disembodied soul, gives this long list of excuses not to get rid of this lustful lizard, aided by this lizard whispering in his ear, it's going to hurt you if you let you let him do this to me. He might kill you if he kills me. Da, da, da, da. But finally, the soul grants permission for the angel of fire to slay his lizard. And the angel takes the lizard and breaks its neck and throws it to the ground. And when this happens, when the soul is rid of its lust, he becomes this radiant and the flesh new resurrected man, but that's not the best part. Lewis unsurprisingly does something brilliant. The lizard of lust on the ground is also resurrected into a great white stallion. And the gates of resurrection open wide and the resurrected man mounts what used to be his lust, but has now been transformed into

a stallion and rides off into glory upon resurrected love into life everlasting that brothers and sisters is the story of this conference created with Eros as the height of creation deformed into twisted lust, but soon, not just will we be resurrected, but love will be resurrected. Eros will be resurrected and we will soar off into an eternity of resurrected forever rapturous love. Thanks be to God. Let me pray. Lord, thank you for your faithfulness. I mean, it is so obvious, Lord, as we plunge the depths of Scripture and its meaning and the story that you have written, it is so obvious that no man could invent this story. No man can invent this love story. No man could invent this gospel. This is your story. This is your great love story. We love to tell love stories. We love to write our own love stories, but this is because we know we intuit that we are living in our own love story written by you. And oh Jesus, how can we say thank you enough that you chose to enter your own story as the hero of the story to rescue your bride? Lord, may we honor you, our bridegroom. May we honor you with our sexual repentance, with properly ordered sexuality. May marriages in this room come alive once again, or maybe for the first time. May husband and wife discover what it means to love each other. May the single and celibate in this room see themselves as you see them, as these noble, bold, prophetic witnesses to a world that desperately needs their testimony. May Jesus, may you be worthy of their celibacy. I trust you with the fruit of this weekend's conversation, that it would lead to sexual repentance, confessing addictions, marital counseling and recommitment, community vulnerability. Lord, I just pray that it would transform this congregation, not just in the days to come, but dare I pray for the years to come, that this church, that Covenant Presbyterian Church, would become an oasis of the sexual revolution. In this city, all these hurting, wounded by the erotic, living with trauma and regrets, may they see this community, this church, as a place to come and discover a more beautiful story. May the beauty of sexuality and gender be proclaimed from this church to this city. Yes, in word, but even more so indeed. Lord, let us tell the world a more beautiful story and help us along the way, we pray through Jesus. Amen.