

May 24/25, 2025

Sexuality
Everyday Disciples Series
1 Corinthians 6:12-20
Pastor Ryan Harmon

So we recently reached a milestone in the Harmon household. Our oldest son turned fifteen back in March, which means he can drive. He got his learner's permit. It's a bit of a terrifying moment as a parent. I think we can all acknowledge that. You know, we say he can drive, but as a parent, you think about it a little bit more technically. What that means is that he now can sit behind the wheel of a 4000 pound machine, capable of traveling at speeds of over 100 miles per hour. That is a big deal; it's a major milestone! So, naturally, what we did, in light of the gravity of that moment, is we took the keys and tossed them to them and said, "Hey, have a ball. Just enjoy yourself." Not at all! Of course that's not what we did. Cars, automobiles, they are incredibly good. They bring a lot of good into our life. They make life more efficient. No one argues about that. They are good, but they can also be deadly, very powerful. And so it's appropriate, and wisdom would suggest that as we approach something like that—that can be so good but also so powerful—we need to treat it with respect. Anytime we approach something that possesses great power, it doesn't matter how good it is. If it possesses great power, it is appropriate for us to approach it with respect, with thoughtfulness.

This weekend, we're talking about sex and about sexuality. That's a fair warning here—a couple minutes into the message—to take your kids to Kids' Ministry if you don't want to have a difficult conversation this afternoon. It's an important topic for us to talk about. It's important for us to consider what God designed sex for. And from the outset, we want to affirm that He designed it; He created it; it is good. But we also want to affirm it is very powerful and needs to be approached and treated with respect. So for us as everyday disciples, seeking to live our everyday lives in the middle of a sex-soaked, sexually-confused culture, what does it look like to honor God and respect both the goodness and the power of sex? That's what we want to talk about this morning.

Open your Bibles to 1 Corinthians, Chapter 6. We're going to be in verses 12 to 20 this morning. And as we begin, I do think it's important to say that I don't believe that the apostle Paul, if he stepped into our world, would be all that shocked by what he found. I say that because the ancient world was a pretty immoral place. Whenever Paul stepped into a new city, he stepped into what could rightly be called a moral wasteland. That was true of large cities in the Greco-Roman world in general, but that was absolutely true of the city to which this letter was written, the city of Corinth. Corinth was a port city, which meant it had a lot of people traveling through it. Strangers, and in that anonymity, we all know what happens often in cities like that. In that anonymity, people begin to seek pleasure...entertainment. And Corinth became known for its wide variety of entertainment, and particularly its wide variety of what we might call adult entertainment, a little bit like modern-day Vegas. Now some people say it's *Sin City*. Well, that was Corinth. Now the issue became that in the church, they were starting to take on, or they had held onto, certain things that marked that culture. The immorality of the culture at large had continued to pervade the community of believers in Corinth. That was a problem, of course, and so Paul wrote this letter to

address that problem, among other problems they were facing. And in chapter 6, he brings that problem into focus. So we begin in verse 12, kind of in the middle of Paul's thought.

All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. (*NASB, 1 Corinthians 6:12)

That phrase, **All things are lawful for me**, we believe was a maxim or a motto of the Corinthian culture. It meant I can do whatever I want: absolute freedom, absolute liberty to pursue whatever I want to whatever degree I want. If Corinth was a bit like an ancient Vegas, it's "What happens in Corinth, stays in Corinth." You can live it up, and it doesn't matter. Now, what also is probably true is that spirit was combined in the church with a very basic, rudimentary understanding of the gospel and the freedom that we have in the gospel. So the thinking would go like this: **All things are lawful for me**. That's true generally in Corinth, but that is especially true of me as a believer, because in Christ I have been set free from the penalty of sin. We've been set free from the law of sin and death. Therefore, of all people in the world, we Christians, we are free to do whatever we want. We have been set free to pursue whatever our heart desires. So it's within that context that Paul doesn't dismiss the phrase **all things are lawful**, but he does qualify it. He says **All things are lawful, but not all things are profitable**. Profitable means *good* or *beneficial*. Just because something might be allowed doesn't mean it's good, doesn't mean it's beneficial for me. As I seek to follow after Christ, not everything, even if it's allowed, is beneficial. Wisdom would say there are certain things I shouldn't do because it doesn't help me pursue Christ. **All things are lawful, but not all things are profitable**.

He continues the phrase again, **All things are lawful**, but then he says, **but I will not be mastered by anything**. In other words, if my pursuit of freedom leads me to engage in things that I eventually become addicted to...dependent upon...mastered by...well then I'm not free at all. My pursuit of freedom has to have some boundaries. It's important that we understand, as Christians, we certainly have been set free from the penalty of sin. All of that was done at the cross. Jesus did that for us. We've been set free from sin, set free from the penalty of sin, set free from the from the debt of sin, but we also need to acknowledge we've been set free in order to pursue a different life. We are not only free *from* the debt of sin, we are free *to* pursue a life of holiness. That was absolutely unavailable to us when we were still enslaved to sin. Our freedom has two sides: a freedom *from* penalty and also a freedom *to* live an entirely different way, a freedom to pursue holiness, to align our life with God's design...set free from, in order to live a different kind of life. As Paul continues, he brings another common Corinthian motto to the forefront, and this one he doesn't qualify. Instead, he corrects it. But we'll begin with the statement here in verse 13:

Food is for the stomach and the stomach for food, but God will do away with them both. (Vs. 13a)

The idea behind this phrase is that what is spiritual is what really matters. What is physical just doesn't matter. **Food is for the stomach; the stomach is for food**. The body is a bit like a machine. You feed it. It doesn't matter. It has no eternal consequence, no significance. At the end of the day, God is going to do away with it anyway. Therefore, on top of our liberty to do whatever we want, we, as Corinthians, the thinking went, also look at our bodies and understand we can treat them

however we want, because they don't matter. Bodies don't matter. So, into that mindset, Paul then speaks this correction, as verse 13 continues:

**Yet the body is not for immorality, but for the Lord, and the Lord is for the body.
Now God has not only raised the Lord, but will also raise us up through His power.**
(Vs. 13b-14)

The Corinthians believe bodies don't matter. It's just meat, and it's all going to be thrown away at the end. And so into that thinking, Paul says something that is diametrically opposed to what they believed. He had to have shocked them. The gist of it is this: Our bodies matter. Our bodies matter to God. Now, I know that phrase sounds quite simple, but its implications are very significant. So the Corinthians had taken this mindset that said, "Everything is allowable for me; everything is fine for me to do; I'm free to do what I want." Then they also combined that with the thinking that said, "What I do with my body is insignificant eternally; God doesn't care about it," and they use that as a way to indulge sexuality, and we'll get into that in just a moment. But the thinking was that none of this ultimately matters. It's not important to God. All that's important is what I do spiritually. That was their thinking. Now we know their mindset and their activity progressed into this realm of illicit sexuality, because that's precisely what Paul corrects. He says, **Yet the body is not for immorality**. In other words, they were using their bodies for immorality. Emboldened by their thinking, they were using their bodies for immorality.

That word immorality may be translated in your Bible, *sexual immorality*, and that would be a good translation. That often is the way it's translated throughout the New Testament. It comes from the Greek word porneia, and you can hear in that word the root of where we get our word pornography. Porneia is a very common word in the New Testament. Paul talks about it often. It's an all-encompassing word. Sexual immorality covers a lot of different things.

There's a book by a theologian named Beth Felker Jones. She wrote a book called *Faithful*, and it's a biblical theology of sex. It's one of the resources that we're recommending this week. You can find that on the website. It's a brief little book, but it is very good and very important in what it has to say. In that book, she says this, "Porneia is any kind of sex that violates God's reality. God's reality is the way He designed things to be, how he set it all up, so any kind of sex that violates God's reality." The word porneia is an umbrella term for sex gone wrong. Porneia is sex defined by sin. It is sex that is contrary to God's good intentions. Contrary to the Corinthian thinking, our body is not mere meat. It's not just this physical thing that's going to be tossed aside. It matters to God, and how we use it. How we engage with it in our world, matters to God. Our body is not going to be tossed aside. Rather, it is **for the Lord, and the Lord is for the body**, and that should impact how we think about and how we use our very bodies in the world.

I suggest to you that in our world, in the 21st Century, the view of the body is this: Its main purpose is pleasure, just finding ways to enjoy yourself and feel good. That's the point of your body. And often, very often, that will take people in the direction of sexuality, because that is a form of pleasure. In some ways, that's the way to engage the body in the most powerful form of pleasure there is. We already said sex is good and it is powerful, and so it's natural that the world would run there if what they think the body is for, is merely pleasure.

But into our context, the Bible speaks a different word. The body is not merely for pleasure. It's not its primary purpose. The body is for the Lord, for service to Him, to be caught up in His purposes, to be stewarded for His purposes, and to be used as a way of interacting with our world to bring about the goodness that He intends. That's what our bodies are for. How is it that we know that our bodies matter to God? He says, **The body is for the Lord. The Lord is for the body.** But we could ask the question, “Well, how do you know that, Paul?” His answer goes back to the resurrection. He grounds that in the resurrection of Jesus. Jesus' body went into the grave, but the same body came out of the grave, empowered by God. It rose from the dead, and it had continuity with the body that went into the grave. Jesus' body was the same body that died, because our bodies matter. And Paul said, ***“In the same way that God rose His body from the grave, He is going to raise us again.”***

Our bodies have significance, and not just significance in kind of a general sense. Our bodies have eternal significance. It's astounding to consider that we have an eternal purpose with God, and that includes our bodies. The bodies you sit in right now, mysteriously are going to be used by God forever...are going to be caught up in His purposes...forever. Resurrection is where we are headed. Not doing away with the body and living in a disembodied world, but rather a bodily world. Bodies matter! The Corinthians had slipped into this thinking that they didn't matter. Only the spiritual mattered. But Paul corrects that and says, “No, the spiritual, the physical, both were created by God. Both belong to Him” Both, therefore, are significant. God has an eternal purpose for you and for me, and it includes our bodies. Our bodies matter to God. And so, as Paul continues, he helps us understand why they are so important. At the beginning of verse 15, he says:

Do you not know that your bodies are members of Christ? (Vs. 15a)

Answer, “No, they didn't know that.” They didn't know that; they had missed that. They were thinking more like Corinth than they were thinking according to God's design. **Do you not know that your bodies are members of Christ?** Now here we get to the very provocative thing, the specific thing that was happening in Corinth.

Shall I then take away the members of Christ (our bodies) and make them members of a prostitute? May it never be! (Vs. 15b)

So apparently the thinking of Corinth was so pervasive within the Christian community—that all things were lawful—and that our bodies and the way we use them doesn't matter all that much. Believers in the Corinthian church felt emboldened, felt that they had a right to come together with a prostitute, and that didn't matter at all. I think we can agree that's pretty appalling. I'm thinking it was appalling to Paul as well. That's why, as he continues, he says, **May it never be!** You don't join the body of Christ together with a prostitute. **May it never be!** Verse 16:

Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, “THE TWO SHALL BECOME ONE FLESH.”

Paul was appalled. It was unthinkable. What was being expressed in the Corinthian church was unthinkable to him, and the reason it was so unthinkable to him, is because he understood the powerful reality of sex. He understood that the sexual union between two individuals was

something that has a profound and unifying impact on both of them, and he understood that was the way God designed it. That's why he went all the way back to the very beginning. In your Bibles, that phrase, **THE TWO SHALL BECOME ONE FLESH.** might be capitalized, and that indicates that it is a direct quote from the Old Testament.

Paul gets that idea from the very beginning, from Genesis 2, God's creation of all things. His creation of man and woman is where he grounds all of this thinking. That's where we build the theology of marriage, and of sex, and of identity, and of gender. All of these things begin at the very beginning. And it's worth it for just a moment to reflect on that moment. You know, in the beginning we're told that God created everything, and the fact that He created everything means He designed it all. When you create, you have a design in mind; you have an intent; you have a purpose. He created everything! He created you and me. He created humanity. We're told that He created us male and female. Two distinct, equal, but different biological sexes designed by Him to be different but equal, and counterparts to one another. And His intent was that these two different but equal counterparts would come together and form companionship with one another. And Adam, when he saw Eve, the woman that God created, he looked at her and he understood that here was someone that was made just right for him, that fit him perfectly, and in the same way, he fit her perfectly. They were made for one another. So, it's in light of all of that then, we get to the verse that Paul quotes. Based on all of that, Genesis 2:24, says:

For this reason (based on God's design) a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

God's design for marriage, His design for men, His design for women, these two biologically unique people, is that sex would be something that is expressed within their lifelong commitment to one another in dependence upon God. One man, one woman, in a marriage covenant. And God's intent is that they would start to build together a community, a community that is a new family, and they would become one flesh together. To say the two become one flesh certainly is a reference to the physical union that happens between a married couple, between a man and a woman in sex. So, it's being established there. It is something that is incredibly intimate, incredibly powerful, incredibly mysterious. It's a very deep thing that God created. It's good because He created it. Very intimate, very deep, very mysterious, very powerful, and because it is all of those things, that is why, when there is betrayal in this area of life between a husband and a wife, it is a very painful thing. Someone feels like they're being torn apart, because in a deep and profoundly theological way, they are. The way God designed it, sex is to occur within a context, a man and a woman and a lifelong commitment coming together, becoming one flesh. I think this explains the reason behind God confining sex to this context. See, I think it's because it is so powerful; it is so intimate; it is so deep; it is so mysterious; that it's only appropriate for something that powerful to occur within a context that is appropriately designed for it. It's so intimate; it's so powerful; it needs to take place in a in a relationship that can maintain, that can handle that degree of power, that degree of intimacy. Something so deep, so powerful, has to occur in a context that is safe, that is committed. So God says this is to occur in marriage, not to kill our fun, but because He loves us, because He knows how powerful it is. He designed it that way. For Him to just say, "Hey, let loose. We're all sexual. Just let loose," would be like me taking my keys to the car and tossing them to my son and saying, "Good luck," and that wouldn't be loving at all.

But because He created it, He created the environment that can handle it: a lifelong commitment between one man and one woman. This is all His design. He created it all. He created man and created woman...created marriage...created sex. He designed all of it. Now that means that our job is to submit to His design. See, we don't have the authority; we don't have the power to redesign these things. We don't get to decide, "Let's go back to the drawing board; I don't think God knew what he was talking about. Let's start over." We just don't have the authority to do that. We can try. I'd say our world is trying, but ultimately we will run into the reality of the power of sex and the damage it causes outside of the environment God intended it to occur. Sex is good. Sex is powerful. God designed it to take place within a certain context.

But we know that sin enters the scene, don't we? It's a quote from Genesis 2. We know that when we turn the page to Genesis 3, sin enters and here is what sin seeks to do. Sin looks to ruin God's design, and sin constantly seeks to tempt you and me to believe that we can change God's design. If sin had a job description, the top line would be this: "Ruin God's design." That's the purpose. Then it will deploy every means possible in order to accomplish that purpose. The two shall become one flesh. That certainly refers to the physical union, but it also, as I've already said, refers to something much deeper. There is a unifying; there is a bonding thing that happens with sex, and it is very good when it happens in its appropriate context between a husband and a wife. It's beautiful. It's what God intended. It's very good.

But, let me just say something really quick. I want to say that sex is good, but I want to qualify that and say but it's not *the* good. And what I mean by that is, in our world, it is tempting to start to idolize it and to act as though it is the pinnacle of human life. It's like oxygen. If you don't have it, you're going to die. That's what our world tells us. And it takes something that is true, it's good, but it enlarges it and morphs it and changes it and perverts it into something that God never intended it to be: an absolute good that everyone has to have or they're not living a full and blessed life. And that is not true! It's good, but it's not *the* good.

I think, sometimes, even in the church, growing up in the church, I wrestle with this a little bit. You began to wonder, "If I don't get married and I'm not able to have sex in the way that God intends it, will I live a good life? Will I live a fulfilled life?" And subtly, never overtly, but subtly it seemed as though the message I was hearing in the church was a big question mark on that, is, "I don't know. You might be stuck at the kids table your whole life." Literally, at family gatherings—you know, I was 26 and single still, and I was still at the kids table—while my younger cousins, they got to go to the big table because they were married. A subtle, subtle message. We need to be careful we don't start to adopt the world's idolization of sex in our world, as we think biblically about these things. God designed sex. It is good. It's intended to occur within a certain context, but it is not the pinnacle of human life. It is not the only good. It is not oxygen. In fact, God designed it in such a way that He intends both marriage and sex to point beyond marriage and beyond sex to something quite deeper, much more full and available to everyone through Jesus Christ. He says just that in verse 17:

But the one who joins himself to the Lord is one spirit *with Him*.

Sex is good, powerful, but it's not *the* good. It's not the pinnacle of human life. It's intended by God to be a signpost that points to a fuller reality, the thing that every human heart ultimately longs for: union with God through Jesus Christ. Deep intimacy with God through

Jesus Christ: That's what we were made for. It's not sex, but union with Christ. That is the ultimate experience of what it means to be human. It's what's available to every single person by grace, through faith. Union with one that you were created for. Union with one that longs to know you and live an intimate, interactive relationship with you. That is the union that our heart deeply longs for, and sex and marriage point towards.

So that's the ultimate. That's the summit of life. That is the pinnacle of the human experience. It's so important that all of us understand this, whether you are married, whether you are divorced, whether it looks like you are never going to be married. I need you to hear that the fullness of human life is absolutely available to you through Jesus Christ. While the world might start to tempt you to believe that you're missing out on something essential, the Bible makes it very clear. If you have Jesus, you are in the union that your heart deeply longs for. Everything that is essential to being human is available to you. You have reached the pinnacle because you have found Jesus. The world does not know this. It can't know this. Sometimes we as believers start to forget this. We start to think that maybe we're less than, or somehow the full blessedness of the human experience isn't available to us because we haven't been married; we can't have sex; all of these things. But we have to affirm that that is a lie. The truth is that union with Christ is what our heart deeply longs for, and when we embrace that truth, we then become free to live differently in the world, to think about sex in its proper context. It is good; God created it. It's intended to be enjoyed in a certain context. It is satisfying, but it does not ultimately satisfy. Only Jesus ultimately satisfies.

Now, knowing that, we then are set free. The world cannot be set free, but we can be set free to live differently. So that's why Paul can emphatically say in verse 18:

Flee immorality.

Flee porneia! Run away! Run away from all those expressions of sex that are tainted by sin and are deviations from God's design. They can't satisfy. Flee immorality! Flee pornography! Flee sex outside of marriage! Flee thinking about sex and idolizing it as if it is the essential good! Return to God's way of thinking about these things. Now he's speaking emphatically: **Flee immorality.** And the question is, "Why is he so emphatic about this? Why is he so serious about our bodies and about sex?" And the answer comes at the end of verse 18. He gives us a kind of a negative reason we should take this quite seriously: He says"

Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body.

In other words, the sin that we engage in with our bodies—rebellious from God's design and then joining with another person—causing them to also rebel from God's design, that is serious stuff! We should take that seriously. From a negative standpoint of the harm it could cause, we should take that seriously. But as he continues, he then gives us a positive vision. It's not only, "Avoid this because it's so serious," but, "It's think more about what God has called you to."

Listen to what he has to say about our bodies:

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body. (Vs. 19-20)

Our bodies are not just going to be tossed aside. They matter to God, and that's why Paul piles up all these incredible statements about our body. They are **the temple of the Holy Spirit who is in us**. Our bodies belong to God. We don't belong to ourselves. We have the freedom to now glorify God in our body, this positive vision of all that God intends for us to do and engage in, in the world with our bodies. You are not your own. I do wonder how much of our life would get pulled straight into alignment with God's design, if we would just embrace that one phrase each day. If I'd wake up thinking, "Ryan, you are not your own. You belong to God. He has purposes for you. He has given you things, including your body, to steward in His world for His good. Don't forget, you are not your own. You've been bought with a price, including your body, to be caught up in God's work in the world."

How do we live in the midst of a sexually confused and sex-soaked world? I think we can agree, "If we would just embrace what is being said here in 1 Corinthians 6, we would live counter cultural lives." Just consider some of these statements, and just how they fly in the face of our world's thinking. We live in a world that essentially says how we use our bodies doesn't really matter. And to that, Scripture says **The body is for the Lord, and the Lord is for the body**. Our world tells us to almost worship our bodies. Use our bodies as a source of primary pleasure, but Scripture comes and testifies, "Your body is a temple," but not a temple that you're supposed to worship. If you go to the weight room, you might hear someone say, "My body's a temple." No, the truth is, our **body is a temple of the Holy Spirit who is in us**. We have a purpose. There is a holy purpose that God is calling us to. In a world that says something like, "You do you." "You get to decide." "You set your reality." We're reminded by Scripture that you are not your own. You belong to a Creator who designed you with a purpose but live in a world that seeks to tempt us, to sexualize everything. In Christ and through Christ, we are free to flee sexual immorality and run towards Him and seek to live a life that glorifies God in our very bodies.

How do we live in a world within which sin attempts to tempt us away from God's design, from God's intent? I think the first thing we do is we seek to think rightly about these things. We look and see, "What does God's Word say about who I am, how He designed the world, how He designed me as a man, how He designed me as a woman, how He designed sex in marriage. We seek to submit to His design. We're made for something more. Sex is good, but it is not *the* good. The good that God has called me to, that He has freed me up to pursue, His union with Christ, to be found in Him. That's the most satisfying experience any of us can have in life. That is the pinnacle, the summit of the human experience, prior to the new creation resurrection bodies. In this life, the thing that our heart longs for is union with Christ. It's available to all of us.

I'm not saying any of this is easy. Please, hear me say that I don't believe this is easy, and I know if you just look at the statistics, this is a very pervasive problem in our world, the problem of sexual immorality and pornography. And it's not a problem that is just out there. This is a temptation that is very real in here, and I don't want to act like it's just simple, and you say, "Hey, now that you heard this stuff, just stop it." That is not what I am saying. In fact, I am saying just the opposite of that. If what we are saying is true, that sex is good and it is very powerful, that

means that giving ourselves over to it is a powerful thing. And psychologists would affirm one of the most difficult addictions to overcome is addiction to sex and to pornography, and that is precisely because it is very, very powerful. That's the way God designed it. It's powerful. So it's difficult to overcome, but there is a path forward. There is hope. There is freedom that can be experienced, and you can live in a way that God intends you to live, seeing sex and all that He created it to be in its proper light, and living in the fullness of union with Him, free of the temptation and the succumbing to the temptation of sexual immorality, that life is available. We want to say that very clearly.

We want to offer help. I would encourage everyone, as you leave, if you'd like to know more about this, we have a card at the Info Center. It outlines some of the ways that we want to help, that we want to step in to bring people back into a restored view of sexuality in relationship to sex. There's a number that you've heard of before; we've talked about them from the stage. There's some that are new. There's two that I do want to highlight.

One is *Pure Desire*, and you've heard about that before. Pure Desire consists of groups that we invite men into to overcome addiction to pornography and to sex and really just thinking wrongly about these things...to step back into alignment with God's design. But we do want to affirm that this struggle is not a male struggle; it's a human struggle.

And so because of that, we are launching a group called *Sexual Integrity* to help women step out of the burden of sexual bondage, let's call it...giving ourselves over to pornography and all the struggle that comes with that. Those groups are starting in June, and I would invite anyone who would just like to step into wholeness, to step into the fullness of life as God intends it, to go and grab one of those cards. Seek us out on the website or call us. We want to help. Even if you just want to come forward, I would love to pray with you. The vision is that God has a life that is more. We shouldn't settle for things that the world tells us are so important. We should embrace the more that he calls us to. Sex is good. It is powerful, but it is not *the* good. *The* good that He has called us to is life with Him, union with Him. That's the life we were made for, and we need to think rightly about these things.

The second thing I'd encourage us to do as we close is to thank Him. Thank Him that He is God and we are not. He created things and we do not. He designed it all and we don't. And as we come to understand His love, His power, His wisdom, that will produce a joyful gratitude in us. Thank you, God, that You are God and I am not. You know so much more than me. So we thank Him that He designed the world just the way He designed it, that He designed me as a man just the way He designed me. He designed women just the way He designed them, with a purpose. He designed marriage; He designed sex. He gave us all of these good gifts. So we are thankful to Him, and then, ultimately, we ground ourself in an overwhelming thankfulness that through the cross, we can step into the life that we so deeply long for, the life of union with Him...the very pinnacle of what it means to be human!

Let's go to Him now and thank Him for these things.

Our Father, we do thank You that You're God, that we're not, that You created it all. And, Lord, although we sometimes are tempted to start to believe, we can change it, we can adapt it, oh, we ask that You, by Your Spirit, would help us to see the goodness of your ways, the wisdom of your ways, and that we would submit to Your design for us as men, as women. Your design for marriage and sex, and ultimately, Lord, we pray that You will give us a big vision to help us understand marriage and sex, that these things are pointing towards something bigger that is available to each one of us through the cross and through the indwelling of the Spirit. It is union with You, Jesus Christ, that our heart deeply longs for. We affirm that. Thank you for that, making that available to us, and we ask that You will help us to run towards that, for the glory of Your name. We pray these things in Your name, Amen.

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