

"Written for our good" Romans 1:24–32

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 08 February 2026

Preacher: Rev. Daniel Avitan

[0 : 00] Follow along in your Bible. We're in Romans chapter 124-32. Before we get going, just a bit of a story. So I have three really close friends in ministry.! We'll talk once a week, pray for one another.

There are also ministers. The three of them are Presbyterian ministers, which is okay. It's fine, I suppose. Oftentimes, I get ragged on because I am the only Anglican, but I figure they're just jealous.

No problem. No, jokes aside, they're my brothers. I've known them for decades now, and we have so many things in common when it comes to gospel ministry and being in ministry.

But one of the differences, and it's super minor, but one of the differences is that when we pray, like Matt this morning, or when he read the Bible, rather, he finished off the reading with, this is the word of the Lord, and we respond, thanks be to God.

I don't know if this is widespread within Presbyterianism, but for their churches it is. They will say, this is the word of God which is written for our good.

[1 : 09] And then the response is, praise be to God, or thanks be to God. This is the word of the Lord which was written for our good. They say it after every single scripture reading.

Old Testament, New Testament, Gospels, Psalms, you name it, they're saying, this is written for our good. And listen, it's a great thing to say when you're reading John 3, 16.

Yeah, this is written for our good. We feel great about it. Or when we're reading John 11, when Jesus says, take my yoke upon you. My yoke is easy, my burden is light.

Psalms 23, the Lord is my shepherd. Jeremiah 29, 11. For I know the plans I have for you, says the Lord. Matthew 28, the Great Commission.

What does Jesus say? Lo, I will be with you to the end of the age. What do I say to that? I say that is written for our good. But what happens when we come across Romans chapter 1, verses 24 and 32?

[2 : 09] And I'll read verses 26 and 27. For this reason, God gave them up to dishonorable passions. For the women exchanged natural relations for those that are contrary to nature.

And the men likewise gave up natural relations with women and were consumed with passions for one another. Men committing shameless acts with men and receiving in themselves a due penalty for their error. And the rest of the chapter, this section is like this.

Do you have a bit of a hard time, maybe like me, saying, this is the word of the Lord written for our good? It's tough. In 2026 in Canada, we are a progressive country.

We have a very different sexual ethic as the Bible does. And we breathe the air of the culture we are in. We are swimming in this stream.

So when we read something like this, can we say, this is the word of the Lord written for our good? Our text this morning is a difficult one for many here today.

[3 : 14] I think in some ways it's harder for Christians than non-Christians. I think people outside of the Christian faith or non-Christians, they know by and large that Christians have a different view of human sexuality than we do.

But for Christians, it's a difficult thing because we say, yeah, this is in our Bible and we subscribe to it. It's a difficult text we have here today.

It's a very, it's an affront to our defining cultural moment, to the, like I said, the air we breathe. Yet, these words are God's word written and they are written for our good.

The Apostle Paul makes a bold statement just a few verses before this in chapter 1, verses 16 and 17.

And he says that the gospel is the power of God for salvation to all who believe, to the Jew first and to the Greek or to the Gentile. In it is the very righteousness, the very justice, the very love of God being revealed.

[4 : 16] And what follows from verses 1, 18 to 3, chapter 3, verse 20, is Paul telling us why everyone from every culture and background and era needs this good news.

So, as we turn to a very controversial text this morning, we need to remember that like a good physician who gives a clear diagnosis of an ailment so the proper remedy can be administered, the Apostle Paul, he is giving us the straight goods on the human condition so that we may know and take joy in the salvation of our souls through the gospel of Christ.

This is written for our good. But first, we need to understand this full extent of the rebellion and idolatry and how it will, and here's the three points, this is how we'll break up the text, how the idolatry that we engage in will dishonor our bodies, will dishonor our passions, and ultimately dishonor our relationships.

So before we jump into the first point, a bit of a background from last week because verse 24 begins with a therefore. It's always a good thing to look a few verses previously when you see a therefore.

This is a letter, there's a flow to it. And what we looked at last week, verses 18 to 23, we saw how the human condition is depraved and seeks to supplant the triune God, the Father, Son, and Holy Spirit from his throne by suppressing the truth.

[5 : 51] We talked about how we suppress the truth, how we steal God's honor and glory, keeping it for our own and worshipping created things rather than the Creator.

It's mentioned a few times in this section. And all such actions, verses 18 says, are against God himself, and because of that, the wrath of God is being revealed for all ungodliness and all unrighteousness.

And then we see in our section, there's three times the Apostle Paul will say, God in his wrath will then give up people to their sinful desires, to their rebellion.

And it is a way in which the Apostle Paul is saying, listen, this is what the wrath and judgment of God looks like in this life. He will say yes to us. If we are going against him, he will say yes.

If this is the way you want to go, go this way. And the wrath is revealed in that we will get the full natural consequences of our decision. So, with that as a bit of a background, we'll get to the first point.

[6 : 58] Verses 24 and 25, we'll see how this rebellion, this wrath of God, it is resulting in the dishonoring of our bodies. Let's read verses 24 and 25.

Therefore, God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie, and worshipped and served the creature, rather than the creator, who is blessed forever.

Amen. The word for lust here is literally an over-desire. So, I mentioned this briefly last week, but it is fine to say it again.

It's an over-desire, a desire that is without control or temperance. It is uncontrollable urges that masquerade as pleasure and joy, but it is really a kind of slavery to our appetites and desires. Although this could be extended to all kinds of over-desire, we have desires for all sorts of different things, over-desires and urges, because here it has in mind sexual impurity.

[8 : 08] And the sexual impurity has a particular damaging effect on one's body. And I don't think it necessarily means that one suffers from a physical ailment, although it could. I think what the text here is getting at is the damaging effect of this sexual impurity, this over, this giving in to over-desire, is that the body is dishonored.

The body is dishonored. What does this mean? Throughout this section, Paul, verses 18 to 32, Paul will make these subtle, and sometimes not so subtle, references to the creation account, verses Genesis chapter 1 to 3, the creation account.

And here is one of those subtle references. What does it mean to dishonor our body? Well, first we have to understand what makes us us. Genesis chapter 1, verse 27, the very high point, the very pinnacle of all creation says this, So God created man in his own image.

In the image of God, he created him. Male and female, he created them. This means that unlike any other creature, we have divine fingerprints all over us.

It means that we aren't merely a brain connected to a chunk of meat, but a whole being composed of both a physical body and a soul. And they cannot be separated.

[9 : 38] We have tried to separate our soul and mind, a solar mind from the body a ton in the modern era. We deny life's worth when our cognition or our intellect is damaged.

We also do it by denying personhood to people of different cultural or ethnic backgrounds. For us, we downplay their humanity. We separate their soul as if they do not have a soul.

And by asserting that our bodies are malleable and subject to change, if we no longer feel at home in them. So what we have done in this modern era, we have really pushed back against this idea that we are made in God's image, that we are a body and a soul together, inseparable.

In every case, a human is one with a body and a soul, something that cannot be altered or denied, no matter how hard we try. So much of this modern era is marked by this attempt, and then seeing the futility of that attempt.

When we subject our bodies to an overindulgence of pleasure and desire, what we do is we deny that we are whole persons, whole bodies that are precious and holy to the Lord.

[10 : 54] So many times in Scripture, especially God's people, gather together communally, but also individually. We are talked about as being a temple. A temple being a place that is sacred, a temple where God communes with human beings.

But in our era, in our time, in our day, we rather treat our bodies not as temples, but as brothels. Existing to satisfy desires and really nothing else.

So what ends up happening, and what we see throughout this section, is that we engage in a type of idolatry, idolatry, that looks like this. We worship ourselves because our existence finds its very end point, its telos, its culmination, in our own pleasure.

But in doing so, we think that we are elevating ourselves to God's status, but what ends up happening is that we find ourselves enslaved to our passions, and our pleasures, and our desires. Again, this is this over-desire, this over-indulgence, or in our translation here, in the ESV, talks about the lusts of their heart. But here's the thing, the biblical sexual ethic, instead says that, our bodies are deserving of honor.

[12 : 12] That we are made in God's image, and therefore, honor God himself, by affirming his design, for sex, within the boundaries, that he has set for us.

And the boundaries, which we'll see in this next section, is limited to monogamous, heterosexual, lifelong marriage between one man and one woman. And why is this important?

Again, we'll talk about this in our second point, but just to sum it up, in doing so, we affirm the creative potential, the complementarity of the sexes, and the love that is expressed as self-giving and self-sacrificial.

Any other kind of sexual experience, including the lusts of the mind, what it does, it denies the very creation ordinance that God has instituted, and also denies that we are created in God's image, and therefore, are worthy of honor.

The biblical sexual ethic, doesn't just deny pleasure, and say, too bad, life is boring, life is blasé, life is grayscale.

[13 : 25] It says, there is, there is a ceiling on what it means to be human, and it goes all the way up to the heavens. It means that, the modern view of, of a sexual ethic, the secular view, is so limiting, because it reduces somebody to, their pleasure, and to their indulgence, and to their desires.

It does not recognize that God has his fingerprints, that we have God's fingerprints all over us, and that we get to participate, as we live out our full humanity, in imaging God, in who he is, and what he has done.

That we get to bring glory to God. Instead, verses 24 and 25 say, we have exchanged that. So rather, we worship the creature, rather than the creator.

The Bible is trying to tell us, not to suffer, when everybody else is having a great time, but to say that, the time that everybody else is having, doesn't, doesn't hold a candle to what the Lord, has created for us.

Paul says that, it is an inferior life, to embrace, our God-given desires, as the ultimate aspect of our life.

[14 : 50] But rather, that we get to, live into the fullness, of what it means, to be image bearers, of the one true God. It's hard for us to, accept, but, when we understand, that there is such a greater,

joy for us, can we not then say, that verse 24 and 25, is the word of the Lord, written for our good. For it truly is for our good. So Paul then, moves from the very general, understanding of, a contrary, a biblical sexual ethic, to a very specific example.

And I think for us, this is where, there's some difficulty, to understand this. Even if we are, affirming of, the biblical sexual ethic, in private, to do so publicly, is very difficult.

Some of us have friends, or family members, that are actually, incredibly wonderful people, and godly, and probably much kinder, than most of us, who are same-sex attracted, who are embraced, a same-sex marriage, lifestyle.

Nevertheless, Paul then moves, to the next section, and we will say, after this, as we have said, for the previous section, that this is the word of God, it is written for our good.

[16 : 08] So let's read with me, please read with me, verses 26 and 27. For this reason, and this is the second, God giving them up, for this reason, God gave them up, to dishonorable passions, for the women exchanged, natural relations, for those that are, contrary to nature, and the men likewise, gave up natural relations, with women, and were consumed, with passion, for one another, men committing, shameless acts, with men, and receiving in themselves, the due penalty, for their error.

Once again, God has given, people over, to the very thing, that they pursued, but instead of, unbridled pleasure, they experience, dishonorable passions, for once again, it's the worship, of the self, the self-idolatry, that is pursued, over and above, the worship, of the one true God.

It would really help us, actually, to understand, the original context, that Paul is writing in. He is writing in the first century, well into the, the Greco-Roman, sexual ethic, that was alive, and well, in the first century.

And this is how it went. In the Greco-Roman world, sexual pleasure, was a tool for men, and for the powerful. Men could, and would engage, in all kinds of, illicit sexual acts, regardless of whether, they were married or not.

It could be, with either gender, it could be, with the old or young, it could be, with the conquered, or the slaves. It did not matter, for other humans, that were beneath them, were a source of pleasure, for the powerful.

[17 : 44] Social status, not consent, age or gender, was the determining factor, of what constituted, listed sexual experience. A couple years ago, maybe a year and a half, we did a Messiah read, so every, a couple, a couple times every year, we'll pick a book, to go through as, a congregation, and we, chose a book called, *The Air We Breathe*, by Glenn Scribner.

And in it, and I commend it to you, if you have it, or if you can pick it up, chapter four, is this whole section, about how consent, isn't something that is, germane to the human experience, but has come about, through the Christian, worldview.

And he really, paints quite the, alarming picture, of what the Greco-Roman, sexual ethic look like. And I commend that to you, if you can, dust it off your shelf, or go pick up a copy.

But if you don't want to read, that section, look no further, than the Epstein files. To really understand, what the Greco-Roman world, look like sexually.

We are rightly repulsed, by such a world. Yet we still, can affirm, same sex partnering, and marriage. So how about this? Maybe the problem is, and some very smart scholars, have tried to do this.

[19 : 01] We can just deny, all of the abuse, of the first century. We can add consent, and love, into same sex attraction. And things should be fine. For truly, Paul is not, giving a blanket statement, about, about, homosexuality.

Remove the dishonor, from the passion, and we, are good to go, with affirming, same sex connection. However, this isn't the case. No matter how hard, scholars have tried, the plain reading, is the plain reading here.

Even if it's, hard and difficult, for us to navigate. We still cannot, affirm this, because, Paul ultimately, roots the biblical, sexual ethic, not in, the idea of consent, that needs to be added, to the first century, view of, of, of sexuality.

But again, he goes back to, creation. And in this case, he looks at, Genesis chapter 2. And I'll read this, for you. Genesis chapter 2, verses 18, and also verses 24, and 25.

And it says this, Then the Lord God said, It is not good, that man should be alone. I will make him, a helper, fit for him. And I'll just say, a helper isn't like a maid, or a slave, but really one, who provides

strength, in an area of weakness.

[20 : 20] That is to say, man and woman together, form a complementary pair. Both have strengths, and weaknesses, that augment, and cover for one another. Verses 24, and 25.

Therefore, a man shall leave his father, and his mother, and hold fast to his wife, and they shall become one flesh. And the man and his wife, were both naked, and were not ashamed.

So we see here, that there is a complementary aspect, to men and women, connecting in marriage. That through their union, they become one flesh, which means that there is the potential, for new life.

It doesn't guarantee new life, but that there is a potential, for new life. And then, there is something, even greater than this. For such a union, ultimately, once again, reflects, the very nature, of God himself.

The triune God, Father, Son, and Holy Spirit. This God, three persons, one God, it's a holy, and divine mystery. But what we see, in the Godhead, is that, there is self-giving love, all of the time, never ending.

[21 : 35] So that the Father, loves the Son, and that the Son, loves the Father. And that in many respects, the Holy Spirit, is the very expression, of that love. And yet, there is such intimacy, and union in the Godhead, that we can confidently say, that there is, only one God.

Even more, this self-giving love, creates and calls, the creation good, with humanity again, being the very pinnacle, of creation. So, it is not again, that, God is, knowing, what is coming in the future, says, I am just taking that, off the table, because, I don't like it, it's icky.

He is saying, no, I have designed, life in such a way, that, those that are called, to marriage, which is not everybody, but those that are, called to marriage, get to reflect, in their union, the very essence, in part, not in whole, but the very essence, of God himself.

Again, the view, of marriage, in scripture, isn't a limiting one, but one that, again, finds its ceiling, in the heavenly places. For those, that are married here, have you considered, that your union, again, not perfect, but in part, reflects, God himself.

I mean, it's a remarkable thing, to consider, that, as you live out, a lifelong union, male, and female, you, and your spouse, are one flesh, that you reflect, the very nature, of the Godhead.

[23 : 13] It is a remarkable thing, that Paul is, drawing our attention to. So, you see, that then, two men, or two women, could never achieve, a one flesh union, and therefore, can never reflect, or point to, the triune God, and this means, no matter how much love, or how much consent, or how much, companionship, can be found, within a same sex, marriage, because it does not, image, the triune God, biblically speaking, it is not a marriage.

Even if the state, says it is, we cannot affirm, that it is a marriage. It's a very hard thing, for us to say, but again, remember, that the call, isn't a limiting one, but an expansive one, where we get to enjoy, and have the privilege, of participating, in God himself.

God has created, the world with purpose, and beauty, that it reflects, his very nature, and anything, that falls short, of this, is not merely, a lesser level, of existence, but an existence, that calls into question, the very motivation, and design, of the all-powerful, loving, and perfect God.

Once again, the effects of idolatry, will always take us, away from God, and towards ourselves, where we elevate, our pleasure, we will elevate, our urges, we will elevate, our passions, above and beyond, anything else, and find ourselves, to be enslaved, by them.

So again, we read verses 26, and 27, and we can say, confidently, even if it, rubs us the wrong way, or makes us feel, uncomfortable, that this is the word, of the Lord, and it is written, for our good.

[25 : 05] However, Paul does not, say that, same-sex attraction, is the chief sin. And I, it would be, problematic, if we left here, with that, understanding.

For, throughout the, New Testament, such, a sin is found, in other, such lists, of sin. So we see it, later on, in Romans, we see it in, 1 Timothy, we see it in, 1 Corinthians, where Paul himself, will situate, same-sex attraction, and homosexuality, within, many other sins.

Idolatry, would seem to be, the chief sin. Pride, would seem to be, the chief sin. And this, idolatry, results in more than, just a contrary, sexual ethic, and the dishonoring, of our God-given passions. But it also, results in, the debasement, of our minds, and the breakdown, of our relationships, so that our minds, do not function, the way God, has designed them to. And this leads us, to our third, and final point.

Look with me, at verses 28, to 32. And since they, did not see fit, to acknowledge God, and here we have, again for the third time, God gave them up, to a debased mind, to do what, ought not to be done.

[26 : 21] They were filled, with all manner, of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness, they are gossips, they are slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless.

Though they, know God's, righteous decree, that those who practice, such things, deserve to die, they not only do them, but give approval, to those who practice them. We say, this is the word of the Lord, it is written, for our good.

Once again, we see that the denying of God, and falling, and failing to give him, his due praise, again, it's not a neutral act, but an act of rebellion, that results, not in our flourishing, not in the flourishing, of this life, but in the breakdown, of relationships.

And here we have, 21 vices listed here, 21, all of which, find their origin, in this degraded, and debased, thought life, that results, from worshipping, ourselves, or other things, before God.

If you notice, that all such actions, are inherently self-centered, for our actions, find their beginnings, in our mind, and a lot of them, have to do, with not worshipping, of course, not worshipping God, but not celebrating, the victories, or the wins, of other people, around us.

[27 : 52] So we see that pride, not humility, fosters and feeds, all of these 21 sins, all of these 21 vices. And friends, I would say to you, this morning, with full conviction, that many of these sins, are actually far more dangerous, than the previous sins, we looked at.

Because they are so easily hidden, and they are so easily justified. They will affect every person, and will be the source of most, if not all, of our social breakdowns.

Go through the list yourselves, if you have a moment, this afternoon, or this evening, prayerfully, and be honest, and real, about how many of these, you could check off, if you're considering them, against your own life.

More than that, such behavior, is known to be wrong. It's not merely that we, are ignorant of, of what to do, because verse 20, or verse sorry, verse 32, tells us, that we know, justify, and condone such actions, and behaviors, even though we know, it is worthy, of divine punishment.

And I'll say this, and this is where, it really kind of hits, hits home, for us, respectable, Christian people.

[29 : 20] These are especially dangerous, vices for us. If you call yourself, a Christian, they are extremely dangerous, because we have this, incredible ability, maybe more than, any other, group of people, to find ways, of justifying, and hiding such sins.

We are not quick, to repent of them, or if we are, we do it, in a way, that is, maybe couched with, a bit of humor. Or maybe, when we repent, we, we repent, A, B, and C, but not, D, E, and F.

Christians, often can be, terribly prideful people. But this kind of pride, is a form, of not seeing fit, also to acknowledge God. For once again, we are saying that God's design, for healthy, and godly relationships, is secondary, to our reputation.

And all of a sudden, we see, that when we are not serious, and honest, about this vice list, some of the other vice lists, that we see in the New Testament, we are worshipping ourselves, above God.

We are saying, actually, my reputation, and my glory, this is what matters, above, and beyond yours, God. This is how self-deception, and even unbelief, find a foothold, in the Christian life.

[30 : 46] This is how, the seed, that is, sown, in shallow, soil, in bad soil, or amongst the thorns, this is what it means.

It grows up, it doesn't bear fruit, the sun comes, temptation comes, it dries it up, or gets choked out, by the pleasures, and the, the desires, of this life. C.S. Lewis, sums this up, very well, in his chapter, on the fall of man, in the problem of pain.

And he says this, of the Christian, who fails to properly repent, of their sin, fails to properly repent, of a vice list, like we see here, in verses 28 and 32, and this is what he says, quote, when men attempt, to be Christians, without this, preliminary consciousness, of sin, the result is, almost bound, to be a certain, resentment, against God, as to one, always, inexplicably angry.

Most of us, have at times, felt a secret sympathy, with a dying farmer, who replied, to the vicar's, dissertation, on repentance, by asking, what harm, have I done to him?

There is the real rub. The worst we have done, to God, is to leave him alone. Why can't he return, the compliment? We want to, repent, on our own terms.

[32 : 09] We want to, be a Christian, on our own terms, still maintaining, this, this fallacy, of self dignity, and what the scripture, is saying, is that, that is a recipe, for hating God.

It is a recipe, for looking at God, not as, one who has given us, his word for our good, but as a God, who ultimately hates us. Who is getting in the way.

A God that wants us, to have a life, in grace scale, not in 4k. When the opposite, is true. That God is giving us, a vision, of what it means, to be human, that again, has its ceiling, where in the heavenly places, reflected in, who he is, and what he has done.

We need to get honest, especially Christians, with repenting, of such, sins like, gossip, or, being disobedient, to parents, even if your parents, are elderly.

And justifying it, in ways that, seem responsible, and, and, and kind, and, and balanced, but really, at its core, is just this, rebellion, that is well hidden, and well masked.

[33 : 34] You see, we want to say, like Lewis says here, the worst we have done to God, is, that we have left him alone. Why can't he, return the compliment? But here's the thing, God loves us far too much, to leave us alone.

Even though we are rebellious, towards him, he makes a way, for rebels, to become sons, and daughters, of God. And how does he do this? At least two ways.

The first, is that even in God's wrath, his allowing us, to feel the full extent, of our sin, it enables us, to hit bottom, in such a way, that we see, the full, fruit, of a life, lived in rebellion.

If you talk to people, that have, gone through, relapse, after relapse, in recovery, often times, you will hear the same thing.

I, I had to hit rock bottom, to see how badly it was, before I could really, give myself over, to God, for help. And I think God, in his wrath, is still, we see, we see, aspects of his mercy, so that, we, we, we see the full extent, of our sin, so that we feel, the full extent, of our sin, it's no longer, an intellectual, understanding, but a felt experience, and we turn to him, because what we experience, isn't something we like.

[34 : 56] We see that we are, enslaved to our own desires, to our own debased mind. Once again, quoting C.S. Lewis, in The Problem of Pain, he says that, actually this is, something that drives us, to humility, in faith.

And this is what he says, humility after the first shock, is a cheerful virtue. I've been trying to make, the reader believe, that we actually are, at present creatures, whose character must be, in some respects, a horror to God, as it is, when we really see it, it's a horror, also to ourselves.

This I believe, to be a fact, and I notice that, the holier a man is, the more fully, he is aware, of that fact. God leads us, to, sorry, leaves us, to ourselves, so that we may see, the horror of our, actions, so that we may, cry out to mercy, to him.

That's the first, way that God will, will redeem, us rebels, making rebels, into sons, and daughters of God. The second thing, and we see it, this remedy for idolatry, in verse 25.

Look with me, back at verse 25. Just the second part here. We'll read actually, all the verse. Verse 25, because they exchanged, a truth about God, for a lie, and worshipped, and served the creature, rather than the creator, and here it is, who is blessed forever, amen.

[36 : 27] We see here, that the remedy, for idolatry, that leads to, all sorts of vices. In whatever form, it may take, the remedy for it, is worship.

The creator, should be worshipped, and extolled, for this is the purpose, for which we were made. As we return time, and again, to the gospel, which is the, again, verses 16 and 17, of chapter 1, it's the power of God, for salvation, in which his righteousness, is revealed from faith, for faith, we begin to see, that God is, he's incredibly merciful, and in his love, has made a way, for us to return, from our idolatry, and self-worship.

So in the gospel, the power of God, what does it do? It breaks the power, of sin and death, through the cross of Christ, that just punishment, for our rebellion, and our idolatry, it's paid. And although we try, to exchange, the truth of God, for a lie, we've seen that, three times, in this section, we try to exchange, the truth of God, for a lie, in Christ, God exchanges, our unrighteousness, and ungodliness, and our rebellion, and our sin, and our brokenness, for his righteousness, so that we can then, worship God, in a way, where he accepts us, not because we have, figured out, the cheat code to life, but because we have, trusted him, and put our faith, into him.

And friends, as we, entrust ourselves, to Christ, bracing the full, counsel of God, as the ultimate truth, enjoying the real beauty, that points to the source, of beauty, and living in godliness, as sons and daughters, of the one true king, we will find, that worshiping God, with our bodies, and with our minds, and with our desires, and our passions, will make us live, not less robust lives, but fully robust lives, through Christ, we know, the true source, of freedom, not slavery, but freedom, no longer subject, as, as, as, and enslaved, to our pleasures, and our passions, and our selfish ambition, for the scripture says, and this is one of these, verses that we could say, yes, it is written, for our good, those whom Christ, sets free, are free indeed, this is the word, of the Lord, friends, and it is written, for our good, let us by faith, embrace it, as,