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SERIES: The Gospel Is
MESSAGE: Freedom to Choose the Better Master
PASSAGE: Romans 6:12-23
SPEAKER: Tyce Jensen

Good morning, everyone. Good to see you. My name is Tyce Jensen, and I have the joy of serving as president of the Berean Fellowship of Churches. For those of you who didn't know, Lincoln Berean's part of a network of churches. We like to use the word interdependent. We're not independent, we are interdependent. We choose to be interdependent because we believe that God created us to be—that he can accomplish more when we are—bonded together with other Christians in mission. And then as churches, corporately, the Lord can accomplish more when we choose to be interdependent to further the mission of the gospel.

So there are 56 Berean churches in the U.S. We have one in Bogota, Colombia. In fact, you all just had a team go there a few weeks ago to visit them. And then we have several hundred in South Asia as well. My wife and I, we recently—and my kids—so we recently moved here to Lincoln last summer, and now Lincoln Berean, this is my church home, and it's a joy to be with you today. Excited to open up God's Word. And I'm going to quickly ask the Lord's help in prayer. So if you join me, let's pray and ask the Lord's help as we open up his word.

Father, we need your help. We are needy people. We are a broken people. We are hurting people. And apart from you, we can do nothing. So, as we are about to read here, without you we're enslaved to our sins. And Lord, I'm also tempted to be a slave to my old nature, my sin, and I need you, Lord Jesus, the chain-breaker, to come and proclaim your liberty, proclaim your the opening of the prison to those who are bound, and the year of the Lord's favor. And may you do that over this wonderful body. May your word open up eyes to see your glory and your power. May we meet you, Jesus, and may we submit to you, the only true king. We ask for Jesus' glory now. Amen.

So, I want to start out today with a mental experiment, and I want you guys to think about movies that you've seen. As you think about different movies, I want you to think about the theme of the movies, particularly as it relates to the conflict in the movie. And I want to ask this question: of all the movies that you've seen, how many of them, the key turning point in the story, comes when the main character submits to authority? So, in other words, the conflict is getting worse and worse and worse, and the conflict will only be resolved when the main character submits to authority.

Not very many. In fact, hardly any. There are a few. We'll get to those in just a moment here. But the stories of success in our culture hardly ever involve submitting to authority. Let me say that again. The stories of success in our culture hardly ever involve submitting to an authority. I wonder if that affects the way we view God? I wonder if that affects the way that we read the Bible? I would submit to you, it does. It does.

Now, we've been going through a sermon series on the book of Romans, and we have been calling each week, the gospel is "blank." And this week, as we go through the last half of Romans chapter 6, I've entitled the sermon "the gospel is freedom to choose the better master." Now just think about the assumptions behind that title. The gospel is freedom to choose a better master. That cuts right against most of the movies you've seen. And yet it's biblical, I hope to show you here.



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So, if you guys were opening your Bibles to Romans chapter 6. Romans chapter 6. And we're going to start, actually, on a few verses that Pastor Ryan preached last week. Because in order to understand what's happening in the last half of Romans chapter 6, we need to look at Romans 6, verse 6, and verse 7. So if you would look at Romans chapter 6, and we're going to start, spend just a little bit of time, to give us this assumption that Paul—we need reiterated because the rest of the chapter doesn't make sense without being reminded of what Paul says in Romans 6, verse 6 and verse 7. So, Romans 6:6, Paul's talking about what happens when a person trusts in Jesus, what happens when they become a Christian, verse 6.

6 knowing this, that our old self was crucified with him, [talking about with the Lord Jesus, when you become a Christian, the old self is crucified with Jesus, but you're united to Jesus and raised up to new life, and he describes that here] in order that our body of sin might be done away with, so that [now notice] we would no longer be slaves to sin;

So Paul's got an assumption there of what you are like before you come to Christ, calls it a slave to sin. Verse 7:

7 for he who has died is freed from sin.

So real quick, we need to just reiterate two truths here that are critical to understanding Paul's theology in the rest of Romans chapter 6. And the first is, before you were a Christian, you are a slave to sin. He's gonna reiterate it multiple times here. Before you're a Christian, before you trust in Jesus, or for those of you who have not yet trusted in Jesus, you are a slave to sin. And the second thing is, when you become a Christian, you are set free from slavery to sin. So before Christ, slave to sin, but when you trust in Jesus, you are set free from slavery to sin.

So we need to define sin for us here for just a moment, okay? Because a lot of times when people hear the word sin, they think simply in terms of breaking rules. Now, is sin breaking rules, yes, but it's much deeper than that. I don't have a rule breaking problem. I have a heart problem. In fact, in one of the verses that we've gone through recently, we went through 1 John was chapter 3 where it says that people loved the darkness more than the light. We love our sin. We have a heart problem, and we're enslaved to that sin when we're born. And it's the reason that all sin and all fall short of the glory of God, as we read earlier in Romans chapter 3.

So I want to define sin for you not simply as breaking rules, but for simplicity's sake for today's sermon, it's a heart problem. I wanted to define sin this way. Ready? Sin is a "me-centered life." I desire a me-centered life. Everyone in this room in different flavors in different ways, we don't want a God-centered life. What do we want? My will be done. My kingdom come. So I want to define sin for us as this, a me-centered life. And before Christ, we're all enslaved to it. We're all enslaved to it.

Now, let's jump down to verse 12 and we're going to go through the rest of the passage here. Verse 12. So we've been set free from sin, if you're trusting in Jesus, notice what he says in verse 12:

12 Therefore do not let sin reign in your mortal body so that you obey its lusts,

Think about how weird that verse sounds to most modern Americans—"follow your heart" people. Therefore, do not let sin reign in your mortal body so that you obey its lusts. It says that sin is reigning. Like, it has a power over us. And Paul is pushing us really hard, saying, without Jesus, you can't escape the reign of sin.



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Now, how is sin reigning over us? And he gives us a, he gives us a clue here, a very important word, the very end of verse 12—so that you obey its lusts. Now, we need to talk a little bit about that word “lust.” New American Standard, as most of you are reading, translates this Greek word “lust,” which is a little bit of a problem, okay? Because when we hear the word lust, we automatically think sin. But the Greek word can sometimes be neutral. It wasn't always referring to like greed or appetite for unhealthy sexual things. That's how we think of the word lust. It's actually more neutrally “desire.” Desire. All of us, apart from Jesus, we are motivated and controlled most deeply by our desires.

And we all have desires. And I would argue that most of your desires are not bad in and of themselves. But what your sin nature does, it takes those desires which were meant to point you to God and to worship God, and it bends them. My sin nature takes my desire for food, and it bends it. My sin nature takes the desire for friendship, and it bends it. My sin nature takes the desire for validation, which I think is a actually healthy desire, and it bends it. Because I was meant to get validation from the living God. Did you know that? It's not an unhealthy desire, but what all of our sinful natures do, we bend it. Martin Luther says that sin takes our desires and it curves it back in on itself so that we have to obey our desires.

Now, when you think about movies today, most of the themes of our movies, most of them is “follow your heart.” Follow your heart. When you follow your heart, you're submitting to an authority. Paul is pushing all of us in the direction saying here, saying, everyone submits to an authority. And if you're following your heart, the authority is your desires. It's your desires. So let's keep going here in verse 13.

13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

So again, this verse makes a weird assumption that's strange to Americans. He says that everyone is obeying or submitting to something or someone. And there's only two choices. Look at verse 13 again. “Do not go on presenting the members of your body to sin as instruments of unrighteousness, but present yourselves to God, as those alive from the dead, and your members as instruments of righteousness to God.” You're either presenting yourself to sin, or you're presenting yourself to righteousness. You're choosing the me-centered life, or you're choosing righteousness.

Now, that word also needs to be defined, especially because Paul has used the word righteousness a lot throughout the book of Romans. But at the end of chapter 6, he kind of tweaks his usage of it a little bit. So let's talk about. Really, there are three different ways that the word righteousness is used in the book of Romans. And the first way that righteousness is used is the way it describes God. In other words, God is righteous, God is holy, God is perfect. So that's the first way that Paul uses righteousness here.

And then he introduces this idea that we're not holy, and yet, if you believe in Jesus, Jesus' righteousness is put on top of you. He calls it justification. When you believe in Jesus, even though you're not holy, and you're unworthy, in an act of sheer grace, God justifies you, declares you not guilty, and puts Jesus' righteousness on top of you. So the second way that righteousness is used in Romans is the declaration for those who are trusting in Jesus that we are not guilty. We are righteous.

Now, the third way that we're going to see here in the rest of chapter 6 is the life that flows out of that declaration of righteousness. In other words, the life that flows out of becoming a Christian, the life that flows out of being united with Jesus. So, for simplicity's sake, I'm going to define



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righteousness through the rest of the passage as a God-centered life. You could say a life of holiness, and that's true, but what that really means practically in a day-to-day is a God-centered life. So sin is a me-centered life. When I wake up in the morning, apart from Jesus' grace and helped by the Holy Spirit, that's my trajectory. Or a God-centered life. A me-centered life or a God-centered life.

Now, I love what he says here in verse 13. He says that we all are instruments. An instrument is something that's created on purpose for a purpose. I love that we sang that song this morning. I am an instrument. Everyone in this room was created on purpose for a purpose to glorify God in unique ways. But all of us in this room have taken that instrument, and we've used it for the wrong purposes. It's called sin. All of us fall short of the glory of God. But when we trust in Jesus, we now can be redeemed as an instrument and used for God's glory.

I just want to speak really quickly, when I say a God-centered life, somebody's like, "That means I have to quit my job." Nope. Well, maybe, but probably not. Probably not. Because we need God-centered teachers. We need God-centered nurses. We need God-centered people all over the city, in this county, in this state, in different vocations. We need God-centered people who are on mission with him all over, being used as an instrument in ways that bring glory and honor to Jesus and point people to Jesus. So God wants you to live a God-centered life, but he wants you to grow in living that God-centered life wherever he has planted you now. That's what it means to be an instrument of righteousness. Okay, let's read verses 13 and 14 together.

13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but you are under grace.

Notice he's telling us we have a new master if you're trusting in Jesus. You have a new master.

Now, let's talk a little bit about movies. As I think about what movie has, like, the critical point when they submit to authority. And there is one category of movie in which this is often true. Submitting to authorities, like the key to their success. Sports movies. Think about it. Now, not all sports movies, but isn't it often true? You got this team being all stupid, doing whatever they want—boy, that's a picture of the gospel, isn't it? I mean, before Jesus. But then along comes the coach, right? But they don't trust the coach at first. I mean, that guy's a moron or he's an idiot or he's old or something, I don't know. Or a woman, it could be a woman coach. Some of you should, I think someone's going to write a sports movie about a woman—go do it, and have it point to the gospel without people realizing it. Anyway.

Now, eventually, what the team, and the people that come to the team, is they start to submit because they realize the coach's ways are better than my ways. And the coach's thoughts are better than my thoughts. Isaiah 55. Are you with me? Right? That's what happens when we come to the gospel. Hmm. We start to recognize Jesus' ways are better than my ways, and his thoughts are better than my thoughts. He's the better master. And it uses a word to describe his dominion, his kingship over us, here. It's grace. Grace.

Let's talk about grace. That's a theme in this church, and may it ever be a theme in this church! Of course, it's a theme in the Bible but let's continue to proclaim it. Grace is God's heart, love for broken and unworthy sinners. It's unconditional. It's unmerited and it's unconditional. If you trust in Jesus, he puts his love on you. Even though you're weak and you're needy and you're broken, even though you are ugly, his love put upon you makes you start to become lovely and beautiful. That is Grace. "I'm not sure I can submit to King Jesus." No, I want you to taste his grace. I want you to



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taste his freedom. I want you to taste what he's like. He's amazing. You can trust him. And if you're believing in Jesus, he's a good authority. He's the best authority.

So either you're choosing a me-centered life, which is slavery, or you're choosing to submit to King Jesus, which I want to tell you is freedom. And I want you to meet him. I want you to meet him because he has so much grace. It says in John chapter 1, he is "full of grace and truth." And from his fullness, we have all received grace upon grace. He's the better master. He is the better master. Now look at verse 15.

15 What then? Shall we sin because we are not under law but under grace? May it never be?

This is the third time now Paul and Romans has asked this question, because some people hear about grace—wait, his love is unconditional? That means I can do whatever I want! And Paul's like, no, you don't understand the purpose of why you're created. You're still an instrument. Don't present yourself as a slave to sin. Look at verse 16.

16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves to the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

So to the person who says, "grace allows me to keep on sinning," Paul says, "if you keep on sinning, you're not in charge, sin is. Why would you submit yourself to slavery, to sin? It's a terrible master. Why would you do that?" So, he uses that slavery language to describe the human condition, and he submits that all...hmm...are slaves.

Now, obviously that's hard. And it's hard, especially, as Americans with our dreadful history regarding slavery. We're going to nuance it, hopefully, here in a little bit to talk about Roman Empire slavery, which wasn't much better, but there is a little category to help us understand what it could mean here. I'm going to talk about it in just a moment. But I want to think about slaves. Slaves don't live for their own purpose, they live for someone else's purpose. And that's true of every single human being. Some people think they're following their hearts, but they're living under the authority of their desires, and it will never fulfill them. They will never have that hole in their heart filled. It's slavery.

Now, Paul assumes that all people are slaves. They're either slaves to a me-centered life, or they're slaves to King Jesus. And the the point that Paul is making here in verse 16 is, is sin the better master? Or is King Jesus the better master? Now, let's talk about the result of presenting yourself to sin here in verse 16. So read it again—the result of presenting yourself as a slave to sin. "Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin"—now notice its result—"resulting in death." What does that mean? Let's talk about it here for just a moment.

There's really three usages of death when you think about it in the Bible. And the first two are probably familiar to you if you've studied the Bible much or been in church much. Now, the first one everyone's familiar with, when you hear death, you think of literal physical death, the ceasing of breath, the ceasing of heartbeat, the ceasing of brain function, death. And the Bible uses it that way a lot of times. Not what he's necessarily talking about here. The second way that the Bible often uses death is talking about eternal, spiritual death, eternal separation from God, in misery, in hell. But there's also a third way that the Bible talks about death, and that is separation from the life of God. Disconnection from God is death. God said to Adam and Eve, the day you eat of the fruit of the tree, you will die. And yet they didn't keel over that day, so what death did they begin



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to experience? Disconnection from God. And slavery to sin leads to more and more disconnection from God.

Now, the reason the physical death entered after that was because of their disconnection with God. And the reason that the eternal death of hell exists is because they continue to choose—when people continue to choose disconnection from God. Think about Psalm 16 and verse 11 for a moment. It talks about the Lord, and it says, “you make known to me the path of life, and in your presence, there is fullness of joy.” That’s the path of life. The path of life is being connected with God through whatever he calls you to.

We said, we just sang, my shepherd, he will lead me often through dark valleys, and yet we can be connected to God. And even in our grief, we can stay connected to God. That’s the path of life. Sin and slavery to sin results in more and more disconnection from God, but slavery to the Lord, at very end of verse 16, look what it results in. So “either of sin resulting in death, or of obedience resulting in righteousness?” Righteousness is a God-centered life, flowing over with life. Flowing over with the life of the Lord.

Let me tell you what life looks like and righteousness looks like when we’re connected to God. Are you ready? It’s love. It’s joy. It’s peace. It’s patience. It’s kindness. It’s goodness. It’s faithfulness. I’m not going to read the rest of them because I always forget the order after that. But you know what I mean? That is the life, that’s the life that God wants us to be connected to by the power of the Holy Spirit. That’s what the Lord Jesus was marked by, and that’s good slavery. Again, that’s a weird thing to say, but that’s the best master, is the Lord Jesus. Now let’s keep going. Verse 17 and 18.

17 But thanks be to God that though you were slaves of sin, you became obedient from the heart [love that language—though you were slaves of sin, you became obedient from the heart] to that form of teaching to which you were committed, [saying, when you became a Christian, you believed that message that was handed down from Jesus, handed down from the apostles, handed down in his word—you became obedient from the heart, notice the heart change, you became obedient from the heart, and then verse 18] and having been freed from sin, you became slaves of righteousness [slaves of a God-centered life].

So we’ve called this message “the freedom to choose a better master.” And Paul says that Christians are now slaves of righteousness. That is our new identity. Satan wants to whisper to you that you’ll never be free from the slavery to your sin. If you’ve trusted in Jesus, maybe you’ve stumbled and fallen this week or even this morning, and Satan whispers to you, “Jesus isn’t powerful enough for you. Jesus isn’t gracious enough to care for you anymore.” That’s a lie. It’s a lie.

Nope, there’s a new life here. We now, because by the power of the Holy Spirit, the power of the resurrection, living in us, we have freedom to choose the new master and our identity. Well, we’re adopted when you believe in Jesus. Your identity is beloved son, beloved daughter, because you’ve been united to Jesus. And living out that identity is what gives us the power to say no to sin. And also living out the identity is what begins to change, bend our desires back into place, back towards the Lord. Back towards the Lord. Now let’s go to verse 19.

19 I am speaking in human terms because of the weakness of your flesh.

Now, Paul here, he’s admitting that the slavery metaphor, it’s imperfect. But he’s saying, listen, there’s still a lot of truth here. So pay attention. I know it’s not a perfect metaphor. I know slavery is a broken system, but listen to the truth of the metaphor. That’s what he’s saying. Verse 19.



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19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

We'll talk about that word here in just a moment. "For when you were slaves of sin, you were free in regards to righteousness," he's being a little bit sarcastic there. Now, let's talk a little bit about slavery in ancient Rome. Slavery in ancient Rome, it was terrible. You lived for someone else's purposes. But there were a small percentage of slaves in ancient Rome who had slightly more dignity than American chattel slavery of the 1700s and 1800s, okay? In fact, Jesus uses an illustration of it. He used an illustration in Mark 25 and Luke 19, and I think it's a helpful illustration to show us kind of what our slavery is to look like.

It says that a king went on a journey, and he called his slaves together and he gave him a bunch of money. In Matthew 25, it's a talent, which is ridiculous, like over a million dollars. And then he in the Luke version, it's several minas, which is like, it's a very large amount of money. And who's in charge of that money, even though they're slaves? They are, but whose purposes are the money for? Right? So they have dignity. Oftentimes, in ancient Roman slavery, a slave, well, not oftentimes, but sometimes they would have more dignity than the American chattel slavery that we're familiar with. And I think that's a healthy picture. God gives you talents. God gives you time. God gives you opportunities. But they're not for your purposes. They're for the king's purposes. Right?

Now, I need the Holy Spirit's help to know how to steward those resources that he's given me. And there's much joy in it. But I think we also have the Holy Spirit, and we have God's people, and God's word, but notice we have some agency in it to live for God's purposes. And then when the king comes back, he actually says to those who stewarded God's resources for his glory, he says, "well done, good, and faithful"—now, you are probably familiar with a different translation, "well done, good, and faithful servant," but the Greek word for servant and slave overlapped. Okay? So again, I'm just trying to help us to—again, Paul even said the metaphor is imperfect—but I'm trying to just stir up our imagination to the better slavery of Jesus. There's more dignity in it. In fact, it's much better than Roman slavery, but it's still a helpful metaphor.

Now, let's keep going here verses 21, 22.

21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. 22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

So Paul repeats again here that everyone is enslaved. You're either enslaved to sin, and the me-centered life or you're enslaved to God. And the outcome, he says, in verse 21, results in sanctification. God is working for my sanctification. God is working for your sanctification.

If you're not familiar with that word, Let's talk about it here for just a moment. Now, the most correct definition of sanctification is growth in holiness. But that can sound pretty dry if you've never met Jesus. So I want to define sanctification for you as growth to become like Jesus. Growing to become like Jesus. It's the same idea.

When you believe in Jesus, God gives you the Holy Spirit to say no to sin, to begin to change your desires so that you begin to look like Jesus more, you begin to talk like Jesus more, you begin to think like Jesus more, you begin to act more like Jesus. He was the most free person, whoever lived. Have you ever met him? Grace upon grace. Love, joy, peace, patience. That's what God is trying to grow me in and grow you in. But it comes through submitting to his authority, and then



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also asking the power of the Holy Spirit to live those out in our life. So either we stay disconnected from God, we are enslaved to sin, which means more and more disconnection from God—

Now, let me pause right there. Some of you like, “oh, that’s where I’m at. I trusted in Jesus, but I’m disconnected from God. There’s no hope.” I want to tell you about his grace again, right? I want to tell you about his grace. What draws us back, what leads us to repentance, is remembering his kindness. Doesn’t mean there won’t be consequences from your disconnection from God, but I want to tell you about the heart of the Father, that he invites you back again and again. He wants to change those desires so you know more and more freedom.

Now let’s end to verse 23.

23 For the wages of sin is death,

Now, if you think about it, the context of that is slavery. If we continue as slaves to our sin, the wages that we get paid, death.

23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Now, an interesting question: is this verse talking about just, like, salvation? Like eternal death from hell, and then God saves us? Or is it also talking about the day-to-day sanctification? I think the answer is both. Okay? But I do think it’s appropriate to use this as a way to share the gospel with unbelievers. Because we think that our works, most people think that their works will pay back God. You can’t. The wages of your works is death. It’s death. It’s eternal separation from God. But that’s not the final word. No, but the free gift of God is eternal life in Jesus Christ, our Lord. If you put your hope in Jesus, you move from death to life. You move from disconnection from God, disconnection from the purposes you were created for to being adopted, to being beloved.

Mmm, and it’s a free gift, a free gift. Some of you have never trusted in Jesus. He’s wooing you right now. He’s wooing you. Some of you are disconnected, even though you trusted Jesus a long time ago. He wooing you. He’s the better master. You can trust him. If you’ve never trusted him, put your faith in Jesus. Believe in the Lord Jesus Christ and you will be saved. The penalty of sin will no longer be on your head. And for those of you who are Christians, you cry out to him for help again, right? And you’ll be set free from the power of sin by the power of the Holy Spirit.

So, I want to tell you the plot of your movie today. You know where I’m going with this, don’t you? I want to tell you about the plot of your movie tomorrow, and this week. Are you going to follow your heart? Are you going to surrender and submit to King Jesus again and again and again. It’s going to be slavery either way, but one’s a better master. One’s a better master. So, how do we live a life that chooses Jesus as the better master? Three things. How do we live a life choosing Jesus as the better master?

And the first thing is that we need to move at a pace where we regularly spend time with him, tasting and seeing that he is the better master. Spend time with him. This can look a lot of different ways, but I need to. Fact, there’s a problem, if I get too much of in a hurry, I wake up and the desires take over again. They start driving the ship rather than spending time with Jesus and remembering, no, actually, his kingship is better than that old slavery. So spend time with him, move at a pace for that.

The second thing is move at a pace where you become aware of your desires. This is hard for me as a man, not gonna lie. I mean, I’m aware of, like, really obvious ones, but there’s a lot of desires that are mudding up the waters. So God wants me to begin to slow down and it’s a process of



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sanctification to begin to recognize and become aware of our desires. Now listen closely. Buddhism says to ignore your desires. And I know a lot of fundamentalist Christians give a Buddhist answer to your desires. "Ignore them." It's not the way of the Lord. The way of the Lord is Psalm 62 and verse 8. Trust in God at all times, O people. Pour out your heart before him. Lord, I'm really wanting this. Please protect me. Please help me. Lord, change that desire, grow that desire. I need your help. In fact, a lot of times, growth and healing for addicts comes when they recognize it's not actually the alcohol that I desire—there's, like, three other things underneath it and the Lord Jesus wants to meet them and he can meet them. It's not actually the pornography that I desire—there's like four or five other desires underneath there and the Lord Jesus wants to speak to them, and he wants to grow me in trusting him.

So last thing. Spend time in community. The way I become more—and I'm still growing in this—aware of my desires is to be with godly people who are safe, who I can confess my struggles and my desires to, and they point me to Jesus. And they help me think through my desires, the unhelpful ones, the helpful ones.

So, need to be spending time with Jesus, spending time just being aware of your desires, and spending time in community with safe people with whom you're like, yeah, my desire in the situation is this—what do you think about that? And they give you wisdom and they give you grace. That's what it looks like to have freedom to choose the better master. Let's pray.

Oh, Lord. What we really need is not a new set of rules, we need heart change. And so we need you, Lord Jesus, to come and help us to taste again, taste and see that you are good, taste and see that you are better. So may we be a people who walk with you. May we be a people who become more and more aware of our desires and give them to you again and again so that you take them and you purify them and you use them greatly for your glory. We ask this for Jesus' glory. Amen.

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