

The Painted Fruit of Hedonism: When Pleasure Imitates Joy and Steals the Soul

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Foreword: The Orchard of Painted Fruit

In every generation, the human heart is tempted to mistake sweetness for substance. Our age, however, has industrialized the temptation. We live surrounded by an orchard of painted fruit: the colors are dazzling, the fragrance is engineered, and the bite promises instant delight. Yet when the teeth sink in, the soul finds wax, not nourishment. Hedonism is this painted fruit, a philosophy that persuades us that pleasure is life's highest end, while quietly starving the deeper hunger for God.

I write with humility, as one who knows the pull of the age. The world's modern catechism is recited through mirrors, screens, and marketplaces: *"Improve yourself, indulge yourself, display yourself."* Even Christians can begin to measure their worth by appearance, experiences, and applause, as if the image of God were a draft to be edited by trends and the cross were an accessory rather than a call to die. When pleasure becomes the compass, the soul does not merely wander; it becomes expertly lost.

This exhortation is offered as a lamp for travelers walking through glittering fog. It does not deny that God gives lawful joys, but it warns that joy becomes poison when it is enthroned. Like sailors enchanted by a siren's song, many are drifting toward rocks while calling it freedom. Scripture calls us back to the narrow way where self-denial is not misery but medicine, where holiness is not deprivation but liberation, and where true happiness is found in Christ, not in the restless chase of the flesh.

May these pages, by God's mercy, help us exchange painted fruit for the Bread of Life, and prepare us to meet the Bridegroom with lamps burning.

Keywords: *Christian hedonism, true happiness in Christ, self-denial and discipleship, consumerism in the church, modesty and holiness, spiritual disciplines for believers, rapture readiness and tribulation.*

We are living in an age where the world has turned into a marketplace of pleasures, and the human heart is the most aggressively targeted customer. Every screen, every billboard, every algorithm whispers a familiar sermon: *"You deserve it. Treat yourself. Follow your heart. Don't miss out."* It looks harmless, even sophisticated. Yet behind the scented candles, curated selfies, and gym mirrors lies an old doctrine with a new wardrobe: hedonism, the worship of pleasure.

Hedonism is no longer a philosophy in dusty books. It has become the default religion of our generation. It catechizes through music, fashion, entertainment, wellness culture, and even certain church platforms. It does not ask you to bow before an idol of stone. It simply tells you to bow before yourself.

Scripture, however, sounds a very different note:

"Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world, the lust of the flesh, the lust of the eyes, and the pride in one's possessions, is not from the Father, but is from the world" (1 John 2:15–16). And Scripture adds the sobering horizon: *"the world with its lust is passing away, but the one who does the will of God remains forever"* (1 John 2:17).

The earlier reflection on hedonism already showed how pleasure-centered living erodes values, deforms character, and empties the soul of meaning. In this exhortation, we go further and aim the sword directly at today's trends, especially within the Church. Not to shame, but to awaken. Not to crush, but to call to repentance, joy, and readiness for the return of our Lord.

Hedonism did not begin on social media. Long before the smartphone, Epicurus proposed that the highest life is the life most insulated from pain, and though his school was more nuanced than modern indulgence, the seed was planted: the good life is measured by how good it feels. Later, the Enlightenment baptized this instinct into public policy through utilitarianism, training society to calculate human worth in the arithmetic of pleasure and pain. In our day, the same old calculus has merely been outsourced to machines. Algorithms now predict what will soothe you, excite you, flatter you, or inflame you, and they deliver it with priestly regularity, as if the soul were a stomach and meaning were a menu.

Yet the human person is not a pleasure-thermometer. Augustine saw the deeper wound: the tragedy is not that we love, but that we love in the wrong order, bending sacred affection toward lesser gods until the heart becomes a tilted altar. When "feeling good" becomes the north star, everything else becomes a tool: truth becomes negotiable, bodies become merchandise, relationships become consumables, and even God is subtly reimaged as the guarantor of our comfort. Aquinas would say the soul is always reaching for an ultimate end, and no finite delight can bear that weight without breaking. Pascal warned that diversion is not innocence but anesthesia, a polite way of fleeing the silence where eternity speaks.

So the modern pleasure-economy is not progress. It is a very old altar rebuilt with modern materials. The world calls it "self-care." Scripture calls it bondage when it dethrones God. And the Church must not confuse a well-lit cage with freedom.

The New Temples Of Pleasure: When The Body Becomes A Shrine

Hedonism, in simple terms, is the belief that pleasure is the highest good and the primary purpose of life. It tells you that the meaning of your existence is to feel good, look good, and avoid pain at any cost. Once that idea takes root, everything becomes negotiable: doctrine, morality, relationships, even your own body.

Today, the temples of this religion are everywhere: gyms, salons, spas, clinics, shopping malls, influencer feeds, exotic travel destinations, and sometimes even church programs that are more about vibes than holiness.

Consider how obsessively our culture chases after:

- **The perfect body:** extreme weight-loss obsessions, muscle addiction, endless dieting, and body-shaping regimens, not as stewardship but as identity.
- **The edited face:** skin bleaching or tanning to change color, fillers, Botox, cosmetic surgery, liposuction, implants, and reconstructive procedures that are not correcting medical conditions but re-sculpting the self to fit a fantasy.
- **Endless decoration:** tattoos upon tattoos, piercings upon piercings, exaggerated nails, lashes, and brows, layers of jewelry, excessive fashion accessories, all

aiming to shout “look at me” from every inch of the skin.

- **Fashion idolatry:** expensive clothes far beyond one’s means, designer labels as a form of righteousness, closets that look like boutiques while missionaries, widows, and students struggle to eat.
- **Digital masks:** filters that erase age, texture, and reality, staged photos, deceptive online personas, and curated “brands” that hide the real person under an ever-smiling mask.
- **Experience addiction:** constant need for new events, parties, concerts, conferences, brunches, trips, and “getaways,” not as occasional rest, but as an escape from facing the emptiness within.
- **Food and drink indulgence:** gourmet obsession, endless restaurant hopping, gluttony disguised as “foodie culture,” and alcohol-centered social life, sometimes tolerated in Christian circles as long as it looks refined.
- **Entertainment saturation:** gaming marathons, binge-watching series, pornography, streaming everything, short-form videos all day long, and scrolling into spiritual numbness.
- **Financial misdirection:** reckless spending on lifestyle, car upgrades, gadgets, and vacations while God’s work, the poor, and eternal investments remain an afterthought.
- **Status consumption:** luxury phones and yearly upgrades, cosmetic gadgets, premium subscriptions, and debt-financed lifestyles, where appearing prosperous matters more than being faithful.
- **Sexualized self-presentation:** excessive decollations of the body, clothing chosen not for dignity but for provocation, curated thirst-traps, seductive dancing content, and the normalization of public sensuality as “confidence.” Against a culture that markets bodies as invitations, Scripture calls believers to holiness that is visible, practical, and bodily: *“For this is God’s will, your sanctification: that you keep away from sexual immorality, that each of you knows how to control his own body in holiness and honor, not with lustful passions, like the Gentiles who don’t know God”* (1 Thessalonians 4:3–5). In other words, the Christian body is not a billboard for desire, but a vessel for worship.
- **Synthetic identity:** wigs and extensions worn as compulsion rather than preference, cosmetic dentistry pursued as identity, and the obsession with

brand-approved faces and bodies, until the person becomes an advertisement for an industry.

- **Chemical shortcuts:** misuse of weight-loss drugs, steroids, appetite suppressants, and “quick fix” enhancements that treat the body like a machine for applause rather than a temple for stewardship.
- **Compulsive social life:** habitual clubbing, endless celebrations, weekend pilgrimages to entertainment, and constant event attendance that drains finances, devotion, and family responsibilities, all while calling it “networking” or “living life.”
- **Digital intoxication:** pornography, erotic fiction, sexualized media, algorithm-fed fantasies, and parasocial relationships with influencers, where the imagination is trained to lust while the conscience learns to negotiate.
- **Self-soothing spirituality:** a “God wants me happy” mindset that uses faith as emotional medication, avoiding repentance, self-denial, and costly obedience, while seeking church experiences mainly for atmosphere, excitement, and personal uplift.

This list is not exhaustive, only symptomatic. The problem is not that any one of these activities is always sinful in itself. The problem is that, for many, they have become altars where time, money, and affection are sacrificed, often far more lavishly than they are given to the Lord.

The Church In The Mirror: When Saints Start Imitating The World

The tragedy is not that the world is hedonistic. Scripture already told us that would be the case. The tragedy is that many Christians have quietly enrolled in the same religion, only sprinkling it with a few Bible verses.

In many places, believers do not look like pilgrims traveling light; they look like tourists on a cruise ship. They chase the very same things the world chases, but with a cross pendant hanging over their designer outfits. If the world is obsessed with body image, so are we. If the world lives for impressions, social media, and luxury, so do we, but we add “God is good” as a caption under the selfie.

It must be said carefully, so the trumpet is not mistaken for legalism: Scripture does not condemn delight as such. God made food taste good. He made laughter heal. He made marital intimacy holy. He placed beauty in sunsets and songs. The issue is not the existence of pleasure, but the

enthronement of pleasure. There is a difference between receiving a gift with thanksgiving and building a throne for the gift until it replaces the Giver.

C. S. Lewis observed, in essence, that our desires are not too strong but too weak, because we settle for mud-pies when we are invited to a holiday at the sea. When pleasure becomes ultimate, it shrinks the soul. When Christ is ultimate, even ordinary joys become brighter, because they are no longer asked to carry the weight of divinity. Properly ordered, delight becomes worship. Disordered, delight becomes idolatry.

The Liturgies That Disciples Us Monday Through Saturday

Hedonism is rarely a solo sin. It is a shared liturgy. Markets catechize. Platforms disciple. The mall and the scroll teach doctrine without calling it doctrine: *"You are what you consume. You are what you display. You are what others applaud."* Modern economies survive by manufacturing discontent, and digital architectures profit when the heart cannot rest. In such a world, even sincere Christians can be trained to feel perpetually behind, perpetually inadequate, perpetually needing one more purchase, one more procedure, one more outing, one more upgrade to become "enough."

This also reveals a quiet injustice. Many of our luxuries are funded by unseen suffering, and the pleasure-economy often hides the poor behind polished glass. When believers pour resources into appearance and entertainment while the vulnerable remain neglected, the issue is not merely taste; it is theology. The Church becomes fluent in comfort but forgets compassion, skilled at celebration but slow to sacrifice.

This is why historic Christian practices are not quaint decorations. They are counter-liturgies. Worship that is truly God-centered reorders desire. The Lord's Table proclaims a crucified Christ, not a pampered self. Fasting trains the body to hear "no." Confession humbles the ego that craves admiration. Sunday service's problem is not that God created pleasure interrupts the tyranny of constant stimulation. Generosity breaks the spell of possession. Shared life and mutual accountability expose the lies we can maintain in isolation.

The Desert Fathers fled not because creation was evil, but because they understood that the heart becomes what it

repeatedly rehearses. Benedictine stability and disciplined simplicity were not anti-joy; they were anti-illusion. Even modern expressions of "new monastic" community witness to the same truth: the soul grows strong again when it stops treating pleasure as oxygen and starts treating Christ as bread.

The apostle Paul warns that a time would come when people would be *"lovers of self, lovers of money, boastful, proud, demeaning, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, slanderers, without self-control, brutal, without love for what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God"* (2 Timothy 3:2-4).

I write this as one who has also felt the tug of the age, and who must daily put my own heart back under Christ's lordship. Look around. This is not a distant possibility. It is a daily news report. Hedonism has not only entered the culture. It has taken a seat on church pews, joined the worship team, and sometimes stands in the pulpit in the form of a prosperity-centered, self-esteem gospel that treats God as a celestial therapist for our comfort rather than a holy King who calls us to die to self.

When pleasure becomes the unspoken god, holiness becomes optional, sacrifice becomes extreme, generosity becomes negotiable, simplicity becomes "legalism," and obedience becomes "too radical." Yet Scripture says, "A man reaps what he sows. The one who sows to his flesh will reap destruction from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit" (Galatians 6:7-8).

The Empty Cup: Why Pleasure Never Satisfies

The hedonistic life promises joy but delivers a sugar rush followed by emptiness. You can change your body, your skin tone, your wardrobe, your online image, your environment, even your social circle, but you cannot surgically remove the restlessness of a soul that is far from God.

Self-indulgence is not morally neutral in Scripture; it is spiritually predictive. *"The one who loves pleasure will become poor"* (Proverbs 21:17), not only in money, but often in attention, gratitude, and spiritual seriousness. And the apostle's warning is even sharper: *"she who is self-indulgent is dead even while she lives"* (1 Timothy

5:6). Pleasure can keep the body busy while the soul is quietly embalmed.

The more pleasure you taste, the more you need to maintain the feeling, like drinking salty water to quench your thirst. Hedonism tells you that happiness is outside in circumstances, yet Scripture locates joy inside, as the fruit of the Spirit: *“love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control”* (Galatians 5:22–23).

Pleasure is a momentary sensation in the body. Joy is a settled state in the soul. Pleasure depends on what is happening. Joy depends on who you belong to.

Many of God’s people have become collectors of moments instead of seekers of God. They chase the next high: a new outfit, a new procedure, a new destination, a new concert, a new crush, a new gadget, a new trend. Each one promises, “This time you will be happy.” Yet after the dopamine fades, they must plan the next escape. They live like people constantly repainting the walls of a collapsing house instead of addressing the foundation.

The earlier piece on hedonism rightly noted that this lifestyle leads to moral decay and spiritual emptiness, a shallowness where life loses meaning and purpose. Our generation is proof. Never have we had so much entertainment and yet so much depression. Never so many filters and yet so much insecurity. Never so many options and yet so much boredom.

The problem is not that God created pleasure. He did. The problem is that we have taken created gifts and enthroned them as gods.

Created As You Are: The War Against God’s Design

A striking feature of our time is the violent dissatisfaction with the way God made us. Instead of receiving our bodies, faces, skin tones, and limitations as gifts to be stewarded, we treat them like projects to be radically redesigned according to the current idol of beauty.

People bleach their God-given skin to look like another ethnicity, or roast it under artificial sun to appear different. They cut and carve their bodies, inflate and reduce, enlarge and tighten, in an attempt to fit an image produced by

industries that profit from insecurity. The mirror is no longer a tool for grooming. It has become a courtroom, and the body is always on trial.

This is no small matter. It is not merely self-care. At its core, it often reveals a deeper indictment: *“God, I am not satisfied with your artwork. Let me fix it.”*

Yet Scripture tells us that we are *“fearfully and wonderfully made”* (Psalm 139:14), that our bodies are temples of the Holy Spirit, and therefore not private property but purchased ground: *“you are not your own... you were bought at a price”* (1 Corinthians 6:19–20), and that in Christ we find a new identity that is not grounded in appearance but in sonship and adoption (Galatians 3:26–28).

To say we are *“fearfully and wonderfully made”* is not sentimental poetry. It is theological anthropology. The body is not an accident attached to the soul; it is part of God’s intentional testimony. The doctrine of the imago Dei means that contempt for God’s design easily slides into contempt for God Himself, because the image and the One imaged are not morally unrelated. This is why a culture that endlessly remodels the self often cannot rest. It is trying to edit what it was meant to receive with gratitude.

And the gospel deepens the matter further. In the Incarnation, the Son of God did not merely visit flesh; He assumed it. Christ’s holiness was not performed at a distance from the body but within it. He ate, slept, sweat, bled, suffered, and rose again, not as a disembodied spirit but as the resurrected Lord. This means the Christian does not treat the body as a playground for passions or a clay statue for vanity. We treat it as sacred stewardship under a coming horizon: *“the redemption of our bodies”* (Romans 8:23).

So we do not merely ask, “Does this trend make me feel beautiful?” We ask, “Does this choice honor the God whose image I bear, the Christ who took flesh, and the resurrection I claim to await?” When that question becomes normal again, many fashionable practices will quietly lose their charm.

This does not mean it is sinful to groom, to dress decently, to exercise, or to treat legitimate medical issues. The issue is lordship. Who defines your worth? Who tells you what beauty is? What motivates your choices: gratitude and stewardship, or lust, pride, and comparison?

Christians are called to be satisfied with who God made them to be, not in a lazy way but in a worshipful way. To say, *“Lord, this is the frame you chose for my soul on earth, help me to honor you in it.”* To cultivate modesty, simplicity, and contentment, rather than obsess over cosmetically upgrading what God has already signed.

“Keep your life free from the love of money. Be satisfied with what you have, for he himself has said, I will never leave you or abandon you” (Hebrews 13:5).

If His presence is with you, you are not lacking. No surgery can add what His absence would remove.

Seek First The Kingdom, Not The Next Experience

Our Lord gave us a very simple order of priorities: *“But seek first the kingdom of God and his righteousness, and all these things will be provided for you”* (Matthew 6:33).

Seeking first the kingdom means that the central question of our lives is not “What will make me feel good now?” but “What will please Christ and advance His reign?” The hedonistic mind asks, “What experience can I add to my life?” The kingdom mind asks, “What obedience can I offer to my King?”

Yet many believers schedule their lives around pleasure and try to squeeze the kingdom into the gaps. Work, gym, entertainment, parties, travel, shopping, social media, then somewhere at the bottom, prayer, Scripture, evangelism, fellowship, service. The schedule itself becomes a silent confession of what we truly worship.

To live for pleasure is to live facing earth with your back to heaven. To live for the kingdom is to live facing Christ with your back to vanity. Paul pleads, “Do not be conformed to this age, but be transformed by the renewing of your mind” (Romans 12:2). John urges us to set our minds on things above, not on earthly things (Colossians 3:2).

True happiness is not found in adding more pleasures, but in subtracting every rival to Christ. Hedonism says, “You only live once, so consume everything.” Scripture says, “You will live forever, so invest in what cannot be shaken.”

Crucifying The Flesh In A Culture That Worships It

The Bible does not treat the flesh as something to be pampered but something to be crucified. Paul does not leave the category vague; he names “sexual immorality, moral impurity, promiscuity” among “the works of the flesh” (Galatians 5:19), reminding us that lust is not a harmless appetite but a rival regime. *“Now those who belong to Christ Jesus have crucified the flesh with its passions and desires”* (Galatians 5:24).

That language is violent on purpose. Crucifixion is not a spa treatment. It is a slow, painful death. To crucify the flesh means to deny its claims, refuse its demands, and starve its fantasies, not because the body is evil, but because sin has corrupted its desires.

In a pleasure-driven world, this will look extreme. Fasting will look strange to those who feast every weekend. Modesty will look outdated to those who merchandise their bodies for likes. Simplicity will look like failure to those who equate worth with luxury. Holiness will look rigid to those who confuse freedom with the ability to sin without guilt.

Yet Peter exhorts us: *“Therefore, with your minds ready for action, be sober-minded, and set your hope completely on the grace to be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the desires of your former ignorance”* (1 Peter 1:13–14).

To be sober-minded in a hedonistic age is to refuse to live intoxicated by pleasure. It is to keep your spiritual senses awake while others are lulled to sleep by entertainment and indulgence.

Practicing Godly Living In A Pleasure-Driven World

How then do we resist the constant pull of hedonism without falling into pride or self-righteousness? The answer is not mere willpower; it is a life reordered by the Spirit.

We begin with worship and the Word. *“Let the word of Christ dwell richly among you, in all wisdom teaching and admonishing one another through psalms, hymns, and spiritual songs, singing to God with gratitude in your*

hearts” (Colossians 3:16). A heart full of gratitude has less room for restless craving.

We walk in the Spirit, because only He can bend our desires back towards God. *“I say then, walk by the Spirit and you will certainly not carry out the desire of the flesh. For the flesh desires what is against the Spirit, and the Spirit desires what is against the flesh”* (Galatians 5:16–17).

We cultivate disciplines that weaken the flesh and strengthen the spirit: fasting from food and digital noise, giving generously, serving quietly, confessing sins, pursuing accountability, embracing hiddenness rather than constant exposure.

To make this resistance tangible, a simple rule of life can help the pilgrim keep direction when the culture is loud. Each evening, practice a brief exam through the Beatitudes, asking where you pursued applause rather than purity (Matthew 5:3–12). Each week, set aside one day or one long block for a digital fast, so the mind can learn silence again. Each month, conduct a generosity audit: what portion of spending served vanity and what portion served mercy. Each quarter, take a half-day of solitude with Scripture and prayer, not to “escape life,” but to remember what life is for. These rhythms do not save us, but they do expose what is saving us, and they train the heart to prefer Christ over the next craving.

We pursue a community that encourages holiness. You will not overcome hedonism while walking closely with those who worship it. Walk with pilgrims who remind you daily that this world is not your home.

We flee temptation. Scripture is blunt: *“Flee sexual immorality”* (1 Corinthians 6:18). You do not negotiate with seduction, you run. In the same way, when a certain environment, event, or habit continually stirs up carnal desires, the wise believer does not ask, “How close can I get without sinning?” but “Why should I stay near the edge at all?”

Rapture Readiness In A Generation Distracted By Pleasure

Hedonism is not just a personal issue; it is an eschatological sign. Our Lord warned that His coming would be in a time when people are busy with ordinary

pleasures, blind to the judgment approaching. *“As the days of Noah were, so the coming of the Son of Man will be. For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah boarded the ark. They didn’t know until the flood came and swept them all away. So this is the way the coming of the Son of Man will be”* (Matthew 24:37–39).

Notice: the problem was not that they were eating, drinking, or marrying, but that they lived as if there were no judgment, no ark, no God. Pleasure had dulled their sense of urgency.

Our age is marked by unprecedented technological control, cultural conformity, and moral confusion. The infrastructure for the coming global rebellion against God is quietly being assembled while people fight over trends and filters. The spirit of hedonism is softening hearts to accept any leader who promises comfort and safety, preparing them to bow before the ultimate deceiver when the restraint is removed.

For the believer, this is not a time to sleep. It is time to trim the lamp and check the oil. The Lord told the parable of the ten virgins, where five were wise and kept their lamps ready, and five were foolish and let their oil run out. When the bridegroom came, the door was shut on those who were not prepared (Matthew 25:1–13).

Rapture readiness is not speculation about dates. It is a life of holy separation, sober watchfulness, and deep affection for Christ. It is choosing the narrow road when everyone else is shopping in the wide road’s marketplaces. It is living as someone who expects to leave this world at any moment, not as someone trying to extract every ounce of earthly pleasure before death.

And readiness must not be reduced to escapism. The Christian hope is not merely evacuation from earth, but participation in God’s final renewal. Creation itself groans, not because matter is evil, but because sin has disordered everything, and the world aches for liberation (Romans 8:19–22). The Church, then, does not flee responsibility while waiting for rescue. We live as citizens of the coming Kingdom while still in exile, refusing Babylon’s pleasures and refusing Babylon’s despair at the same time.

Revelation does not end with believers floating away into abstraction. It ends with the holy city, God dwelling with His people, and tears wiped away (Revelation 21:1–4).

This matters because it redefines what we resist. We do not reject beauty; we reject counterfeit beauty. We do not reject the body; we reject the body as an idol. We do not reject joy; we reject joy without holiness. We are not running from creation; we are running from corruption, into Christ, and toward the world made new.

A Final Call: Flee The Idol Of Pleasure, Find Refuge In Christ

Beloved, pleasure is a cruel god. It takes much and gives little. It promises freedom but deepens bondage. It offers excitement but drains meaning. It gives you a thousand moments and steals your soul.

Christ is a gentle King. He calls you to deny yourself, yes, but only to give you a life you could never build. He may ask you to lay down your obsession with your body, your spending, your social performance, your indulgent habits, but He does it in order to clothe you with a beauty that does not age, a joy that does not fade, a peace that does not depend on circumstances.

The heart of Christian self-denial is not self-hatred; it is union with Christ. "I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20). When this becomes real, hedonism loses its throne, because the believer is no longer trying to fill an identity vacuum with pleasure.

True happiness is found in Christ alone: in His cross, where your sins are forgiven; in His resurrection, where death is defeated; in His Spirit, who gives you new desires; in His coming, which will end all sorrow for those who belong to Him.

If you have been living for pleasure, let this be your wake-up trumpet. Do not delay. Confess your hedonistic pursuits before the Lord. Bring your vanity, your addictions, your compromises, your secret indulgences to the foot of the cross. Ask Him to crucify the flesh and to fill you with His Spirit. Choose today to seek first the kingdom of God and His righteousness.

The days ahead will not be easier. The pressure to conform will increase. The world is racing toward tribulation, and the systems being built are not friendly to biblical faith.

There is only one safe place: in Christ, hidden in God, sealed by the Spirit, walking in holiness.

Run to Him while the door of mercy is open. Let the world chase its pleasures. Let the Church be found watching, praying, and shining. May our lives say, not with slogans but with choices: Christ is enough for me.

Recommended Further Readings

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