

Transcript* - Incomplete Obedience – 8/16/2026 - Pastor John Klundt

Well good morning everybody. It's great to see all of you today. I hope you're having wasn't that incredible time of singing and worship this morning. Amen. Yeah. For sure. So appreciate the opportunity that we have to do that each week together on Sunday morning. So we're we're in a new series today. But I want to talk about real quickly.

We just wrapped up being in, first Peter. We did it, through the majority of the summer. Although the reality is, summer has kind of ended a little bit because school has started back, but is still going to be ridiculously hot for a while. So we know that. But we did a series through first. Peter and I just I want to encourage you, if you, miss parts of it, I know a lot of you, try to, like, not be here ever, in the summertime.

So if you if you didn't get a chance to participate in that, I just wanna encourage you to to make sure that you do that because it's really, good. And it's great to have us all, be on the same page when it comes to, the sermons that we do and through the series. And plus, it was just real good series through First Peter, which is in the New Testament.

And now today. This is great to be here because we're starting a new series. We're going to be in the book of judges, which is in the Old Testament. And I think this is going to be a series that is going to be good and beneficial and helpful. But it's also going to challenge us quite a bit.

Well, I think first Peter did the same thing, but it's going to challenge us in some different ways in regards to that. So I want to I want to set the scene for you, just a little bit. Before we get into judges today, kind of give you a, like, here's a little bit of the backstory. And so we kind of know what's been going on to get us to the point where we are in, in the book of judges.

So, what really what transpired was, God has picked a leader. His name was Moses. He's like, hey, Moses, I'm going to send you. You're going to go, into Egypt, and you're going to help set my people free. And they had been in slavery, for about 400 years at that point. And the people of, of Israel had been crying out to the Lord, and now God has picked a leader.

His name is Moses. Moses goes in to Egypt and the Israelites, get freed, from that slavery. God does the ten plagues just miracles. And really, the Egyptians are like, get out, get away. And so they they begin their journey out of Egypt. And as they do that, they do some wandering for, for a significant period of time, because they're not ready specifically to go into the Promised Land.

But Moses is the identified leader. But as Moses as his life, kind of wraps up and he's about ready to die. He hands the baton off to a man named Joshua. Joshua takes the baton and he takes the

Israelites into the Promised Land. And immediately they begin to have, wars and battles, and and God is with them and leading them, and they're having victories.

And so a lot of the book of Joshua is the battles that they have. But it's obvious when you when you listen and when you read the the story of Joshua and the battles that they're going through, it's in every way. It's God who is supplying the victory to the Israelite people because they were facing, giants. They were facing just enemies that were immense.

And they had fortified cities. I mean, this was this was God's doing in every possible way. And so then a little bit, as you get through Joshua, you start to see, well, hey, now it's time for the tribes to get allotted their specific lands. And, and so they begin to divvy up the property. But at the end of Joshua, Joshua now, just like Moses did, he's ready to hand the baton off.

So it's not just to a leader, but it's to the the 12 tribes of Israel himself. And he's going to give them some some words that help us understand all that's going to take place in the book of judges. And this comes from, Joshua chapter 23. And we're going to start in verse five, and he's going to he's speaking to the to the people of Israel.

He's going to remind them of of where God has taken them so far. And by the way, we need to be reminded so much of all that God has done in our life so far and and his faithfulness, and that we can trust in him in every possible way. So here, here we go. Joshua chapter 23, verse five.

He says, the Lord, your God will push them back before you and drive them out of your sight. So he's reminding the people that God has done this before. And as you go and you're going into your allotted lands, you still have work to do, which means there's never a time in our relationship with the Lord that that we're we're a finished product that we're done, that we still don't have, ground to take in and areas in our life that need to be, under the lordship of God.

So there's there's work to do. Do you have work to do? Yes. That's really good. And you shall possess their land just as the Lord your God promised you. Therefore be very strong to keep and to do all that is written in the book of the law of Moses, turning aside from it, neither to the right hand nor to the left, that you may not mix with these nations remaining among you, or mention of the names of their gods, or swear by them, or serve them, or bow down to them.

But you shall cling to the Lord your God, just as you have done to this day. For the Lord has driven out before you great and strong nations. He's always reminding them again, this is what God has already done, and this is what God is going to continue to do for you. And as far as you know, man has been able to stand before you to this day.

One man, one Israelite warrior literally puts to flight a thousand, since it is the Lord your God who fights for you just as he promised you. Be very careful, therefore, to love the Lord your God. For if you turn your back and cling to the remnant of these nations remaining among you, and make marriages with him, so that you associate with them, and they with you know for certain, I think he will be pointing his finger like this at that point, that the Lord your God will no longer drive out these nations before you, but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes

until you perish from off. This good ground, that the Lord your God has given you. So Joshua is reminding them, and now saying, hey, there's still work to do. You're going to go into this land and God is going to give it to you, just as he has already done. However, however, if you leave a remnant and you associate with them and you intermarry and you worship their gods, just know that God will not be with you.

And so Joshua chapter 24 ends with Joshua saying, you've heard all that I have said, now you choose this day whom you will serve. But as for me and my house, we will serve the Lord. And he reminds them, he's like, hey, like, get rid of those gods and don't worship them. And he's reminding them. And then the people with like one voice go, we'll do it like we're in, we're going to we're going to be obedient, we're going to do what we're supposed to do.

And so they all gave the the sign off and they were like, yes, this is what's going to happen. And then we get into Joshua chapter, excuse me, judges chapter one. And here's here's a little bit about judges, just to kind of give us an understanding of, of where we're going to be, because this is a very interesting Old Testament book and really in every way.

And so as we think about judges, we're they're going to talk about 12 specific judges who have, who get raised up. Now, don't think of a judge as a judge with a robe and a gavel that adjudicates cases. But for them, this is more like a deliverer, someone God raises up as a champion, someone who is a warrior, sometimes a little bit political, but certainly there's there's fighting, there's battles that happen within, within the context of of how that's going to unfold.

Now, as God did before the book of judges. And in Joshua and with Moses and his people, God says to them, this specifically, I'm going to be your God, and you are going to be my people. If there's anything that you want to hear is God saying to you, I'm your God and you are my people. And as the as the people of Israel have gone through their relationship with the Lord, the book of Judges is certainly what we would call a low moral point in their history.

I'm not saying it's the lowest, but it is a low point in their history, which is why it is so contemporary for us today. Now we think of when we think about morality, and we're quick to think about the culture and the world around us. And we go, oh yeah, our world's terrible. This, this world's like, oh, I got all sorts of problems.

I'm not I'm not even talking about the world outside the church. I'm talking about the church. Like, this is where we we need to understand. Like when we, are not doing what we're supposed to be doing as a people of God. This book will teach us a lot about that, in particular, because there's a cycle. There's a cycle that happens.

You see, there's there's this tension that is happening with the with the people of Israel. And the tension is this they're trying to figure out, do we want an earthly king or do we want a heavenly king? And there's a battle within that. And we we have that same battle that we go through all the time today. It's like, what do we want to put our faith and our trust in our hope in.

And God is for certain. He's like, the best choice. And yet you seem to choose a lot of other things in the midst of it. And so there's the cycle that begins to happen, and it starts well, by the way, it starts with this idea that Israel serves God. They signed off. They were like, yes, Joshua, like you're going in your hand in the baton off to us, and we're going to do what you just said God wants us to do.

We're we're in. And you remember those days when you began your relationship with the Lord and how excited you were and how on fire you were with the Lord. And so the start begins. And and it's a it's a great time this, this to serve the Lord. And it brings peace and prosperity for the Israelite people. But then somewhere along the way, what creeps in is the the people of God do evil in the eyes of the Lord.

And as they begin to do evil in the eyes of the Lord, it brings upon them. Just like we read at the end of the book of Joshua, it brings upon them this level of struggle and strife and wars begin, and then they get typically put into some sort of slavery or slave state, and and they go through that for a while, and then eventually they cry out to God.

It's like in our own relationship with the Lord at some point in time, we say, I can't take this anymore. I can't take the sin. I can't take the consequences. It's overwhelming. And we cry out to God for rescue and we repent. We say, Lord, I don't care what it takes. I can't do this anymore. And we repent.

And as this is happening with the Israelite people, you can see as we're going to go through the the book of judges, it's over and over again. The people go through the cycle and they cry out to the Lord, and they repent. And then God sends a deliverer, because if there's one thing that we're going to learn through the Book of Judges is that God is faithful, even when we are not the God, the covenant keeping God, the God says, I will be your God, and you will be my people.

Trust me, it's really heavily dependent upon him being our God, because we're not so faithful as his people and he is faithful even when we don't live up to our part of the deal. He's faithful. And so he sends a deliverer. And then it's just rinse and repeat. The cycle just begins to start over again.

We get, we serve God, there's peace, there's prosperity, we do evil. And that's the cycle that's the really the cycle of what happens throughout the book of judges. We're going to see that unfold in a, in a very real way, even as we just barely get started. But here's the good news. It starts well, like for even for us, like we have this start with our relationship with the Lord and our, our relationship typically goes, we put our faith and our trust and our hope in the name of Jesus.

And we know that he saves. And that's such good news. And we get to we get to lean into that. And that's really what we're going to see a lot of in we as we go through judges, judges, chapter one, verses one and two here, here we go. After the death of Joshua. So Joshua was now, off the scene.

The people of Israel inquired of the Lord, who shall go up first, for us against the Canaanites to fight against them? The Lord said, Judah shall go up. Behold, I have given the land into his hand. And Judah said to Simeon, his brother, come up with me into the territory allotted to me, that we may fight against the Canaanites.

And I likewise will go with you into the territory allotted to you. So Simeon went with him. So as a beginning there, there is no better way to begin and have a good start. Then by inquiring of the Lord. Honestly, this should be the as we begin every day. This is how we should start. We should begin with I'm going to get up today and before I do anything else, I am going to inquire of the Lord if we recognize him as our Lord, our Savior, our master, like he is.

He is King over everything. Our hope is that we're being obedient, that we're following him, that we're being, disciples who are faithful and in the midst of that, the best way to start every day is to inquire of the Lord. Lord, what do you want me to do today? Like how can I live for you today?

What? What do you need me to do? Like I'm going to give this day to you? They start off really well and really smart. If there's any way to begin, it's saying to the Lord, what should we do? Should we do this? Should we do this? And he and he begins with, they inquire and God gives them, give them direction.

He says, Judah, Judah is going to be the one to begin this journey. Now that Joshua is off the scene, and he's going to be the one to go into, his allotted area and, and take, take ground and go into

battle. Well, here we go in verse four. Then Judah went up and the Lord gave the Canaanites and the parasites into their into their hand, and they defeated 10,000 of them.

At best they found at an I be sick at Bezeq, which is is where you would think you would find him because of his name, and fought against him and defeated the Canaanites and the parasites. And at night he fled, but they pursued him and caught him and cut off his thumbs and his big toes. I told you, it's like this gets weird quick.

Yeah, there's a lot more to come as we go through this. You. You will not want to miss any of this, by the way. Yeah. Aren't you so glad we live in on this side of the the resurrection of Jesus? Like this is. Yeah. And and and I basically said he's like, he's thinking to himself after he gets his thumbs and his toes cut off, he says 70 kings with their thumbs and their big toes cut off, used to pick up scraps under my table.

And as I have done so, God has repaid me. And they brought him to Jerusalem. And there he died. So again, starting off well, they inquire of the Lord. God says, this is who I want to begin this campaign. They're going to go into their allotted areas of where they're supposed to take land. They go into a battle, and immediately they defeat 10,000 other.

I mean, that's a big number of people and they defeat them. And then their, their leader, at a high simply means, Lord, they're they're keeping the one that they've set up as their leader. He he sees the battle that's going to be lost. And he he takes off fleeing. They catch him and they cut off his thumbs and his toes.

And in our thinking, it's like, gee, mini cricket's like. And by the way, in comparison, they just killed 10,000 people. So it doesn't seem that bad that they cut off some toes and some some thumbs. Okay. But as you defeated someone, we get a little bit of the story of why they did it, because he did it to 70 other people, before it happened to him.

So he got a little bit of his comeuppance. Right. And in the midst of that, also, as you're defeating, someone who can go into battle against you, the best thing to do is to make it so they can't fight against you anymore. So the best way to do that is to say, how? How can you hold a sword?

Well, you can't hold a sword very well and very powerfully anyway. When you don't have thumbs. And you certainly can't have good balance when you don't have your big toes. So they took they took care of that. But but again, just see what's happening here. They inquire of the Lord. They go into battle and God is giving victories to them.

It's starting really well. And not only does that go well for them, but as we kind of look into the next few verses, they go into Jerusalem, by the way, and they attack Jerusalem and they have victory in Jerusalem. I mean, they have another, another win and another win, and it's going it's going really well for them. And so starting well is good.

Starting well is important, but it's not how you start. That always makes all the difference, because we know that as a followers of Jesus Christ, there's the beginning of our relationship, there's the beginning of the journey that we're on, but it typically goes for a long time. And in the midst of that, what eventually will begin to happen eventually for us, we will get faced with something where we're going to be asked by God to do something that's going to be really difficult for us to do.

And there might be a multitude of reasons why it's difficult. It might be difficult because it relates to somebody who we who we care for. It might be something that we like doing that God's asking us not to do anymore. I mean, there's there can be some reasons for that, but we're going to be faced with this, with this choice.

We're going to be faced with doing and being faithful to God. And somewhere along the way, if we're not careful, we may choose to compromise. We may choose to be obedient, but not completely obedient. And here's what we hear God say about that in particular. And we're going to skip down to judges chapter one, verse 19. I think we can relate to this part of the story a lot about partial obedience.

And the Lord was with Judah and he took possession of the hill country. But listen to this phrase because it's going to happen a lot in the rest of chapter one. But he could not drive. He could not drive out the inhabitants of the plain because they had chariots of of iron. And Hebron was given to Caleb, as Moses had said.

And he drove out from it the three sons of anarchy. But the people of Benjamin, here we go with the same phrase again did not drive out the Jebusites, who we know eventually stayed in Jerusalem, and it took them a long time to get them out before they actually conquered Jerusalem completely, because they would not drive out the Jebusites, nor the Jebusites, who have lived in with the people of Benjamin in Jerusalem to this day.

So here it begins. And part of the reason why they're struggling in the midst of this is because they're they're looking at their opposition. And trust me, we don't we don't think this way. But church, we have opposition, we have enemies as people of God. We we want inherently, when we choose to be followers of Jesus Christ, there there will be hardships and difficulties and enemies and and those who are inherently in opposition of us.

And they they will they will see it way before we do, typically and in the midst of this, they're looking at their enemy and they're thinking their enemy is is got incredible resources. They got these chariots of iron. They're they're two they're too much for us. It's going to cost us too much to go to battle against them.

So their thinking is we just can't we just can't drive them out. Even though in their history, as the people of God, they have went to battle against people who've had chariots before, and God has wiped them out and and done it when, when they had to hardly even lift a finger. And God's delivered the victory in the midst of that.

And it's they didn't they didn't drive them out because we oftentimes forget how big our God is and how powerful our God is and how mighty he is. And we look at the enemy, we think they're too big, and that might be true for us, but it's not true for God. And God wants to show us that our enemies can be defeated, but not by our our might or our power, but by His and his alone.

And he's been showing them that it's like, hey, I'm trying to repeat this to you. God's good at repeating, because we need to be reminded because we forget so easily, which is one of the reasons why we take communion every week, because we need to be reminded of the death and the burial and resurrection of Jesus. We need to be reminded that Jesus died on the cross, and he was crucified for our very sins because we committed those sins, and yet he took our punishment on himself.

I mean, God's reminding us of that. And he doesn't say, hey, when you get together, church like, this is so good for you to do is so good for you to be reminded of this, because we are forgetful people. And the moment we see the opposition and it seems too big and too overwhelming, we go, this seems like we're doing some really good stuff.

Like we've we've taken a lot of ground and we've had some good victories, so let's just leave this alone. And they began the journey into partial obedience in complete obedience. And can I can I tell you something when we do that, when we go down that road and we don't take all that God has designed for us to take when we don't occupy the land, when we don't, when we don't do that in our own life, when it comes to being obedient with with doing the right thing and not doing the things that God is calling us to do, it leads to a whole bunch of problems, and God knows that, and he's trying to

spare us against that, just like he was trying to do that with the Israelite people is like, hey, don't let them stay in the land. Don't intermarry them, don't worship their gods, because the consequences are going to be too big. You know what partial obedience looks like? It looks like when I was a when I was a little boy, we would go to my grandpa and grandma's house, and they they lived on a on a farm.

And this was the most incredible place to have an adventure for a little boy. They had huge, huge property, big corn fields to play in and barns and tractors. I didn't get to drive the tractor, but I could play on the tractor. It was a blast. But my grandma on my dad's side, my grandma, she was like, no nonsense.

She was business. I think she also had a fun, stubborn side to it. But as a kid, I didn't see that. But I can just remember when she would say it was mealtime. Like it was. It was mealtime. She would stay the night and she would get us up for breakfast. She said, hey, it's time for breakfast.

And I'm thinking to myself, okay, I'll get up when I'm ready. You know, an hour or two from now. And then breakfast. I'll have breakfast. Well, that's not the way it work with my grandma. She was like, I'm telling you, it's breakfast, and I'm putting the breakfast on the table. And we would typically, I don't know if you guys remember what Grape Nuts are,

I like them with sugar. I can remember that. But she would pour the Grape nuts, put put the milk in the bowl, and if I came out two hours later, I was still expected to eat all of the Grape Nuts. I mean, there wasn't negotiating. It was just a done deal. So we would play we would play outside all morning long until lunch time.

And she would she would call for lunch. And by this time I'm starting to learn, like, we just lunch time, you run for lunch, you get there. And so lunchtime comes and of course, the minute we walk in, because we've been outside in the fields, in the barn, we're just covered from head to toe with dirt all over my face, all over my hands, having a just an incredible time.

And of course, she looks at us and she immediately says, go wash your hands and your face. And so we go into the bathroom and you know, you don't as a kid, you don't want to do it. You're you just you don't even see the purpose of the reason for it. Now that I'm an adult, I see the dirtiness at the table and I'm like, this is gross.

And disgusting. But as a kid I thought, this is just cool. And so you go in and you're thinking to yourself, what is the least that I could do? The least I need to do something because I know my grandma is going to she's going to know something. So I, you know, I spent a little bit of water on my hands, a little bit on my face, and then I, I grabbed the the towel that you're supposed to dry off.

I know it was so disgusting. And you go out and you stand before your grandma and she, of course, inevitably is going to ask you the question, did you wash your hands in your face? And of course, I said, because I felt like, yeah. And then she said, did you use soap? And of course I said, no. I mean, I didn't want to say anything, but I could tell she knew.

That's what partial obedience is. It's like you do it. You do enough to feel like you're inherently trying to do something somewhat of the way, but you're not. Complete obedience. It's like the little little kid who is brushing his teeth. Mom, dad said, go brush your teeth, okay? They brush their teeth. They use a tooth brush. They they come out.

You brush your teeth? Yeah. Did you use toothpaste? Well, I can it's not full obedience. The people listen. The people of Israel were having victory, but then they started to do exactly what Joshua said. If you do this, this is what's going to happen. You don't leave a remnant, you don't intermarry. You don't worship their gods. You don't associate.

In our mind, that seems hard. But then what we had to be reminded of is, do we trust God to know what's best for us? Or do we think we know better than God? And they left this remnant? Well, here's what here's what I can tell you without a shadow of a doubt. Partial disobedience will never lead to more obedience.

It just doesn't go in that direction. It doesn't, it doesn't. It doesn't accumulate. I can go when I go, oh, I'll just do this much because I'll trust the Lord this much, and then I'll do. I'll just do this and I'll keep doing this because I want it. I want to have it my way. And I don't want to completely trust in the Lord.

Now, listen, I want to show you these, these next few verses, because this is this is what just happens over and over and over and over again. And it happens with the other tribes. And again, I think this is contagious. I think partial disobedience is contagious across the board because, you know, the truth is we we actually like it when other people are disobedient with us.

We don't like people doing the right thing when we're not doing the right thing. We want company. And so listen, this I'm just going to show you these, these few verses. Verse 27, Manasseh did not drive out the inhabitants. Verse 28, when Israel grew strong, but they put the Canaanites to forced labor, but they did not drive them out completely.

There is a here's a pattern. Ephraim did not drive out the Canaanites. Zebulun did not drive out the inhabitants of Kidron. Asher did not drive out the inhabitants of Akko. Naphtali did not drive out the inhabitants of Shemesh. So here we go. Just a cycle. And it's starting to permeate to the rest of the tribes. Because the tribes are going.

Hey! They did it! Now we can do the same thing and who knows what's happening? The opposition is too much. They feel like they can't win the war without sacrificing too much. But maybe there's just a little bit of a hint at the end of Joshua and he's like, hey, put those idols away, put those, put the worshiping of God away.

Maybe the truth is, they just wanted to continue to do what they were already doing. And they didn't want to trust and listen to God. You know, again, partial, partial obedience also, it certainly doesn't lead to more obedience. But here's what it also doesn't do. Partial obedience doesn't please God. In any way. And partial disobedience will lead to more disobedience.

You see, in our life as followers of Jesus, we're blessed because we've been saved through a Savior who sacrificed himself on a cross for our sins. And so when it comes to obedience, part of our obedience is being and listening to the voice of the Lord, inquiring of the Lord when it comes to how we are to live.

And so there's sins of what we call commission, and those are the sins that we are not to do, like don't kill and don't steal like sins like that. And so we're not we're not to do that. We're not to, to participate in, in those things in our life. And sometimes what we do is we we compromise when it comes to sin.

We'll do some sins but not others. And we make we make compromises. Charles Spurgeon has a good quote. He says the the sin that we will not slaughter will eventually slaughter us. And the truth is, is that the the sin that remains is the sin that will invade. I mean, it will literally sin does not stay just in a nice tucked in corner in our life.

It begins to permeate and it begins to infiltrate other areas of our life until it's it's infiltrated at all. And that's the thing. Partial disobedience just continues to grow. And the people of Israel, we're thinking, hey, we're having victory. And we're we're now we're just what we're doing is we're just being nice people, and we're just putting them in a in a slave state.

And they're they're working for us now. And so it's it's all going to go well. But God knew if a remnant remained, what would inherently happen. And that's the same thing when it comes to remnants of our sin. When we leave a little bit over here because we truthfully just don't want to, we just don't want to give it up.

And inherently, the consequences of that are the consequences that we don't hope are just believing may not happen somehow in the in the comedy of of the kingdom of God, that will be the one who just doesn't have any consequences. And it never works out that way. So there's the sins of commission, which are the ones we're not supposed to do, which when we do, the partial disobedience always seems to bring on more consequences than we could ever imagine.

But then there's also the sins of omission. James chapter four. It says, when you know the good that you ought to do and you do not do it, that is the sin. Wait a minute, wait a minute. You're telling me

not only are there sins that I'm not supposed to do, I'm going to sin, actually, because I choose not to do the things I'm supposed to do.

Yes, that is also disobedience. It is disobedience of the people of Israel. The people of Israel were struggling because they were omitting what God has asked them to do. They it was an omission. They were leaving it half filled or partly filled, or maybe they even thought it was three quarters filled, but they were choosing not to do what God has asked them to do.

And as followers of Jesus Christ, yes, when we know the good that we are supposed to do and we don't do it, it is a sin. And here's the reason why. Because God has come and he has given us His Son Jesus, so that we can have life and have it to the fullest, the abundant life. And he wants to show us, like all of the things that we get to do and the and the things that we get to live for, for him so that we can have the abundant life, the abundant life will never have consequences when it comes to the things that we choose to do when it comes to sin and

listen to this, the more, the more you and I do the right thing, the less likely we are to be messing around with the wrong things. That's why if Israel would have done what God has asked them to do, they wouldn't have to worry about the cycle of of the of the mess that they were going to put themselves in.

As we read through the rest of the book of judges. And it is a cycle. The sin that remains is the sin that invades. And that is certainly commission, and it's partial disobedience, and so is the sin of saying, listen, I know what I'm supposed to do. I know what God is asking me to do, and I just don't want to do it.

I'm being disobedient and stubborn and hardheaded, and I think I know better than God. And I'm telling you, if there's something that we're going to learn through the book of judges is how faithful God is, no matter how many times this happens with the but the Israelite people, they cry out, God delivers! But God is also church, trustworthy.

And I believe he has shown time and time again that he is worthy of your trust in every area to full and complete obedience. Now, if there's anyone in the room today who is not and or has not said yes to Jesus as their Lord and Savior, I want to. I want to just say to you, today can be the day of salvation, or you can put your faith and your trust in your hope in the name of Jesus.

But I also want to say this my assumption. My guess is there are some today who are caught in the repetitiveness of partial disobedience and need a fresh start. And today can be that day, and usually the fresh start doesn't happen unless you talk to somebody and have somebody pray with you and figure out a new plan and a new way of attacking the day that you're in.

It doesn't happen accidentally. We don't accidentally fall into obedience. It needs to be given over to the Lord. And there needs to be. Certainly there needs to be repentance, and there needs to be, other people who are helping me get out of the cycle that I'm in. And there needs to be an understanding that God will hear you and he is faithful to you, just as he has shown over the thousands of years for each and every one of us.

And the good news today for us is that he sent His Son Jesus, so that we could have a Savior who would rescue us from our sins, so that we would have the freedom to no longer live in those sins anymore, so that we could be fully obedient to the Lord. Let's pray. Father, we thank you for this, this moment.

We thank you for allowing us to to be in this room today to to be together, to be your church father. And we want to be a church full, a church full of people who are trusting in a faithful and a faithful God and Father. When we are partially obedient, may you show us that. And father, may we make decisions that we need to make, and we may be faithful in the midst of it so that there is no remnant.

Father left. We pray this today in Jesus name, Amen.

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