

February 12th, 2012

Our Blessed Duty

Luke 17:7-10

Ryan Habbena

Sovereign Lord we thank You for Your grace, Your mercy, and Your power. We recognize You for the one who has drawn us out of the domain of darkness and now we are citizens of Your Kingdom. We have been grafted into the promises given to Abraham, Isaac, and Jacob. And now we look forward to entering into Your Kingdom as Your people, as Your children. Father we ask You today as we look into Your precious Word, we pray that You would wound us. Wound us where we need to be wounded. Crush our pride, crush our self sufficiency. Lord, and help us fix our eyes on Jesus, the one who is our only hope. And Lord today help us as we look at the Biblical dynamics as being duty bound, help us balance these things making sure we never fall into legalism and working for Your acceptance but rather working we are accepted in Your Son, the Beloved. We love you so much and we commit this time to you. In His name, Amen.

Freedom-Choice-Happiness-Liberty-Options. All of these terms and matters are key components of our culture. As Americans we believe really as our right to do whatever we want to do, to pursue our own goals. And if someone is prevented in doing what they want or pursuing their dreams of happiness, it is seen by our culture as unjust and indeed robbery. And since our church has really become defined by our culture, or at least much of the church, the people who bear the name of Christ know little of the term “duty”. Duty, it’s a term we really don’t hear much.

And a few months ago I offered an application in a message regarding duty, and many came up to me and expressed that the word (duty) convicted them and yes made them uncomfortable. And I said, “Good”! “It’s good to let the word wound you in order that we may be healed, in order that we may be disciplined and conformed to the image of Christ”. And I read a sermon transcript of a famous pastor and it was actually from 25 years ago, and it was kind of something that really stirred my heart and mind regarding the Biblical command of our

duty before the King. I want to read an excerpt, and mind you this was 25 years ago and I think our culture has gotten worse in regards to understand what duty is. Now he is commenting on a passage out of Timothy and we are actually going to look at that passage in a moment. But I am going to read his comments regarding it. He declares, "Now I love that this puts Timothy's responsibility in the category of duty. Now when I say that word immediately I realize that there are many who do not understand that. Duty, that's not a word we like to talk about. We don't know anything about that today. In Christianity we know about freedom, we know about spiritual success, we talk about joy and peace, we talk about fulfillment, we talk about the sort of satisfaction from every spiritual end, we are very indulgent, and we know very little about duty, very little about duty. And that's part of what that has been built into our culture and it's found its way into the church. We are an undisciplined culture. We are an utterly self-indulgent culture. And so what we have gained in the church is a lot of people whose personal preoccupation is self indulgence, and whatever makes them feel good and whatever they particularly want to do or don't want to do governs their life. They know nothing of duty, very little of duty, we are not a duty bound people in our thinking."

Now I think that comment (above) is right on the money. We understand very little about duty. What is duty? Well today what I want to do, is we're going to take a one week break through our progression through Isaiah, Matthew, Hebrews, and 2 Peter. And this is still going to be a Biblical expository sermon, but it is going to be centered around the Biblical teaching on duty. And what I want to do is first look at two Scriptures that declare our duty to the King as both slaves and His soldiers. Then I want to step back and explore the Biblical definition of duty. And then by way of application I want us to look at five real Biblical basics we have as duty bound believers.

So first off, if you have your Bibles please turn with me to Luke 17. Luke 17, and this was given to us by our King Himself, and Jesus here is teaching on what our attitude should be, what our attitudes are called to be. And we will draw some very important implications from this text. In Luke 17:7-10 Jesus declares "Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, 'Come at once and recline at table'? Will he not rather say to him, 'Prepare supper for me, and dress properly, and serve me while I eat and drink, and afterward you will eat and drink'? Does he thank the servant because he did what

was commanded? So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.'" (Luke 17:7-10 ESV)

Now really this vignette is harder for us to understand as 21st century Americans. Because in the culture of the time there were masters and slaves, and a slave was duty bound to his master. He had a duty and we see that in this text, from the first century it's a little difficult for us to bridge context because slavery in our contemporary culture, rightly so, has very negative nuances because what we understand slavery as in our country's history.

It was different however in the first century. It was a much different dynamic and the Lord uses what was going on in the first century with the masters and the slaves as analogy for Himself, the King and His people. And Jesus teaches us what our attitude should be. Every single one of us is a slave to the King. In fact Paul in his letters continued to call himself Paul who was one of the highest "ranking" people, he was an apostle declared himself, I am a bond-slave, "I am a slave to Jesus of Nazareth". (Romans 1:1) Because Paul recognizes his duty to his master and notice the attitude the Master declares we are to have. When we have done all that He has commanded, which we fall short of, we are called to declare we are unworthy slaves. And indeed we are! We have only done that which was our duty. And there's that term "duty". This passage reflects humble slaves recognizing they are duty bound. And I think we do well to recognize that the Kingdom of God is not a democracy. The Kingdom of God is a theocracy with Jesus of Nazareth as the King of the Kingdom, and all of the constituents are duty bound to their King.

Now to look at another passage that stresses this, turn with me now to 2 Timothy, 2 Timothy 2. We see in this first passage in Luke (Luke 17:7-10) the analogy of a master and a slave and in context, Jesus is the master, we are all slaves as we will see as purchased by Him, bought with a price. We are also soldiers, soldiers of the Kingdom. And Paul exhorts Timothy, Timothy who was a fellow laborer with Paul. He declares "Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him." (2 Timothy 2:3-4 ESV)

Now at the quote that I had at the beginning, this was the passage he was dealing with. And the passage here declares that one soldier in enlisted. We have the commanding officer to

whom he has a duty. So we looked at we are slaves but we are also soldiers. And the point here is that soldiers are duty bound.

Now look at the contrast here. There are civilian affairs, but one who is a soldier cannot get entangled in civilian affairs. Because there is a higher calling to what a soldier has been enlisted. And the aim is to please the one who enlisted him. Now again in this context, like Jesus the Master in Luke 17, He is the one who enlisted us, He is our commanding officer. Thus our aim is to please Him. To please the commanding officer, one fulfills their duties. So these are just two very brief examples that we see in the Scriptures, and both of these paint a drastically different picture than what we see the Christian presented as in our culture; “Come to Jesus to be happy”, “add Jesus to your life and things will get better”. Those are what we hear from the culture driven church. Rarely do we hear; “submit to the King and you will lose your life”, “you will become a duty bound slave”, “you will become an enlisted soldier in the Kingdom of the King.”

Now it is indeed true that when coming to Christ as He Himself says “if you wish to find your life you must lose it”. (Matthew 10:39) And in coming to Jesus on His terms we indeed do lose our lives, but what we lose is our sin, as our wretchedness, as our worldly desires, and those things are nailed to the Cross and we become new creatures in Him, we indeed find our life. But brothers and sisters as we all know we are in where we are in this time where we are regenerate, where we long for things from the Word, long for the things of the Kingdom. And as we see in Romans 7 as Paul declares we often and so often find ourselves falling short. Paul’s declarations in Romans 7 (Romans 7:14-24) reads a lot like our autobiography, “what I want to do, I don’t do and what I don’t want to do I do, wretched man that I am, who will deliver me from this body of death”. So we are caught in this conflict but the good news is we are being sanctified. And I think it is extremely important for us as believers to recognize that we are duty bound. That these things extended to us by the words of the King are not options. Rather they are commands.

And let’s continue and look at duty. Now the Greek for duty, the Greek word is a common word used across New Testament text, “Opheilema” and the word in its basic form means to owe, to be indebted, to be obligated. So we are indebted, we are obligated, we are to submit to our King. Now we read this and the truth is Luke (17:7-10) and 2 Timothy (2:3-4) are just two

examples, these things are seen across the Scriptures. And we may ask what about freedom? Does not the Scriptures tell us about freedom and liberty? Indeed they do, but our problem is we take our 21st century presuppositions and read them into the text. It's not talking about life, liberty, and the pursuit of happiness in this world. Freedom and liberty in the Scriptures is being freed from our slavery of sin, to be able, to be purified, and be zealous for good deeds. That's what freedom is about, free from slavery to sin. And now we are slaves in another sense, as Paul declares in Romans 6 (Romans 6:15-19), "we are free from being slaves to sin and now we are slaves to righteousness". And indeed we do have this duty.

And there is a teaching that has found its way not only through the U.S. but throughout the world that you can submit to Jesus as savior but not as Lord, submit to Jesus but not as Lord. That you can receive Jesus as your savior but go and live your life as if nothing happened and you are still saved. And let me tell you the Scriptures know of no such thing! Nothing! Just sit down and read your New Testament, read the whole Scriptures and there is nothing, not even a hint of that. Indeed we are saved by grace through faith alone (Ephesians 2:8-10), by grace alone, but we need to remember God saves us to sanctify us. And thus we are made as slaves that are duty-bound. We are called to submit to Christ as master and King. And the fact is the regenerate heart indeed will rejoice at submitting to Jesus as their King, as their master, because they know He is the one who holds all that is sufficient for their every need.

Now I want us to look at in 1 Corinthians 6 we have another point where Paul stresses that we're not our own. We are not free in a sense that we are not owned by anyone. We are owned by Jesus of Nazareth, we are His property. And in 1 Corinthians 6:19-20, Paul is dealing with issues of sexual immorality within the church and he tells them, he declares, "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body." Now this is language that speaks of redemption. If one was going to go and purchase a slave in that time, they would go and they would purchase, they would buy the slave with a price. And in this text (1 Corinthians 6:19-20) we see this imagery again, but we were not bought with money. We were bought by the precious blood of the Son of God. We were bought with a price therefore we are not our own. Jesus is our Master, therefore we see submitting to Him is not an option. It is a duty.

We see in the Scriptures, Jesus is our Master. And we are called to go forth laboring for Him, obeying Him by His grace, and when we obey Him, we are not to think we have earned anything, we are not to think we are going to get a “thank you”, instead we are to declare that we are “unworthy slaves”. We have only done that which is our duty.

So brothers and sisters this is just a sampling of texts here. But I think it is good for us to hear these things because they go so contrary to what we are bombarded with in our culture. The Kingdom of God has one Master, one commanding officer and to Him we owe our allegiance in all things and that is Jesus of Nazareth. We are duty bound to honor God.

And for the rest of this message, what I want to do is I want to look at 5 Biblical basics for duty bound believers. Because I think there can be a lot of miss-understanding regarding these things and I also think we need to understand certain matters because duty to us sounds like drudgery. When you see someone standing and giving a rousing speech you hear them saying, “what will you do without freedom!?!” And people will follow those people and go to war with them. Rarely do hear someone rousing a crowd with “what will you do without duty”. You don’t see that. So we want to look at our duty but we also want to understand how these things are there and are placed there for our good.

The first point and this is extremely important, this is essential, and I want to be very clear and decisive on this point. We are not laboring for the Lord’s acceptance. We have to understand that. It is so easy for us to fall into the pitfall of laboring and thinking that what we do is going to earn us acceptance or favor before God. No amount of your works will earn you acceptance in the eyes of the Father. Instead we must understand that our acceptance before the Father is only based on Jesus, on what He has done.

I want to read Romans 3:21-25 again this a theme throughout the New Testament, but this is one that stresses it, and in Romans 3:21-25 “But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by His grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by His blood, to be received by faith.” The only way one can be accepted by God is

through the person and work of Jesus. And this passage so well encapsulates the Good News. At first it shows us the bad news (Romans 3:23) "for all have sinned and fall short of the glory of God". We are born into this world as sinners and thus we sin. And the Scriptures declare that the soul that sins must die (ref: Ezekiel 18:4 and 18:20). God's wrath is rightly directed at our sin because He is a Holy God.

And if there is one that human history has demonstrated from beginning until now, is that every single human is born in sin. Except one. And that is where we see the Good News. From the beginning where the world plunged into darkness, the Lord shined the light of His Gospel promising that a seed would come in Genesis 3:15 "to crush the serpent's head". And thus we see this Good News, this promise declared to Abraham, Isaac, Jacob, Judah, David, until the scepter came to the one whom it was destined for, Jesus of Nazareth. A virgin conceived (Matthew 1) and had a child, God with us, true God and true man. And we know He was born and He was sinless. He had to be sinless to be the perfect Lamb of God. Now what does that mean "Lamb of God", when we hear Jesus referred to as "Lamb of God" (John 1:29 and John 1:36) it is speaking of Him as a sacrifice, for it was the lamb that was sacrificed on Passover (Exodus 12). And thus on the ultimate Passover, Jesus marched to Jerusalem and by His own will and by the Father's plan, went to the Cross of Calvary to bear sins once and for all. One sacrifice, one great High Priest, and He was crucified, died, and three days later raised from the dead and the tomb is still empty, the Lord is risen forevermore and He is interceding for us at the right hand of God the Father.

And the Good News, the best news that your ears can hear is that Jesus has sent out His message to the ends of the earth, repent and believe the Good News of His person and work and you will be saved apart from works. Repent and believe in this Jesus (Mark 1:15). And I want you to think about this. Think about all that you have done. Think about all that you have done in your life, think of the terrible things that you tremble at having to bring before God the Father. Think about those things you wonder is there any way that these things can be forgiven. Think about those things and know that if you believe they were nailed to the Cross forever. And not only that you can rest in assurance knowing that God has taken all of your sins, past, present, and future and nailed it to the Cross. That is the Good News. If you have not repented and believed in Jesus, repent and believe and you will be saved. But know that when you repent and believe, you are not now your own. You have a Master. You have a King

and we walk through to obey Him, submit to Him in all areas of life, not to be accepted but because we are accepted. That is the first point that is the foundation. Remember these things and He purchased His people to be zealous for good deeds (Titus 2:14, Ephesians 2:10, Hebrews 9:14) and that is given to us by the Holy Spirit.

The second point I want us to hear, is realize discipline often comes before desire and the light. We know the principle that the Spirit is willing but the flesh is weak (Matthew 26:14, Mark 14:38), the Spirit is willing but the flesh is weak. We see that principle announced by Christ Himself and reflected by Paul in Romans 7 and thus we are called to be a people of discipline, another term that is very much lost in our culture. We are commanded to be disciplined. Now let's first look at this command, we see this command in 1 Timothy 4:6-7, "In pointing out these things to the brethren, you will be a good slave of Christ Jesus, (again, note there a slave of Christ Jesus) constantly nourished on the words of the faith and of the sound doctrine which you have been following. But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness".

Notice here the command is to "discipline yourself for the purpose of godliness" (1 Timothy 4:7). So discipline is a command given by the Word. And if we naturally just desired to do that which we know we should we would have no need of discipline. Instead we are called to discipline ourselves for a particular purpose, for godliness. Now what is "godliness"? Godliness is speaking of being conformed to the image of Jesus Christ. And we are to remember that often times discipline comes before desire or delight. Now we look at the many things we know, and in a bit I will go into this more, but we know are called to be in the Word. We know we are called to go before the Lord in prayer. We know we are commanded to gather together as believers. We know we are called to personally labor and whatever the Lord has put forth for us to do and often times we fall into sloth, into laziness.

This why we are called to discipline ourselves for the purpose of godliness, because what we will find as you discipline yourself for godliness, you will find the more you will take in the Word of God. The more you pray, the more you are in Christian fellowship, you will find your desires changing by God's grace. You will find what you formally saw as drudgery as something that you will delight in. And so discipline often times comes before desire or delight and we are to remember that. And that's why I think fellowship is such an important thing brothers and sisters

because one of the ways that we are disciplined is through keeping each other accountable. We gather together every week to insure we are being nourished by the words of God, not from just the pulpit here, but as we gather together in our personal conversations we are strengthened, nourished by the words, the sounds words of the Scriptures, and fuel to go forth into a world that is so wicked and it is so easy to have one beat down. So as we know our duty, we know our duty, one way we are called to fulfill our duty and we see this command in the Scripture, is through discipline.

Thirdly we must realize the Master's requirements are not burdensome and are always beneficial. If you have your Bibles please turn with me to 1 John 5. I want to read 1 John 5:3 here, "For this is the love of God, that we keep His commandments. And His commandments are not burdensome". As children that often stray, when we hear our Father tell us certain things, it is our nature to say "why?" We are to understand that our gracious Father and our magnificent King extend to us these commands, these duties, not for drudgery but for our good and they are not burdensome. I really have yet to hear someone who obeys the Lord in something look back and say "I regret doing that". Think about it. His commands are not burdensome, they are always beneficial. And in fact let's just keep reading, remember we saw the command for discipline in 1 Timothy 4, let's just keep reading in 1 Timothy 4:8-9, "for the training of the body has limited value, for but godliness is beneficial in every way, since it holds promise for the present life and also for the life to come. This saying is trustworthy and deserves full acceptance"

Godliness, being conformed to the image of Christ is beneficial in every way. His commands are number one not burdensome, but number two they are always beneficial. They are beneficial in every way. They will benefit you in this life. Certainly you may suffer because of them. You may suffer because of righteousness and we know those that suffer for righteousness sake are blessed (Matthew 5:10, 1 Peter 3:14).

Furthermore we can look at the command for sexual purity in this life and see how that has benefit in this life. But even more so, godliness has promise for the life to come. In the world, forsaking the lust and pleasures of the world to submit to our duty, to submit to our King, the world sees that as that pointless. They say to "drink and be merry for tomorrow we die". But in the eyes of faith we are to see our duties as always beneficial for this life but even more so for

the next. We know the Lord is not going to say “thank you” to us for fulfilling our duties. But He will say “well done good and faithful slave, enter into the joy of your Master” (Matthew 25:23). That is what awaits us as believers, brothers and sisters. Thus as we see our duties we are to remember that His requirements are not burdensome and they are not for our drudgery, rather they’re there for our good.

Fourth, God’s gracious means are central. Now the Lord has given us many duties and that is why it is so important to be well acquainted with the Word of God, it’s through these things that we know His will and have our minds renewed. But we are to recognize that the means of grace, God’s gracious means, something you know well that we stress over and over again in this church are central. The Word of God, prayer, fellowship, these matters are prominent in the Scriptures as well as they should be prominent in our lives. It is through the Word, through prayer, and fellowship that we know the Word of God that we grow in obedience, and we are given the opportunity to serve one another, to use our Spiritual gifts, to edify the church of God.

Certainly we have our personal calling and we have distinct gifts given to each and every one of us. But we are to remember God’s gracious means and in Colossians 3 we find a real good summation of the importance of these things. In verses 16 and 17 “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him.” (Colossians 3:16-17 ESV)

In here we see the means of grace here. We see the Word of God dwelling in you richly, admonishing one another, fellowship, singing psalms and hymns-an expression of prayer and praise to God. And I want us to see something very important here. We are called to do all of these things in an attitude of thanksgiving. And throughout the Scriptures faith we see produces thankfulness. Unbelief produces grumbling. And thus we are called as a people to be a thankful people in word and in-deed. So as we go forth in our duties, we are to be careful to not look at other people and judge them in a sense that “oh well you are not pulling your weight here so I am going to be your judge and let you know this”.

It is very important for us as we understand this command of duty, when we see those falling by the wayside to not deal with them in a gentle manner. Therefore when we have perhaps a log in our own eye, we best to remove that before we remove the speck in someone else's. (Matthew 7:4-5) Always asking first are we falling short and in one sense we all are. So we need to remember that we are not believers that are fulfilling our duties perfectly and therefore we are to have this attitude of thanksgiving. That doesn't mean we can't ever challenge someone in regards to Biblical matters but remembering our thankfulness before the King rather than getting frustrated by others that you think are not measuring up. That is not doing everything in the name of the Lord Jesus giving thanks to God the Father through Him.

Fifth and finally, make the most of-your-time. Brothers and sisters we all have a calling and we all have been placed on this earth and regardless of how valuable you think you are, if you are a believer of Jesus Christ you are of great value to the King and He has a purpose for you in order for you to glorify His name. And we are called to pay close attention because it is so important that we walk wisely because we have only been given a short amount of time.

And so as we read here in Ephesians 5:15-16 "Pay careful attention, then, to how you walk—not as unwise people but as wise—making the most of the time, because the days are evil". First, make most of the time. We all have a sovereignly allotted portion of time and we do not know how long that is. Therefore we are called by the Scriptures to make the most of the time and we need to pay careful attention because the "days are evil". And I want to submit that we live one of the most seductive cultures there is because of our prosperity. There is the seduction of prosperity and the days are evil and the calling is around us to submit to the world and its dreams rather to the King and His commanded duty. Time will run out. Time is running out. We are duty bound and we have been sovereignly allotted an amount of time so make the most of your time. It's a gift. It is a gift and brothers and sisters we know we are not perfect we are continually falling short but consider the Word of God here as a calling to get up if you have fallen by the wayside and be encouraged to run. Because there is indeed great reward for those who run well (1 Corinthians 9:24) and we know, those of us who believe, we know that we will finish the race. Not because we have strength in ourselves, but because we have a Savior who will carry us across the finish line if need be. (Hebrews 12:1-2)

Now by way of conclusion today, I want us to remember number one that we do indeed have a duty before the King. We are duty bound slaves and soldiers underneath His stewardship, underneath His care, and underneath His command. But I want us to remember this duty as a blessed duty. Not a duty of drudgery but this is a blessed duty. And we looked at a Scripture that saw (Luke 17:7-10), that we saw we were declared slaves of the King. And this is indeed our place but I want us to remember that indeed though we are slaves, we are also sons, sons of the King.

Turn with me to Romans 8. Romans 8 and we are going to hear about duty again in this text but we are going to hear about our son-ship as well. In verse 12 “So then, brothers, we are debtors (and some translations will say we have an obligation), not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” (Romans 8:12-15)

So we have not received the spirit of slavery that will lead us back to fear but rather as we read in Romans 6 (Romans 6:18) we are slaves to righteousness and thus being given the righteousness of Christ and being placed in Him we have the Spirit of adoption and we cry out “Abba! Father!” (Romans 8:15). And by the way I think it is good for us to keep this as sons, we are all sons, and yes even you women, here’s why. Because in the Scriptures and in this culture, it was the sons that received the inheritance and the truth it is in these sons, Jesus of Nazareth, that both male and female are found in Him. Therefore both male and female are given the inheritance in Jesus. And thus if we say “sons and daughters”, we often times will miss what’s going on there. Yes, you females as well, and that was radical in the first century, you females are full standing members of the Kingdom receiving the same inheritance as the males. You both are sons who will receive the inheritance.

And thus we see here we have an obligation, not to the flesh but to live according the Spirit and we will by God’s grace, put the deeds of the flesh to death and we will inherit. Because brothers and sisters yes we are indeed slaves, but we are also sons. And you have the Sovereign Ruler and Creator of all there is as your caretaking Father, what Good News is that.

And thus to conclude today, to look at our blessed duty in James 1:25, this passage here really perfectly summarizes all that we looked at today “But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.” One who looks into the law of liberty, and again remember this isn’t the law of liberty in the American sense this is the law of liberty in the Biblical sense. The law being freed from sin and death, this is speaking of the Gospel. The law of liberty the one who looks into it and perseveres, not to one who just hears it and forgets but does and acts by His grace. What is the result? He will be blessed. And “blessed” is a term that means filled with divine favor.

So brothers and sisters we have these commands before us and we have looked into the law of liberty and we have freedom. We have experienced freedom from sin and now we are free to serve and be sanctified by the living God. And this is not drudgery but rather this will bring forth the light in your lives. So brothers and sisters we all have our common duties. Ones that we share, fellowship the Word of God, let us encourage one another as the Day draws near. We all have our distinct duties that the Spirit sovereignly given each and every one of us to do. And in all of these things, let us look into the perfect law of liberty. And when we look into the perfect law of liberty, we see Jesus of Nazareth who is the all sufficient reservoir, who will give us the ability to act, and there-by be blessed.

Let’s go before Him right now. Father we confess many of these things are difficult for us to hear as we are naturally not a duty bound people. And Lord we like to be in control, we like to do what we want to do. Forgive us Lord for wanting to walk our own path and forsaking the path that You have carved out for us that we know is for our good and best for us, forgive us Lord. Lord we thank You for these words and we pray as we continue to walk this way of sanctification and that You would place on this narrow path to pursue what we know what is best for us. Help us all be in the Word more so that we might have our minds renewed to know what Your will is. Lord, help us go before Your throne more and more to ask. Your word says “you do not have because you do not ask” (James 4:2). Forgive us for neglecting to ask You thinking that we are self sufficient. Help us Lord go before Your throne more. And Lord unite us all in fellowship, unite us in a heart of thanksgiving, fixing our eyes on Jesus together as we know that is where true unity lies. And Lord our prayer as Your fellowship, as a local expression of Your church we do desire to be pleasing to You. Lord we know that You went and

knocked on the doors of many churches as we read of in the Book of Revelation, and Lord there were two that you had nothing against help us be like them. Lord we want to reflect your glories, we want to be pleasing to our King, and Lord when and if we have done anything that is pleasing to You, we all together confess we are unworthy slaves, we have merely done our duty. In Your precious name we thank You, Amen.

Sermon By

Ryan Habbena

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651.797.8427