

Broken and Poured Out

by Shane Idleman

The sermon emphasizes the importance of being a worshiper, having a heart that is broken and tender, and repenting from our sins in order to truly follow Christ.

Duration: 23:05

Scripture: Matthew 26:26, Revelation 2:2

Topics: "True Worship", "Repentance"

Description

This sermon emphasizes the importance of being both a worshiper and a worker for Christ. It highlights the need for a broken and repentant heart, focusing on the significance of true worship that stems from a transformed heart. The speaker urges the congregation to examine their hearts, repent, and embrace both worship and service in their Christian walk.

Transcript

You don't realize it, but sometimes I'm just, I'm back there and I just laugh, saying, Lord, I can't believe what 25 years ago, honestly, I would, I just laughed at you guys. My mom will tell you, she's here this morning. Why are you putting up your hand? That's just weird.

You guys are so weak. What is this sissy stuff? This is for girls. Mocking, mocking, mocking until God broke my heart.

See, it was a heart issue. Now, tell him that the scriptural truths come alive. I have to worship.

I have to worship. Tell the woman that Jesus freed from several demons not to worship anymore. She has to.

I have to. It's like I have to get up in the morning. I have to drink water.

I have to eat breakfast. I have to worship God. I don't, it's not me.

It's not my flesh. There's something in me crying Abba Father, because the heart's been broken. And I understand that I was one choice.

I don't even know why I'm here this morning. I should have been dead 20 times over and buried in Lancaster 25 years ago. Total two different vehicles, lit a crazy, why didn't God, why, why God? Because

through his grace and his mercy, he reached down and he saved me.

So when I sing amazing grace, how sweet the sound that saved a wretch like me, it jumps within my soul because I've experienced it. That's the difference. That right there is the difference.

When you're falling as a follower of Christ, you need to be a worshiper and a worker. But what can happen is sometimes we fall in this worker camp only. And this is dangerous because you can be so busy and doing things for God and being so tied up in the things of God that you forget about being the worshiper.

You can, you can focus on the external, but not the internal. And that's why we encourage people when possible to rotate ushering, rotate sound, rotate media, rotate even, even worship. Because if it's all about working and working and working, you forget the worshiper aspect.

And let me remind you that worship is what changes the heart. Worship changes the heart. And it kind of breaks my heart that on nights when we do have worship nights, there's not as many people.

And it's often it's the workers who are not at the worship night. Isn't that interesting? Because we sometimes get caught in this, you know, I've got to work for God when God says the priority is seeking me and getting your heart right. Now the danger with the worshiper is the famous saying all of you have heard, you're too heavenly minded to be any earthly good.

That's what, that's what the worshiper is. They're too heavenly minded sometimes. So you have to work.

A worshiper has to work. And that's kind of the difficulty sometimes. They just, they just want to worship God.

They don't want to work and serve in any capacity. But then the worker, the downside to just worker is found in Revelation. And you know this verse as well.

I know your work, your labor and all that you do, but you have left your first love. You have left your first love. And folks, just hear my heart on this topic.

I think one danger that we're seeing is we have a lot of workers, but not a lot of worshipers. One way you can discern is if some of these songs are just too emotional for you. Saying, oh Jesus, yeah, yeah, Jesus, you know, it's a sappy.

I'm just, your hearts, there's something, there could be something wrong with the heart. Because if we just work, work, work and we don't worship, the heart doesn't change. And we become cold and callous.

Here's a quick test. Just, just don't raise your hand, but say, Lord, is it I? Are you known to be full of joy and peace and love and gentleness and kindness, long suffering? You're a worshiper. God's changed your heart.

Or are you overbearing, dogmatic, hard, rigid, arrogant, mean? And that's what will happen to a worker. Been there, done that, right? And I can go back there real quick if I'm not careful, if I don't jump back on the worshipping side. But that's what happens to a worker without worshipping, without that broken heart, without that tender heart.

They become very rigid and very hard to work with. Yeah, but I'm working for God. Yeah, but you're hurting everybody else.

Let's read that verse if it's not convicting enough. I know your works, Revelation 2.2. I know your works, your labor, your patience, and you cannot bear those who are evil. And you've tested those who say they are apostles and are not and have found them liars.

And you have persevered and have patience and have labored for my namesake and have not become weary. Now, to me, this is amazing, because just reading over it, people might say, well, Jesus, you're being too hard. Look at these people.

They had works. They had labor. They were patient.

They pointed out false teachers. In other words, they were biblically sound. They were biblically sound.

They knew their Bible. They pointed out all error. They were patient.

They were hardworking. They were even tired from working so hard. And Jesus gives a strong rebuke.

Nevertheless, I have this against you, that you have left your first love. And he goes on to say, remember from where you have fallen. This person, a worker, a worker who's not a worshiper, has fallen.

They have fallen. They are drifted away from God, because it's all about rules and regulations and all these things that God says, come back to the heart of the matter. Remember where you have fallen.

Repent. To tell a worker they need to repent is anathema. They just be accursed.

They're like, you can't say that. You can't say that. But yes, you can.

A worker needs to repent. A worshiper needs to repent as well. If all they're into is worshiping and worshiping, and they don't do any work, and what can happen, I've seen this side too, is we need you in children's ministry.

I know I'm not good with kids. I'm just going to worship. We need you helping usher.

I'm not good with people. Okay, how about sound and media? No, I don't know how to use a computer. I'm just going to worship.

But that can become lazy, actually. If all you do is worship, you're in a tight relationship with God. So he tells the worker, remember from where you have fallen, repent and do the first works, or else I will come to you quickly and remove your lampstand from its place unless you repent.

Here's the sad thing that I see a lot. You have the worker here, and God calls them to repent, and a worker doesn't want to repent because they think they are already humble. They don't need to repent.

Everybody else needs to repent. So they never, never feel the total filling of the Holy Spirit. They never had that love and peace and joy of the Holy Spirit.

This brokenness that I talk about. They can just sit and worship God for an hour. And I don't mean to keep belaboring the point, but I really want to bring this point home.

This is why it's hard for many people to worship. Because their heart's not right before God. They don't want to worship because a worshiper... Worshipping is a cry of the heart.

If you would have sang those songs 25 years ago, I probably would have laughed and called you a bunch of sissies. Big strong guy, right? Bench pressing, a lot of weight, wanting to beat people up. What are you guys doing in there? Come to Jesus, please.

He was just a carpenter. Turned the other cheek guy. He's not a man.

And then I came to read the Bible, and oh boy, was I wrong. I mean, the Bible talks about... You know all the different passages that said he was led to the slaughter. He opened not his mouth.

He's a lion from the tribe of Judah. He's a conquering king. He's a coming Savior.

Even the devil must bow at the name of Jesus Christ. And I would read stories where Jesus would walk out in legions of demons. I mean, if somebody said there's a legion of demons in that room, I mean, most of us would be like, uh-oh.

What's going to happen even though we know greater is he that's in me than he that's in the world? But Jesus would just walk out, and they would tremble in his presence. Jesus, don't throw us into the abyss. He's a conquering king.

He's a lion from the tribe of Judah. He died for us. And you read in Revelation that a sword goes out of his mouth, that he strikes the nation and rules the nation with the rod of iron, and treads the winepress and the fierceness and wrath of Almighty God.

So you see this image of Jesus is not this weak, wimp person. It's this magnificent Savior full of grace and mercy. And when he changes your heart, when he truly changes your heart, I'm not talking about just playing church, but when he breaks your heart to such a degree that you say, God, I need you, then you have to worship.

That's where worship comes from. It comes from a heart that's been forgiven, not a hard heart can't worship God. A hard, arrogant heart cannot worship God.

And that's my concern for workers. And I've been on this camp, and I can slip back in this camp if I'm not careful, is we have a view of ourselves that's really not healthy, because we think we're doing so much, and God says, it's but filthy rags in my sight, unless you're a worshiper. And then he says, repent.

My favorite word, as you know, repent, repent, and repent, please repent. If this is convicting, I would encourage the mother who's convicted to repent. Your children need you broken.

The father who's convicted, repent. Your family needs you broken. How are we supposed to lead our families in these dire times if we're not broken and humble before God and worshiping him? And I want to remind you, too, that repentance is not good intentions, because what happens is people go, yeah, that's a good point.

I need to work on that. That's not repentance. Repentance actually works on that.

Repentance actually says, God, I've been wrong. I've been a worker. And I wonder, let's just be honest, as if we haven't already.

Why are so many people bored during worship? Why do many people look like they're sitting in a DMV? Stepping on toes, yeah, it's time to step on toes, because unless you step on toes, you don't move your

foot. But why is that? And I'm not talking about weirdness, folks. And every time somebody says, people say, well, you know, we don't want to be charismatic and weird.

No, neither do I. But I want to be a worshiper. So why do we look like we're, we look at our phones, we text, we talk, we're like we're in the DMV when it's a powerful worship. The reason is there's something wrong with the heart.

Plain and simple. I didn't come here to play church. I came here to shoot you straight.

That's what's wrong. Something is wrong with the heart. I mean, if somebody on death row, you know the saying dead man walking, where that comes from is somebody on death row, they're walking to their death.

If the warden comes in and says, you know what, you've been released, there's a door. How do you think they would act? Like they're in line at the DMV? He'd probably fall on his knees as soon as he got out of that place. He'd say, I've been set free.

I can't believe it. I can't believe it. I've been set free.

Why? Because the heart has been broken. The heart's been, he experienced the grace and forgiveness. So we should experience grace and forgiveness.

People say, well, I like the old hymns. Well, me too. But do you know the old hymns used to be new hymns? 150 years ago, 200 years ago, those old hymns used to be new hymns.

And Martin Luther, when he wrote hymns in the 1500s, people didn't like his hymns because they were the new hymns. They wanted to go back to the old hymns and then the 1600s. Why are we doing these new ones? Let's go back to the 1400s, back to the old hymns.

And the old hymns used to be the new hymns. So we get caught up in all these things, and we say, well, I can't worship God unless I have this and this going on. But the heart's not right.

And, yes, we need to bring back the old hymns. I love those old hymns. But be very careful in this area.

And if you're a worshiper and not a worker, you need to be both. And if you're a worker and you're not worshipping, you're not worshipping, then something's wrong. And I would just encourage you this morning, maybe the whole sermon is for that point, because this gauges everything.

Me being a worshiper changes how I treat people, doesn't it? It changes how I treat my wife. It changes how I treat my kids. I'll even submit to you that more than you realize, being a worshiper changes how you preach.

Because I could come up here, give you a wonderful dissertation, quote from my hermeneutics and homiletics books, and show you that I use a deductive approach to my sermon preparation, and the pneumatology and eschatology and theology and soteriology, and impress you with all these wonderful things. Work, work, work, work, work. I spent 30 hours this week on my sermon preparation.

Work, work, work, work, work. But God prepares the messenger before they prepare the message. So a good message must come out of work and diligent study, but also a heart that's a worshipping heart.

Verse 26, And they were eating. Jesus took bread, blessed and broke it, and gave it to the disciples and said, Take, eat, this is my body. Then he took the cup and gave thanks and gave it to them, saying, Drink from it all of you, for this is my blood of the new covenant, which is shed for many for the remission of sin.

But I say to you, I will not drink of the fruit of the vine from now on until the day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out to the Mount of Olives. What is the new covenant? He says, I will make a new covenant.

We find it in Jeremiah 31. I will put my law in their minds, and I will write them on their hearts. I will be their God, and they will be my people.

And this morning I spent about an hour just thinking about, I don't know, maybe it's just me. My mom said I have a tender heart sometimes. So I have a rough heart sometimes.

I have a tender heart sometimes. But why was Jesus beat up? That hurts too. I mean, just shed the blood.

That's what the Bible says. Just get over with. But to go and be physically hit with clubs, whipped with the cat of nine tails, where his skin was coming off, and seeing his bone, crown of thorns placed on his head, Roman soldiers mocking him for hours, carrying your own cross, as your mother's watching, why? And, of course, we know the Scriptures use Bruce for our transgressions and our iniquities, and the chastisement was on him for us all, like a lamb led to the slaughter.

And we know all that, but I don't understand the body being broken. The Bible says that no bone was broken, but that doesn't mean the body wasn't broken. He was beyond recognition that our Savior allowed his creation to basically mangle him.

So that's the point of communion. When you come together and you break that bread, remember the body that was broken for you. And this is just an idlerman insight, so don't come up and say, you know, I'm making a theological point out of this.

But the blood was shed. We know the blood was shed, for without the shedding of blood, there is no remission of sin. So life had to die in order for life to live eternally, the blood.

But I often wonder if the body being broken and beat up is just absorbing the wrath of God, what's deserved in the body, the due penalty of our sin. The wages of sin is death, obviously eternal separation. But the body being absorbing the wrath of God and being punished by his creation, followed by the shedding of blood.

And we're going to go into a time of communion. But I want to just throw this out there. Do you know who partakes in communion? We want to be careful because we don't want to just pass the plate and kids take it because they're hungry.

What communion is, and we don't want people who are not believers to partake, because communion is special in that we are remembering what Jesus did on the cross. When you come together, remember the cross, remember Golgotha, remember the place of the skull. So if you're not a believer, and you don't know God, and you've kind of just been playing church and barely getting by, I would encourage you to change that this morning.

All you have to say is, Lord, I confess you. As Savior and Lord, I repent of my sin. I acknowledge you.

I'm giving my life to you. I'm repenting. I'm believing on the only name that saves, and then you can partake of communion.

Or it's also a time for self-examination. I had time last night. I didn't have time this morning.

Where Paul actually encourages believers to examine your heart. And what was happening is they were getting drunk, and they were eating too much, and they were just taking the Lord's Supper and basically mocking it. And Paul said, Oh, examine yourself, because you're bringing judgment on yourself.

Some are asleep, and some are dead among you, because you're bringing judgment on yourself. In other words, they're continuing in the sinful, gluttonous lifestyle, like, Yeah, I'll break the bread. Give me some of that wine.

And like, that's not a good thing. There's no reverence there. There's no respect for what's happening.

It should come from a heart that's broken before God, and we go and we take communion. And that's what it's about. But before I get to the taking of the communion, I just wanted to paint the scene really quick that we've been talking about.

You have Jesus here shortly that we're going to read in the next few weeks. He's going to be standing in Pilate's court. And the gavel falls, and the condemnation of death is set on Jesus.

And you know all of hell is celebrating. All of hell is celebrating. We've killed him.

He's done. He's gone. He's brutally beat.

He's led up to the hill, up to Calvary. You see him hanging on a cross. Of course, for us, that's why we're here.

And you can just imagine hell celebrating the religious leaders. Caiaphas, the high priest, who's supposed to know the Bible. Pontius Pilate said, I wash my hands of this innocent man.

Herod, King Herod, all these men. We've won. Look at this guy.

He's doomed. He wasn't who he said he was. But then they hear the cry, it is finished.

And the Bible says, King James says he gave up his ghost. It's over. I'm done.

It's finished. And then the sky became dark. The ground shook.

The temple, the veil in the temple was just annihilated. And a Roman soldier trained to kill, maybe the same Roman soldier who struck Jesus, looked up and said, surely this was the Son of God. And a few days later, all the celebration was over.

In hell. Folks, this isn't about our rights and doing things. If we fought for our rights, we'd be in hell tonight.

And you think of all the men I just mentioned. Judas Iscariot, in hell. Pilate, in hell.

Arrogant King Herod, in hell. Caiaphas, the high priest who represents the people of God, in hell. The Sadducees, in hell.

The Pharisees, in hell. The scribes, in hell. The Roman soldiers who didn't believe, in hell.

The mocking crowd, in hell. Folks, you cannot live your life with a question mark here. Our whole nation is just going crazy over a gorilla that was killed innocently, of course.

But they say nothing about our Savior who died on the cross. Talk about an innocent death. A death He didn't deserve.

So I don't know about you, but when I think about the cross, and I think about what He did for me, I could be in this group of people, the laugher, the scoffer, the mocking, the religious person, the religious pious person. Put things in perspective. Remember the blood that was shed for you.

And every time I talk about this point, I remembered of a church in Lancaster, a large church. The pastor actually told his worship team to remove all the songs about the blood. Remove all the songs about the blood.

Why? We don't want to offend people. That's an offense to God. Nothing but the blood.

Nothing but the blood. He'll save me. He'll set me free.

Folks, we've got to get back to being worshipers again. We've got to worship God. We're so in a hurry to get lunch or get out of here or do this, your heart's got to break.

Your heart has to break.

Video: <https://sermonindex2.b-cdn.net/cYsBwYqkDC4.mp4>

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