

# Desperate for More of God - Our Soul

by Shane Idleman

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*The sermon emphasizes the importance of loving God with all our soul and having a correct view of Jesus as Lord, who is the truth and the foundation of our lives.*

**Duration:** 35:11

**Scripture:** Matthew 6:33, Matthew 27:45, Matthew 27:50-54, Luke 15:11-32, John 14:6, Acts 2:17-18, Acts 3:19

**Topics:** "Seeking God"

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## Description

In this sermon, the speaker begins by expressing his longing to return home and deliver a message that God has placed on his heart. The focus of the sermon is on loving God with all one's soul, as seen in the biblical concept of the soul being the breath of life given by God. The speaker emphasizes that there are only two types of people: those who are spiritually dead and those who are spiritually alive. He then shares a story about a battleship and a lighthouse to illustrate the unchanging nature of truth and the need to align with it. The sermon concludes with the speaker briefly mentioning his books and sharing a picture of his family.

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## Transcript

You guys can be seated, let me just open in prayer. It's hard for me, sometimes I wanna just keep worshipping. Say we can, an hour in the presence of God will do more for you than three years of seminary, I often say, or even 10 sermons, just sitting and worshipping God.

But let me open in prayer. Lord, I pray for the service tonight. Lord, I pray for my service at church that is actually concluding at this time.

Lord, I pray that people are changed and transformed there as well as here. Lord, you are welcome in this place. We look to you and you alone, you are everything to us.

Lord, we need you to guide, we need you to direct. Lord, I pray that you'd speak through me tonight. Give me precision, give me clarity, give me direction.

And we pray this in Jesus' name, amen, amen. A couple quick things before I forget. I wanna, of course, thank Jerry and Jennifer for helping with the book table, but they reminded me to kind of remind you that there's books back there.

Pretty much everything I'm speaking about is in the books, but I don't really make it a point to promote those. I just leave it up to God to kind of open that door. But I would encourage you to just leave them laying around the firehouse.

In my area, they have penthouse laying around the firehouse. Might as well offset that with something else. Also, a lot of you have been asking about my family, so I decided to bring a picture, if they're able to put up on the screen.

There you go. Four little ones and a son right kind of in the middle. So, truly a blessing.

I'm missing them after a few days, so anxious to get home tomorrow. But more anxious, actually, to deliver a message I believe God has put on my heart. And tonight, as you know, we talked about session one, session two.

Tonight is session three on loving God with all your soul. Loving God with all your soul. And the interesting thing there, as you can see this word even back in Genesis when God said that he created man and he breathed the breath of life into them and they became a living nephesh.

In the Hebrew, it's a soul, it's a living soul, it's a being. And really, there's only two kinds of people. Those who are spiritually dead and those who are spiritually alive.

That's, you know, we look at race, we look at color, we look at continents in America and in these different nations. But really, there's two groups of people. Those who are spiritually dead and those who are spiritually alive according to the word of God.

And what I want to do tonight is actually just springboard off of Easter. I don't know how many of you made it to an Easter service, Resurrection Day, celebrating the empty tomb. But when I preached that message, it was very clear to me last weekend to also bring this same message to you guys tonight on talking about our soul and having our soul right with God and loving God with all of our soul, with all of our being and actually having the soul in right relationship with him.

So with that said, there's some scriptures I won't have you turn to, I'm just gonna read them. But of course, it begs the question, why did they kill Jesus? It's no secret, Bill O'Reilly has a movie out. There's books out there.

Everybody knows, secular sources know that yeah, Jesus was killed, said he was a good teacher, but why did they kill him? What was the main reason? I'll tell you the main reason. It's found in John 19, seven. The Jews answered him, and they're talking to Pontius Pilate here, we have a law and according to that law, he ought to die because he made himself out to be the son of God.

He said, I am the son of God. So next time somebody knocks on your door and wants to share their religion, their cult really, this is a good thing you can tell them. No, Jesus himself said that he was the son of God.

That's what everything rests on this, hinges on this, Christianity hinges on this fact that he was who he said he was. There's a cross and there's a resurrection. Everything hinges on him being the son of God.

He gives us everlasting life, John 6, 47. I tell you the truth. He who believes in me has everlasting life.

In a nutshell, he was born to die. Can you imagine this little infant, this little baby? We see a lot around here. He was born to die.

That was the purpose, that was the whole goal of why he came, born to die. And I'm gonna use a phrase here that C.S. Lewis coined many years ago. I think I've heard Billy Graham use it and many other people, but he asked a question and actually presented it to his audience back in the, I think it was the 50s and the 60s, that you have to answer this question, Jesus, either lunatic, liar, or Lord.

Those are really your options. And most people say, oh, he's a good teacher. No, actually, if all he was was a good teacher, he was a very bad teacher.

Now, of course, we know he was a wonderful teacher because he claimed to be the son of God, he fulfilled prophecy, he did all these things, but you can't just say, well, he was a good teacher. No, he's either a lunatic, he's a liar, or he's the Lord. Those are our options.

And that's what I kind of want to unpack tonight because many men, firemen, it's a group of tough guys, right? You know, I told you I was raised on the farms of Oklahoma and if any of you've heard that Hank Williams Jr. song, Country Boy Can't Survive, that's my song. You know, my brother makes, actually, duck calls in Idaho and so Duck Dynasty doesn't have a lot on us. I grew up with shotguns, I grew up with four-wheel drives, I grew up with running trout lines, and, you know, all those things.

And I've noticed that there's this tough guy syndrome, that we see Christ as this weak, passive man. I can't follow a guy like that. And we live in deception because we don't see him as the Bible describes him.

And I want you to think about this for a minute. As I said this at an earlier service, that the Bible talks about the lamb that was slain before the foundation of the world, and really, it would take me a half hour just to bring in the theological ramifications of that, going back to the Old Testament, and God saying, listen, without the shedding of blood, there's no remission of sin. So the innocent animal had to be shed.

And really, a lot of churches are removing the aspect of the blood out of their songs, out of their sermons, and blood doesn't really, to me, represent death, it represents life. The life of the flesh is in the blood, the life of the body is in the blood. It restores, it rebuilds, it nourishes.

And he was a lamb that was slain, he was the perfect, so if you follow the Bible from Genesis, and you follow the Passover, you follow why he had to come, to me, it makes perfect sense. The problem is a lot of people don't take the time and study and read. They say, oh, I don't believe that because of this, this, and this, they've never taken the time to read.

So the Bible says that he is a lamb, but it also says that he is a lion. He is a lion from the tribe of Judah. So you see this image of Christ as a lamb, but also as a lion.

We also see him as a subject. Let this mind be in you, which is also in Christ Jesus, who becoming in the form of a man, he humbled himself to the point of death. We see a servant, or subject, but then we see a king.

He comes back as a king. And guys, sometimes we get this image of this weak, kind of limp-wristed, forgive my language there, but just this weak, kind of passive, walk all over me, turn the other cheek, and the Bible doesn't paint that image. The Bible says he's a servant, but he's also a conqueror.

I love a passage in Revelation where John says that he saw heaven open, he saw heaven open, and out of that came a man riding on a white horse, and his eyes were like flames of fire, and he had a crown, and he had a name written that no one knew except himself. His robe was dipped in blood, and his name was the word of God, and the armies followed after him, all on white horses, that out of his mouth goes a sword that he will judge the nations, and he will rule the nations with a rod of iron. He will, let me go back to that.

He will tread the winepress, and the fierceness, and wrath of almighty God, and he will have a name written king of kings and lord of lords. That does not sound like some passive, weak person to me. That's the Lord Jesus Christ, and that's what the Bible presents both sides.

It represents him as a savior, but also a judge. That's why Tozer said, I love him because he's my savior, but I fear him because he is my judge. It's very healthy to have the correct view of Christ, and at this point, I'm sure you've heard a lot, many people say, well, I don't believe that, Shane.

I don't believe this. I don't believe that he was Lord. I don't believe all these things, and I want to remind you that it doesn't matter what you believe, it matters what is true.

People can be sincere, and they can be sincerely wrong, so it doesn't matter what we believe if our beliefs don't line up with the truth. Well, what's true for you might not be true for me. Well, nobody has a problem with gravity.

Nobody has a problem with two plus two equals four. We all have truth, but when truth becomes narrow, and it begins to affect our lifestyle, that's when we don't want it, because I want to do what I want, when I want, how I want, to who I want. I don't want there to be a Lord Jesus Christ.

I don't believe that because I want to live however I want to live. And it doesn't matter, folks. It doesn't matter what we believe, but what we believe has to line up with truth.

And when what we believe lines up with truth, then it's very good. So don't take away the chain, said, oh, it doesn't matter what you believe, because of course it does. But belief, a wrong belief will not change truth.

As I said earlier, truth does not change. Truth does not change. It can't.

I don't know if you've, some of you heard the story. I actually didn't put it in my notes. I just thought of it as I was speaking on this area of truth of this large battleship that was off the coast of Alaska many, many years ago, and it was running deep water exercises.

It's midnight, it's pitch black, and they see a little light in the distance. And they wake up the captain. They say, Captain, there's a vessel.

It's coming right at us. He said, signal to that vessel and tell them to change their course 20 degrees. And the signal came back, you change your course 20 degrees.

And the captain said, who does this guy think he is? Tell him I'm the highest ranking officer in the United States Navy. You need to change your course immediately. And the signal came back, Captain, with all due respect, you need to change your course.

And he throws down his coffee, he's upset. He says, give me that signal. Let me signal to this vessel.

And he said, you need to change your course immediately. I am a battleship and I will blow you out of the water. The signal came back, Captain, with all due respect, change your course.

I am a lighthouse. But guys, that's what we're trying to do with truth. It can't change.

It can't move. Truth says, I'm a lighthouse. I am given to guide men.

I'm given to direct them. I am given to show them, here's the rocks, here's the cliff, don't hit it. And we wanna, no, change it, change truth.

Get out of the way. You can't conform it. You can't move it.

It changed. It's the same yesterday, today, and forevermore. Truth is solid.

And we need to get that back in our culture, back in the churches, back in our nation. There is a right, there is a wrong. There is a good, there is an evil.

You cannot compromise them. It's truth, it's absolute truth. And then, oh, it's true for you, might not be true for me.

Well, that sounds good, but it's not biblical. It makes no sense. We only say things like that so we can rationalize our lifestyle.

It's interesting, if a person's lifestyle, they, lines up with scripture, love your neighbor, do good, they have no problem with it. But when the lifestyle doesn't line up with scripture, that's when they wanna remove everything. This big push, removing God from government, removing God from the public square, remove, get God out of everything, why? Because it stands as a lighthouse.

And people wanna silence the messenger. They want this to be removed. People say, well, separation of church and state.

Well, if we had time, we could go back to the founding of our nation, the pilgrims and the Puritans, and really the constitutions and what they're written. But we won't go there. I'm just saying we could.

We could go there because God has been the foundation of all sound knowledge and learning in this nation, in the school system, Harvard. The rules of Harvard. Did you know that Harvard was founded by the Reverend John Harvard, 1620? The rules said, let every student be earnestly pressed and plainly instructed to consider well the main end of his life, which is to know God and Christ Jesus, and to lay Christ at the bottom of all sound knowledge and learning.

What would Harvard say today? Get him out of here. Why? We've drifted from truth. The lighthouse hasn't moved.

We've moved. And like the battleship, you change your course, change your course. I can't.

I can't change it. So keep that in mind as we talk about Christ. This, it can't change.

It's truth, ultimate truth. Now, what I'm gonna do, I'm gonna fast forward to John 18, 36, where Jesus now is standing in front of his executioner. And I didn't have a lot of time, but normally you would read where he's in the Garden of Gethsemane.

He's saying, Father, take this cup from me. This isn't, I don't wanna do this. Nevertheless, not my will, but your will be done.

And then now, they come, they take him, and he's standing in front of his executioner, basically. Pontius Pilate, who can sentence him to death. The Jews couldn't sentence people to death because they lost that ability when they became under Roman control.

So Jesus answered, my kingdom is not of this world. If my kingdom were of this world, my servants would fight so that I should not be delivered to the Jews. But now my kingdom is not from here.

Pilate, therefore, said to him, are you a king? Jesus answered, you rightly say that I am a king. For this cause I was born, and for this cause I've come into the world, that I should bear witness to the truth. There's that word, you're not gonna be able to get rid of it, it keeps coming back.

He's here to bear witness to the truth. Everyone who is of the truth hears my voice. Pilate said to him, what is truth? And when he said this, he went out again to the Jews and said to him, I find no fault in him.

I find no fault in him. And you will not find any fault in him as well. If you examine the evidence, if you look at it with a non-biased heart, if you say, okay, let me see, let me, Lord, you show me.

God, if you're really out there, he will not disappoint. You can find no fault in him. And what I've realized is a lot of people love this concept of Savior, but they don't like this Lord aspect.

Oh, I love him as Savior, but he's not the Lord Jesus Christ. Because Lord means what? That I have to submit my life to him. I can't do what I want, when I want, how I want, to who I want, because Jesus is Lord of my life.

And there's lots of sayings out there. Many of you people follow John MacArthur. He caught some heat 20, 25 years ago when he taught something called Lordship Salvation.

And personally, I don't have a problem with it because what he was saying is, if he's not Lord of all, he's not Lord at all. If you don't want him as your Lord, and you only want him as a Savior, the Bible talks about Lord Jesus Christ. He's Lord of my life, and he's not.

There's no fruit, there's nothing there to show that he is Lord of your life. I said a quick prayer, and there's no fruit. You have to examine your life.

Have you truly been converted? Have you truly been changed by the power of God? Because when a person is changed, there's fruit. And they want to bow their knee to the Lord Jesus Christ. As a matter of fact, every knee will bow, and every tongue will confess that Christ is Lord.

Back to Philippians, when I said let this mind be in you which was also in Christ Jesus, Paul was talking about humility. Let this mind, this humble mind be in you which was also in Christ Jesus, who being in the form of God, did not consider it robbery to be equal with God, but he made himself of no reputation, took on sinful man, sinful flesh. It'd be like you standing, jumping in a septic tank, and getting out and saying, now I'm ready to minister.

Anybody want to try that? That's what it says, he humbled himself, and became obedient to the point of death, even death on a cross. Therefore, God has highly exalted him that the name of Jesus Christ, every knee will bow, and every tongue will confess that Christ is Lord. And I'm often reminded, I either bow my

knee to him on this side of eternity, or I bow my knee to him on that side, and I wish to God that I would've on this side.

Everybody will bow to Christ, even his executioner, even Pontius Pilate, who's questioning Jesus, at some point will bow to him, and acknowledge him as Lord. And it's basically, he was telling Pilate, I am not a king like you, I am the king. I am the king, you're a king under me.

My sheep hear my voice as stranger, they will not follow. And then fast-forwarding to verse 39, Pilate said to the Jews, but you have a custom that I shall release someone to you at the Passover. Do you therefore want me to release to you king of the Jews? Then they all cried out again, saying, not this man, but Barabbas.

Not, now, not this man, but Barabbas. And they wanted Barabbas to be released, and he was a robber, he was a thief, he was a murderer. And it reminded me, at this very point, that he took the place of a murderer, he took the place of a thief, he took the place of me.

You fill in the blank, adultery, homosexuality, fornicating, drunkard, addict, whatever it is, he took the place of that person, he took that place. He absorbed the wrath of God, and took their place. That's why, when you sing that song, Amazing Grace, how sweet the sound that saved a wretch like me.

I was blind, but now I see. I was lost, but now I'm found. I was dead, but now I'm alive.

Why can, let's just throw out this question, why can some people sing that passionately, and some people sing it flippantly? What's the difference? Talked about that last night, didn't we? The heart, the heart. Well, I'm just not emotional. Well, you express anger real well.

You express lust real well. Is anger not an emotion? See, the problem is, for many of us, that we haven't really experienced that transformed life, where God is everything, he's changed my heart, he's redirected, he took my place. When you realize that the cross, what the cross means, and what happened on the cross, that the wrath of God was satisfied, the wages of sin is death, the wrath of God was satisfied on the cross, he took my spot.

That will change the way you worship, or it should. There's a passion, there's a zeal, there's an excitement. Romans 5, 8, God showed his love for us that while we were still sinners, Christ died for us.

And that amazes me, while I was sinning, while I was partying, while I was rejecting God, he died for me. While we were sinning, Christ died for us. And then the soldiers begin to mock Jesus, John 19.

Nothing has changed, you realize that? They still mock Jesus. Nothing's changed, our culture hates that name, they don't like that name. You can mention any other name under heaven, any other name, oh yeah, yeah, whatever, and then you say the name of Jesus Christ, people get upset, they get visibly upset, why? Because there's power in that name, there's power that shakes the heavenly realms, there's power, they know, even the demons believe and they trust, they know, they know, they tremble, they know there's a God and they tremble because every knee will bow and every tongue will confess that Christ is Lord.

But we get embarrassed, nothing has changed, they mocked him. Quick test to prove it, would you rather tell people you're a fireman or a Christian? Let's not answer that. For me, it's pretty obvious, once I say what I do, oh, there it is.

But they mock him and our culture mocks him, Saturday Night Live or whatever, they just mock Christ. John 19, one, so then Pilate took Jesus and scourged him and the soldiers twisted a crown of thorns and put it on his head and they put on him a purple robe, then they said, hell, king of the Jews, and they struck him with their hands. Pilate then went out again and said to them, behold, I am bringing him out to you that you may know that I find no fault in him.

Again, he says, I find no fault in him. This trained Roman official, Pilate was a trained Roman official, if they didn't keep order, if they didn't make good decisions, they could lose their life. So let's ask the question again, lunatic, liar, or Lord? This man would not say, I find no fault in him.

He would find fault in a liar, they would throw out a lunatic. And Pilate actually, I believe, is shaking, saying, let this guy go, my wife had a dream. His wife had a dream that said, I have nothing to do with this just man, nothing.

So Pilate's in this, hey, I find no fault in him, what's going on here? And if any of you watched The Passion of the Christ, I couldn't even get through it, the scourging part. Where the cat at nine tells where they would put metal in it and glass and they would just rip the skin. And I often thought, Lord, why didn't, I understand the shedding of blood, I understand Christ had to die, why didn't you do something quick? Why? Because he was bruised for our iniquities.

He went through that pain and that punishment. And then Jesus came out wearing the crown of thorns and the purple robe and Pilate said to them, behold the man. Therefore, when the chief priests and officers saw him, they cried out saying, crucify him, crucify him.

Pilate said to them, you take him and crucify him. I find no fault in him. Three times he's found no fault in him.

But then the Jews answered him, we have a law and according to our law, he ought to die because he made himself out to be the son of God. And I can imagine right then, Pilate goes, hold on, wait a minute, game changer. What did you just say? Let's go back into the praetorium.

He brings Jesus back in. He said, what is going on here? Pilate's asking him, wait, they just said you're the son of God, can you imagine that? So he's probably, I'm sure saying, no wonder he's acting this way. He's not, as a lamb that was led to the slaughter, he opens not his mouth.

Pilate's quite, he can't understand this man. He's seeing the son of God in front of him and then they say he claims to be the son of God and Pilate's, hold on, hold on. Let's go back in and let me question him.

Therefore, Pilate heard that saying, when he heard that saying, he was more afraid. I bet he was. And then he went again into the praetorium and said to Jesus, where are you from? But Jesus gave him no answer.

Then Pilate said to him, are you speaking to me? Are you not speaking to me? Do you not know that I have the power to crucify you and the power to release you? Pilate told you, answer me. I have the power to release you and I have the power to set you free. What man in his right mind would answer the executioner like Jesus did? You know what Jesus said? He said, you'd have no power over me, nothing.

You have no power over me unless it's given to you from above. We'd be shaking. We'd be, yes, please let me go.

Please, please. He goes right to his executioner. Lunatic, liar, or Lord? You've gotta answer that question.

A lunatic's not gonna do that. A liar's sure not gonna do it. They're gonna run for fear.

But it's only the Lord Jesus Christ that could say, you have no power over me whatsoever unless it was given to you from above. And then he says, therefore the one who has delivered me to you has the greater sin. Basically saying, I have ultimate power and authority and I lay it down willingly.

And then we fast forward to John 19, 17. And he, bearing his cross, went out to the place called the place of a skull, which in Hebrew is called Golgotha, where they crucified him and two others with him, one on either side and Jesus in the center. Now there stood by the cross of Jesus his mother and his mother's sister Mary, the wife of Clopas and Mary Magdalene.

When Jesus therefore saw his mother and the disciples whom he loved standing by, he said to his mother, woman, behold your son. And then he said to the disciple, behold your mother. And from that hour, the disciple took her to his own home.

And of course, at this point, I often imagine, can you imagine holding your three-month-old son and three-year-old and then 13 and then now Jesus' mother's looking down, seeing her son on a crossing. What has he done? What has he done to deserve this? The Bible says he was beaten beyond recognition. That's a very hard spot to be.

That's a hard thing to see. And we still see Jesus having compassion for his mother, having compassion for us, even as he's dying there. And then of course, one of the famous passages, I'm actually gonna turn to Matthew 27 now because it's a little bit more elaborate.

Matthew 27, verse 45. Now from the sixth hour until the ninth hour, there was darkness over all the land. And about the ninth hour, Jesus cried out with a loud voice saying, Eli, Eli, Lama Zabatchini, that is my God, my God, why have you forsaken me? And Jesus cried out again with a loud voice and yielded up his spirit.

Then behold, the veil of the temple was torn in two from top to the bottom and the earthquake and the rocks were split and the graves were opened and many bodies of the saints who had fallen asleep were raised and coming out of the graves after his resurrection, they went into the holiest city and appeared to many. So when the centurion who, the centurion soldier and those with him who were guarding Jesus, they saw the earthquake and the things that happened, they feared greatly saying, truly, this was the son of God. And we have this imagery there of Jesus finally giving up, King James would say, giving up his ghost, he gave up his spirit, he gave up his life.

It was at that point in history, it is finished, that the wrath of God was satisfied on the cross. And the veil, a lot of you know, this if you studied the Bible, the veil was as big, thick, four inch, four inch thick, but the size of your palm, this big veil that separated the holy of holies in the temple, the tabernacle, there were only the priests would go in once a year and that veil was ripped from the top to the bottom. Many theologians say it was so we can have access to the Father, which is absolutely true, but I heard another pastor last week talk about this and it reminded him and it's a good analogy of when they were, the high priest struck Christ because he said, I'm the son of God and the high priest ripped his outer garment, he said, blasphemy.

And it was almost as when Christ was dying that God himself was saying, blasphemy. Rips that veil from top to bottom, allowing us to gain access to the Father and even the Roman soldier said, truly, this was the son of God. And it's interesting, in case a lot of people think this is a fairy tale, 11 of the 12 disciples died for their faith.

11 of the 12 disciples died for their faith. You don't die for a lie. Nobody dies for something they know to be a lie.

They say, well, Shane, what about terrorism? Well, they think it's the truth. But nobody willingly would die for a lie. So you have to look at the evidence, you have to say lunatic, liar, or lord, you have to say, just study history.

Look at Josephus, Jewish historians, look at secular historians. These men died for their faith. They didn't hide a body, they didn't make all this up.

It was true. And it becomes, and now it affects us today. And you cannot live your life with a question mark here.

Do you truly know him? Do you truly know him as Savior and Lord? Because people, I talk to them all the time, and they kind of live, well, I think so, but you cannot live your life with a question mark here. There's no, it's a very dangerous spot to live. And as I was preparing this closing, I was thinking also of when the church started.

Many of you know it started in Acts 2 in the upper room. The fire of God fell in that place, and people were changed, they were transformed. And they went out, and the people thought they were drunk, and Peter said, hey, this is that that the prophet Joel spoke of.

That in the last days I will pour out my spirit on all flesh, your sons and your daughters will prophesy. Your old men will dream dreams, your young men see visions, and I will pour out my spirit on these people. And Peter said, you crucified the Son of God to the people.

And they cried out, what must we do to be saved? What must we do to be saved? And all Peter said was one sentence, repent. Repent and be converted. Repent and be converted.

And I can just imagine in the audience of the people listening to Peter, they could say, but wait a minute, Peter, I'm the Roman soldier, I'm the Roman soldier that put the crown of thorns on his head as the blood ran down, I did that. Peter would just say, repent, repent, doesn't matter. But Peter, I was the one who stabbed him with the spear, I stabbed the Savior.

Peter would say, repent, repent. But wait a minute, I was the soldier who took the five-pound sledgehammer and drove those nails into his wrist and into his feet, and I propped up the cross, and I mocked him, and I spat on him, and I ridiculed him. He'd say, repent, repent, and be baptized in the name of the Lord Jesus Christ for the remission of sin.

And it's really that simple. It's not a process you gotta do, folks, we have to repent. We have to repent and get our life right with God, and you know how I know you're already convicted in your heart, you know that that's a missing link, and the enemy's been keeping you from that, from turning to God.

And I didn't wanna go real long tonight because I've already exhausted a lot of what I wanted to say, but I just wanted to focus on this point. I actually had the worship team come back up now, and they said they'd do another song or two to close out this message tonight. And this really, where change takes place, is during worship, when you say, you know what, Lord, that's what I need.

And many of you, I'm sure, you need to fall back in love with Christ again, that you need to return to your first love, you need to recommit your life and fully surrender, and Lord, I've been drifting, he says, come home, come back. That's what I love about the prodigal son story, he just says, come home. Would you come home, would you come back? And the same thing tonight.

That's what he asks those, if you don't know him, and I don't know a group the size, it's hard to tell, but I know there's people out there who've never truly repented. They've maybe been playing church, they've maybe been coming to church all of their life, they were raised in a Christian home, they own a Bible, they're an American. What does it matter? The Bible's crystal clear, unless you repent and confess that Jesus Christ is who he says he is, there's no salvation under any other name.

No other, no, there's no salvation under any other name. Jesus said, when he said, I am the way, the truth, the life, no man can come to the Father except through me, he eliminated all other options. So you have to answer that question.

Is he who he says he was? Because how people get off the hook is, well, he was a good teacher, he did a lot of good things. If that's all he was, he was terrible. He said he's gonna rise again, well, obviously he didn't.

He said he's the son of God, obviously, he's a lunatic, he's a liar. Or, the answer is he's the Lord Jesus Christ. So I just encourage you tonight, no matter what you've been through, no matter what your past is, and people feel, man, I've done so much damage, I've been playing church, it doesn't matter.

God says, just come home. Come home, repent, repent, and come home. If you guys can hit the lights, I'm gonna just close in prayer.

Lord, I pray that your word would not return void tonight, that people would recommit their lives to you, they would fully surrender their lives, and some, for the first time, for the first time would acknowledge that they need you as their Lord and Savior, that they would repent of their sin, they would turn their life over to you, and that you would heal them. And I wanna just ask while everybody's still praying, pray for your own heart, I would just ask, is there anybody here tonight that wants to make that decision? You don't have to come up, just put up your hand. Briefly, I'd just like to see if there's some people out there.

You don't have to come forward, you don't have to do anything special, we just wanna know, if you wanna make that decision tonight, let us know, and put up your hand. Thank you, is there anybody else? Thank you, thank you. Thank you, anybody else? Lord, as we conclude tonight, I pray that during worship, healing would take place, marriages would be transformed, lives would be radically changed.

Lord, you are our only hope. Let us focus on you tonight during worship. Lord, I know you can restore and rebuild once the heart gets right.

And we ask this in Jesus' name, amen, amen. I'm gonna do something a little bit different as well.

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