

Important Attitude Adjustments

by Shane Idleman

This sermon emphasizes the importance of adjusting our attitudes according to the Word of God. It highlights the need for pilots, pastors, and leaders to make adjustments in alignment with God's principles. The sermon also addresses the significance of surrendering to God, acknowledging secret sins, and seeking Jesus to reveal our hearts for full surrender and experiencing God's compassion and love. It delves into the themes of humility, hard work, and avoiding behaviors that God detests, such as lying, sowing discord, and wicked plans.

Scripture: Proverbs 3:27, Jeremiah 25:15, Romans 3:23, Romans 5:8, Proverbs 6:16

Topics: "Attitude Adjustment", "Surrender to God"

Description

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Transcript

Anybody need any attitude adjustments? You doing okay? All right. Well, everyone from pilots to pastors needs to adjust something. Pilots obviously adjusting the airplane, pastors adjusting things, leaders in churches, leaders in ministry, your homes.

We often have to make adjustments. And how do you make an adjustment? If you're going off course, what is the right course? Well, for us, it's the Word of God. So when we're getting off course, are we getting off course according to the Word of God? So how do we get back on course? Well, we look at the Word of God and we get our attitudes back in check.

You know, I wanna encourage you, I forgot to say this at the first service, but if you weren't here the last few weeks, try to get the CDs of the last few weeks' messages. Last week, I spoke about the life of Samson and how to survive that anointing. How do you survive the anointing of God? When God has called you to do something, the enemy's going to come after you.

How do you survive that anointing? And then two weeks ago, I did just a few messages on the peril and the power of pornography and how to break free with that because we were in Proverbs talking about

sexual immorality. And this is a church that believes we should talk about difficult things. We're not here to tickle the ear.

We're here to challenge the heart with the Word of God. Proverbs 3.27, do not withhold good from those to whom it is due. Do not withhold good from those to whom it is due.

When it is in the power of your hand to do so. And do not say to your neighbor, go and come back and tomorrow, I will give it when you have it with you. In a nutshell, he's saying, if you can help somebody, do it.

Don't delay it. But I also believe this first sentence here is having to do with that employer relationship. Do not withhold good from those to whom it is due.

If somebody worked for somebody, I saw this a lot when I was in construction. Oh man, I'll pay you next week. Right, well you told me today.

Oh, tomorrow. I had some people that had 90 day net contracts. You know what that means? You got paid in 90 days after they got paid from the builder and from different things.

But when it's in your power to do so, when you have the money, in the biblical times, they were paid daily. A day's wage at the end of the day. A person worked, they got paid.

A person worked, they got paid. But if there's an agreement, let me pay you at the end of the week for your wages, that's an agreement everyone agrees upon, that's fine. But the writer here is talking about those who dangle a carrot or manipulate in any way.

If you're manipulating or dangling carrots to employees or others, you're not on the right path. An attitude adjustment needs to take place today. You know where that word comes from, or the phrase, dangle the carrot, right? They put that carrot in front of the horse.

I've never tried it, I don't know if it works. And that horse would just keep walking to get that carrot. And God doesn't want believers to be dangling that carrot and making promises they can't keep and taking advantage of people.

We of all people should be the most diligent and the most supportive, but also the most committed and honoring our words and paying people on time and doing good when it's in our power to do so. Here's why I think it's a big deal. Last week we talked about how husbands, if you don't treat your wives as the weaker vessel, and that didn't mean weaker in the sense of better than, it meant more fragile, it meant to highly esteem them.

If you don't treat them with respect and dignity, your prayers will be hindered. That, to me, that's pretty big. He's saying, I will not hear your prayers unless you treat your wife better.

And I have a feeling that that can fall into other areas of life. If you don't treat people right, your prayers could be hindered. Because God's not on your side.

He doesn't honor that. He doesn't answer the prayers of those who are going to take advantage of others. And then verse 30, do not strive with a man without a cause if he has done you no harm.

So, do not strive with a man without a cause. Is there ever a cause to strive? Do you know what strive is, right? It's maybe to argue, to come against, to debate, to strive against, to challenge. And I believe, biblically speaking, there are causes and there are not causes.

As a believer, we err on the side of grace. We turn the other cheek. But that does not mean you become a doormat.

I don't see that anywhere. As a matter of fact, I've said this before, so don't, you've been here before, you know I've said this, but don't ruin it for the rest of them. Do you know that when Jesus was slapped on the cheek, he didn't turn the other cheek? They slapped him, he said, what evil have I done? Why do you slap me? He challenged him.

But see, it doesn't mean what he said is not true, because it is true. With personal insults, we are to just turn the other cheek and be that meek and the humble, take the lower road and not, you know, try to get back at people. But there are times, there are times to strive with people when there's a valid cause.

And strife is kind of like friction, right? There's a friction there, and you're striving, and oh, I wasn't sure if I was gonna share this with you. I got through the first service, but I feel just the need to share it with you. Many of you know, I think you have, it's an article I wrote.

A couple different national websites picked it up. One is the Christian Headlines. And as of today, it was like 7,000 shares.

And that means there's a lot of negative emails I get in addition to the positive ones. And what happened is many of you know Lauren Daigle, artist, wonderful voice and sincere heart. But when asked about homosexuality, if it's a sin, she dropped the ball.

I don't know, read your Bible, I'm not to judge. So I wrote an article kind of lovingly challenging that and saying, you know, hey, we need to, she's opened the can of worms, somebody's gotta close it. You know, we've gotta be able to have a Christian response.

We don't judge her. People have questions. We welcome questions.

Who doesn't have a question about the Bible? But when you're a leader in the Christian community and you're giving millions of young adults the wrong answer, then there has to be another voice that says, hey, listen, we're not, there's something missing here. The Bible is clear on this issue. And we believe there is a time to defend the truth and to say in love.

See, it's not attacking, it's not judging, but to say in love, hey, here's where we're missing it. We're trying to please man and not God. We're trying to compromise the truth and not offend.

I'll just tell you up front, the word of God is going to offend the culture. It's going to offend the world. It's going to, unless you can become politically correct, which means every single thing's going to be scrutinized.

Everything's going to be under a microscope. So anyway, you can read the article. It's under Christian Headlines.

I wasn't just talking about her. I was talking in general about, there's a pastor I debated on Fox News. You can watch that too.

Just put my name in Fox News and it will come up where he's for gay marriage. He actually will promote, if somebody says I'm struggling with homosexuality, he will encourage them to go with it. And we debated that issue because there is a time to strive and to say, hey, this is not right.

And that's actually what the word of God does. It's like a piercing. It divides the right from the wrong, the good from the error, the truth from what is false.

So there is a time to do that, but you have to be careful because it has to be done in a spirit of humility. It has to be done. I haven't mastered this area yet, but I'm just saying it can't be like, ah, yeah, let me, because my heart breaks.

See, that's the difference. I wasn't like, oh, yeah, I can't wait to write this article. It was like, I don't want to.

Oh, God. The heart breaks for these people. Why can't they just say, the Bible's pretty clear on this, but we love you.

You tell the truth, but you also are loving and gentle about it. But I came across an article in this time by David Mathis. He asked some important questions before we engage or strive with others.

He said, ask this. Am I going with or against my flesh, which inclines me to fight when I shouldn't? In other words, your flesh is always gonna want you to fight a lot of times. So before you strive with another, isn't my flesh leading me? So I had to do this in writing this article.

Actually, my flesh was the opposite. Oh, don't say anything. Don't stir the pot.

Don't get anybody upset. Don't rattle any cages. I've had a tough enough week because the flesh won't always fight.

It wants to kind of just step back too as well. But you have to ask that question. Am I in fight mode? But also you have to ask the question, does my flesh want me to back down when I should kindly, patiently, gently fight? So you have to look at your heart.

Am I pursuing petty causes based on what the flesh wants? Am I simply angry at my opponents, desiring to show them up or expose them? So in the case, again, of the article I wrote, that's the last thing on my mind. It actually breaks my heart to say anything like that. I want to protect, I want a wonderful voice, a wonderful 27-year-old that has a wonderful influence in the Christian community.

But that's a pretty serious statement. That's a pretty big deal when you're asked about this and you say, I don't know myself. I have questions, read the Bible.

And you leave these people left with not a lot of answers. Am I more inclined to anger against them or shed tears for them? See, if you're going to strive and you just can't wait to get them, you might be heading in the wrong direction. You approach, you might want to back off of that because it's about tears, isn't it? It's about, oh God, I don't want to do this.

Look at Jeremiah, the weeping prophet. Oh God, my eyes are like floods, or my head's like a flood. My eyes are like rivers running down.

I'm weeping for my people. Jesus said, oh Jerusalem, Jerusalem, I see your destruction is coming. I'm weeping, that's why I'm whipping.

That's why I'm critiquing. Remember, Land of Ravenhill said you've got to weep before you whip. Jesus would go into the temple first.

He's weeping, he's broken, he's humbled. Then, by the authority of God, you can preach. You can call things out because you're doing it with the power of the Holy Spirit, with love.

See, love with truth is powerful. That's how you melt the heart of a sinner, but truth with pride is dangerous. Now again, I have not mastered this, but I will die trying.

And I'm convinced if we take it to God, God will show us. Say, Lord, what do you want me to do? Show me. I actually said on that ark, I said, I'm not doing this unless you tell me exactly what to write quickly, and it just came.

All those points just came. And again, let me just offer this from Titus 3.9. Here's what Paul told Titus. Avoid foolish disputes.

Okay, let's start there. Avoid foolish disputes, okay? I'm just looking because neither one of them is in the church service, but two men I know had a dispute on will there be animals in heaven? I've got a lot more other things to worry about than that one, but you don't want to get going back and forth, and well, yes, there will. No, no, no, no, look at this.

Jesus comes back on a horse. Remember Revelation? John said, I saw heaven open, and he rode on a white horse, and his eyes were like flame of fire, and on his head were many crowns, and no one knew his name except himself, and his name was the word of God. And what? The armies of heaven follow after him.

Out of his mouth goes a sword, and he will judge the nations with a rod of iron. Is he really riding a white horse? You know, it's these contentions, these foolish disputes. Are you pre-tribulation? Are you gone? Are you out here before the tribulation? Are you mid-tribulation, during the tribulation? Are you post-tribulation, after the tribulation? Or there is no tribulation? Or you don't even know what I'm talking about.

But see, we make these non-essentials essentials, and we wanna show you our wisdom. Really, what I found out is somebody's read a book by someone else, and now they think they're smart on this topic. They wanna show others their knowledge in this area.

So, now some of these things are good to talk about, wonderful to talk about, but don't let it turn into a dispute and a striving and an arguing and quenching and grieving the spirit. Don't talk about foolish things, genealogies. I'm from the family of this, is what they would talk about.

I'm from this, and who's better, and all these things. Avoid contentions. We know what that is, right? Avoid foolish contentions, contending for things that you don't need to be contending for, that are just causing strife.

And striving about the law. What they would do, especially when Paul was writing this in Jesus' times, they would strive about the law. Well, this Pharisee would say this, and this Pharisee would say this, and they just, what does he say, or what is he saying? What is this? And they're adding to the law.

Now, the Sabbath has 1,500 things to it, and they're just striving about the law. That's why it was amazing. When Jesus walks on the scene, he says, this is the word of God.

Here's what God's word says, and you can take that to the bank. And they said, no man ever spoke like this man, with such authority. There wasn't striving over the law.

He said, here it is. I lay it out for you. And then Paul said, they are unprofitable and useless.

So if you get into a dispute that's useless and unprofitable, change direction quickly. And then it says, reject a divisive man after the first and second admonish, knowing that such a person is warped and sinning, being self-condemned. So did you catch that? We can actually reject a divisive person.

Now you don't know it, because we don't put a picture up on the screen, but we've done that here. Couple times. I said, listen, you're not unified.

You're coming here causing problems. You're stirring the pot. You're ruffling feathers.

You like it. You're eager to dispute. You're unteachable, and you're angry.

I mean, you're arrogant. This is not a church for you. Are you telling me I can't come here? Kinda.

Why? Well, look at this. Rebuke, reject a divisive man. Why? Because it's like cancer.

Here's what much of the modern-day church has drifted into, and it can happen here. That's why we're careful on these areas. We can become so worried about offending people that we don't offend anyone.

Well, that one's cheating on a spouse. That one's living together. That one's divisive.

That one's a gossip. They're silly-silly. I'm not gonna say anything to anyone.

Hopefully, the Holy Spirit changes them. But no, he calls the church leadership. Say, listen, you're divisive.

You're causing disunity. You're hurting people, and I have to ask you to leave the church. That's biblical.

Now, I often would see where they go with this. You know what? You're so right. I'm sorry.

I have to work on that. Amen. Come in.

We're a bunch of saints working on issues, but if they're proud and arrogant, and they don't see it, and they just come in. Maybe you don't know that type of person. That's good, but they just, sin sniffers.

It's just wherever they go, it's just, right? They're just judging. What was that? Shouldn't pastors be wearing suit and ties? Why are the lights too light? Why are the lights dim? Why are they standing? Why are they sitting? Why are they raising their hands? Why aren't they raising their hands? Why are the services so charismatic? Why aren't they charismatic? Blah, blah, blah, blah, blah, blah, blah. Divisive, divisive, divisive.

Oh, thanks, Jim. One hand clap. But that type of person is unteachable, and proud, and eager to dispute, and nobody's gonna say anything and walk on eggshells.

That person will never change. And usually, nine times, I wanna say 10 times out of 10, but I'll give them the benefit of the doubt. Nine times out of 10, this person does not take rebuke very well because they're

arrogant, they're divisive, who's, you're telling me what to do? But we will, as a church, we will, when it comes up, we will confront gossip if it's hurting people, and if somebody struggles.

I mean, we all say things we shouldn't say now and then. But if there's a divisive person that's hurting the body, and this person, they steamrolled the church for like a couple weeks, and people were like, I had six different people tell me things in two weeks. So I met with them, and obviously, that didn't go well.

Right, because it's not their fault. Whose fault is it? Yep, six other people, and me, and the church. We don't have discernment.

We don't have the Holy Spirit, and all this garbage because they don't wanna repent. They're divisive, they need to be rebuked because it doesn't help the church at all. The spirit here was just, oh, heavy.

So that's why Paul said reject a divisive person. Hopefully, they'll repent. And do you know that's actually the model for church discipline? When you read about church discipline, you're to go to a brother, you go twice, you bring elders, you bring leadership, you pray about it.

But if a person is in a serious, unrepentant sin, and you bring it to the scope of people that know them, and you say, listen, because we love them, we have to withdraw from them so that God can work on convicting them. Church discipline is not, people make, well, the church wants to discipline me, but no, they wanna restore you. But like a little kid, sometimes people need spankings first.

Right, nobody changes. No, they need to be confronted, saying, listen, I love you enough to tell you the truth. We can't fellowship with you anymore.

And then we look at Proverbs 6. Adjusting our promises. Adjusting our promises, Proverbs 6. My son, if you become surety for your friend, if you have shaken hands in a pledge for a stranger, you are snared by the words of your mouth. You are taken by the words of your mouth.

Do you know what this means? Surety is this, a person who takes responsibility for another's debt. So it's a lot different now, but in Jesus' time, if somebody was down and out, they didn't put on visa, or didn't file bankruptcy. They had to actually go be an indentured servant and work for that person, possibly live on their home, live on their property, care for their animals, be their servant, because they are indentured to them to be their servant, because that person was providing for them.

They owed them money, maybe. But if somebody comes along and says, hey, listen, I'll be, I'll cosign, how's that? Now we can understand, cosign. I'll cosign for this person.

Be careful, because that debt's now gonna fall on you if they don't perform. Oh, how many people know that one? Whoo, that happened to me, I think it was 1994. Cosigned out a Honda car that I ended up paying for.

And the person kept, oh man, next month, I'm just in a hard spot. Oh man, next month, I'm just, you give me that car back. Right, so be careful.

But there's actually a deeper lesson here. God's view is that we are snared by our words. And this is, I've noticed this, especially in the last 30 years or so, is for many years, when I worked with my dad in construction, I never even saw a contract when he would do work.

You know what I saw? Why? What I said is what I will do. And I saw him lose thousands of dollars. Thousands of dollars, because he misquoted.

We started to get into things and we realized, that's a bigger job than we thought. But by your word, by your word, and I believe God still honors that today. I believe we need to be men and women of our word.

When we say it, we mean it. When you say something, I will be there, be there. But now, what does this generation do? I'll be there at 10, means 10.30. Or I'll be there, means I'll try to make it if I can.

Or I'll serve in that area, means if I feel like it that day. We've drifted so far, far from God's standard. So my encouragement this morning is that we are snared by our words.

If we say something, let's do it. God will honor that. Well, Shane, that's gonna be hard.

Well, then don't commit to too much. That's what I do. I say no a lot more than yes.

That's how you get through it. See, yes, I'll be there. Yes, I can do that.

Yes, I can help with that. Or say, you know what, I'm not sure yet. Let me, I'll get back to you.

Let me pray. Let me see what my schedule's like. Let me get back to you.

But we're snared. It means we're trapped by our own words. Well, then what are we supposed to do? Verse three, so do this, my son.

Deliver yourself, for you have come into the hand of your friend, meaning now you're in his hand because you've committed, you've promised. See, back then, you people would be killed because of a word to witnesses. Or if you said you're going to do something, they held you to that word.

God is a covenant-keeping God. God said, my word will sustain you. My word will come true.

Abraham, when he put him to the sheep and he had that vision of the she-goat, the heifer, the ram, the turtle dove, the pigeon, and it was cut down the middle like a covenant. He's a covenant-keeping God. My word, I gave my word.

So God views that. I think God views that more than a signed piece of paper. Now granted, contracts, we need those now and then, and they're important from time to time, but make sure it doesn't supersede your word.

So here's how you fix a problem. Go, go and, let's all say it, because this is a hard one. Come on, go and, mm-mm.

Balcony, oh, there we go, see? That's how you get out of it. Go and humble yourself, but why is that so hard? God says, here's how you fix it. You go to the person, you say, I was overcommitted.

I was wrong. I shouldn't have made that choice or that decision. Can you release me of this? And nine times out of 10, they'll say, absolutely.

No problem, but see, now you've got God on your side. I've learned this. I love humility, even though it's so hard, but humility is like a magnet for God.

Boom. Humble yourself, boom, the presence of God comes upon you. Humble yourself under the mighty hand of God.

Do time, he will exalt you. You exalt yourself, he will abase you. The humble, he teaches his way.

He gives grace to the humble, but he resists the proud. So if you say something, instead of trying to get out of it, oh, yeah, but, mm-mm. Just say, I was wrong, humble myself.

Because we, I have, mm. This is the excuse generation. I guess I'll put myself in that generation, right? I've never heard more excuses in all of my life.

But this, but this, but this, but this, but go and humble yourself. Say, I was wrong. It's very healthy, very good to say I overcommitted.

I was wrong. Many of you know, I'm gonna talk about it on the 16th, if you're here after the second service. The church purchased a couple radio stations.

It reaches about five million vehicles in the course of a year. And I've been working with a lot of the big ministries. Reached out, Tony Evans, Greg Laurie, Alistair Begg, David Jeremiah, a lot of the big ministries.

I'm talking with their groups. And I'm committing to time slots. I'm committing to certain things.

Charges or fees, what they would, how much they would pay to be on the radio and different things. And I'm snared by the words of my mouth. There's no contract.

But guess what, you think I'm gonna have to try to get out of that? Absolutely not, I'm committing to that. I've got a spreadsheet, and I'm trying to, you know, keep it all together. And I did make a mistake.

If somebody wanted 7 a.m., I put it 6.30. And I told them, I said I made a mistake. I didn't catch that, I apologize. No problem, that's fine.

Now, I got some excuses going up, right? Oh, my internet's down. Oh, Microsoft Word isn't working. Google Docs is having issues here.

Something, my Word document just evaporated. Now I've got to put it all together. Just own the darn thing, my Lord, own it.

We need to, let's be a church. I'm sorry, I was wrong, moving forward. Because excuses really don't make you look good.

We can read through them, can't we? But when somebody tells me, hey, Shane, I was wrong, that kind of melts me. I'm like, oh, I feel for that person. You know, I was wrong, too.

And you get on this, oh, oh, oh, I was wrong, too. And you work it out. But see, there's strength in humility.

I'd love to see a mighty man of God humble themselves because then it humbles me. It humbles myself before God. And that's what worship really is, too.

It's humbling ourselves before God. When we come into church service, we humble ourselves to others and we serve them. We humble ourselves with our words, with our commitments.

It's about humility is the life and walk of Christ. It's the life of humility. Then verse three, oh, we read that already.

Go and humble yourself. Deliver yourself like a gazelle from the hand of a hunter and like a bird from the hand of the fowler. You know, it's something that's vitally important.

Own the air, even if the person doesn't listen. Because you're gonna get that, too. They're gonna, you go and you apologize, you own it, and they don't listen.

They don't forgive, they don't move on. Guess what? You're good with God. Now they have to deal with God.

And we get so worried, but they're not listening. They're not changing. They're not accepting my apology.

No, just do what you had to do, and now God's on your side. He's against them. He's resisting them.

Why is he resisting them? Because he resists the proud. Adjusting our work ethic. Uh-oh.

Verse six, go to the ant you sluggard. Okay, could the Bible be a little bit more politically correct? No, because it has to deal with people straight. It shoots them straight.

Go to the ant. So it's telling, it's basically calling the lazy person a snail, a slugger, you know? Doesn't move, very fast. He said go to the ant, you lazy person.

When you arise from your sleep. When will you rise from your sleep? A little sleep, a little slumber, a little folding of the hand. Oh, I'm sorry, I skipped down to verse six again.

Go to the ant, you slugger. Consider her ways and be wise, which having no captain, no overseer, no ruler, provides her supplies in the summer and gathers her food in the harvest. Man, those are good, Christine, thank you.

She puts all the PowerPoint scriptures up there. Clean, and it looks good. Thank you for that.

I've been meaning to tell you that, so I wanted to do it before I forgot. So he's saying here, go to the ant, you sluggard. So there's no captain, there's no overseer, there's no ruler.

Basically, there's nobody forcing an ant to work. So he's saying, listen, take example here. So first thing I gleaned from this is spend time with those who will motivate you.

Spend time, go look, go follow somebody who will motivate you. Do you know why we're getting so lazy? Because we're watching the wrong things. We're following the wrong people.

Those who are on social media a lot are not hard workers often. They get caught up in that laziness, get caught up in that social media cloud out there, and it becomes very, very lazy for us and very unproductive. So look to those who will motivate you.

And he also says here, self-motivation. They plan ahead. Are you planning ahead? Work hard, plan ahead.

Also, do something. God honors hard work. God honors hard work.

See, I think we forget about that. Because it's a delicate topic, we need to talk about, especially from the pulpit, God honors hard work. If you don't work, you don't eat.

God loves a person who will work hard and disciplines themselves and not takes advantage. That's one concern I have for the direction of our country. When we talk about socialism, everybody putting into the same bucket, let's all put in and we'll all pull out evenly.

It's called even distribution of the wealth. It's not biblical whatsoever, because you will enable and encourage the lazy and you will discourage the hard worker. It's not possible.

Now granted, we need to be careful and we need to help those who genuinely need help. We have to. That's absolutely essential that we help those.

Notice the key word, genuinely need help. That's why many mistakes, many times in the government issues, government issues, the way the founders designed the country, the way that God even looks at government, is government is to administer justice, to defend the nation, and those types of things. The church is to be the conscience of the people.

Even it was Martin Luther King Jr. said, the church must be reminded that it is not the master of the state, nor the servant of the state, she's the conscience of the state. And if she doesn't recapture her prophetic zeal, she will become an irrelevant social club without moral or spiritual authority. So the church is supposed to come alongside and be the conscience of the nation.

So if, I don't know how this, it's almost, people say, well, how can we fix it? Well, it's like the Titanic's been hit. How do you fix that? You know, but if you look to God, if our nation once again looked to God and prayed and sought his counsel, you would see some miraculous things. So in a nutshell, if the church can look at individual case scenarios, we can see who we're enabling and who we truly need to help.

Because you can't enable, you can't encourage an entitlement society like the kids nowadays. I'm entitled. I'm entitled.

Not necessarily. We're not entitled. God blesses hard work.

God desires that we work hard. And I gave some examples in first service of, as a church, we see this a lot because people sometimes think the church should be the first resort in helping people and not the last resort. What I mean by that is so many people, they'll come and they'll say, well, I need some help this month.

Okay. And you go to their house or they have an old motor home, they have motocross bikes. Well, no, these things have to be sold first.

See, you're not in need yet. These have to be sold first. And I was just reminded at the first service about a lady we've helped before and we said, why don't you get a job? She said, I'm not gonna get a job.

I'll lose all my benefits. But see, that's not healthy. That's not good.

If she can truly work, if she can truly work. To me, that can be a form of rigging the system and lying and manipulating. God says, if you can work, work.

If you can't, then that's what it's there for. And actually, if it wasn't abused, it'd be a wonderful system. If it wasn't abused by so many different things.

So if that's you, I'm not talking about you. I think we need to help people that can't work and they're in a bind. That's a given.

But for the most part, the Bible talks about those who don't work, they don't eat. And then verse nine. How long will you slumber, O sluggard? When will you rise from your sleep? A little sleep, a little slumber, a little folding of the hands to sleep.

So shall your poverty come on you like a prowler and your need like an armed man. In other words, it's going to sneak up on you, but laziness is a slow descent of seemingly small choices. Watch out, because lazy in this area.

We've seen this time where you're lazy in this area, then lazy in this area. Oh, there's a lot of smiles. I better stick on this one for a minute.

Right, just laziness. And that's why many aren't at the early morning worship service, right? Amen, the flesh, the laziness. And it can sneak in.

And it says, be careful, because it's gonna come on you like a thief in the night, like a prowler. You say, how did I get here? One wrong choice at a time. So that's why Paul says, discipline yourself.

Discipline yourself. Bring your body under subjection. You tell your body what to do.

It doesn't tell you what to do. And that filters into all areas of life. The flesh wants to eat too much.

The flesh wants to drink too much. The flesh wants to sleep too much. The flesh doesn't want to have anything to do with God.

The flesh is pre-programmed to laziness. If you do nothing, you're going to laziness. You're pre-wired, pre-programmed.

If you jump into the river current of laziness, you're going with it. So it's a constant fight upstream in all areas of life to not allow laziness to come in. Even how, that's why I'm having a conference on January 5th in regard to how we take care of our bodies, our physical bodies, and not being lazy.

A lot of smiles on this one, too. Conviction alert, right? But it's true. I'm just telling you the truth.

It filters into all areas of life. And then adjust our attitudes. Chapter, I'm sorry, chapter six, verse 16.

Six things the Lord hates. He has seven, are an abomination to him. Number one, a proud look.

Did you know that God hates a proud look? A proud, you know what a proud look, a proud look. Uppity, right? Nose held high. But the Bible talks about humility and lowliness.

But God just hates that proud look, that look that says, I'm glad I'm not like other sinners. Thank God I'm not like that tax collector. Thank God I'm not like that person.

And we look up, there's this haughtiness, there's this arrogance, it's just, it's a stench in God's nostrils. It's a stench in our nostrils, don't you, that person's just so haughty and so arrogant, you just wanna either

slap them or run away. Come down off your high horse, mister.

That's where that term actually comes from. They sit up on these high horses, look down on their men, and this look of haughtiness, and looking down on others. We see this a lot when we look down on homeless, or look down on those who are so impoverished, and you look down like, how could they? But be careful, if it wasn't for the grace of God, there go I, there go you.

The only difference between that man and the curb and gutter in Lancaster hung over today is the grace of God, and me not being in there, is the grace of God. That's how you better approach life. Woe be the person that says, well, I'm better than that, I can hold myself up.

Watch out, King, he'll take away your sanity for a season. Like in Daniel, Daniel warned the king, the king was hot, look at all I've built, look at everything I've done in God, right then, instant, took away his sanity, he became living among the animals, grew these claws and fingernails in his hair in God, and finally he said, I glorify the most high God, and his sanity came back to him. It's that easy, humble yourself.

Humble yourself under the mighty hand of God. A lying tongue, number two. John Gill is a commentator, about 300 years ago, said a tongue-speaking falsehood, knowingly and willingly with the intention to deceive others, and to hurt the character of a neighbor, or to flatter a friend, is a most detestable evil.

A lying tongue. This is what concerns me about a lying tongue, is they don't admit to it very often. And remember, liars will have no part in the kingdom of heaven.

Now, this is different than a person who struggles, because a lot of people struggle with lying, and not telling the truth, and they go to God and say, God, this isn't right, I need help in this area, and they confess, and God sees that. That's a struggler, that's not a hypocrite. That's a person who struggles.

But this is a lie, they're just hell-bent on lying, they don't care if you've been, they don't care if you've confronted them, they don't care, they've built their whole life around lies. They tell these whoppers and these little ones. All in one sentence, they know the Rock, and Carrie Underwood, and Lauren Daigle.

They know, they just, this is, whoa, and all these lies, and they name drop, and they're just, they build this facade around them, and they build themselves up, but God says, I hate that lying tongue. Humble yourself. And of course, number three, I've talked about before, hands of innocent blood, with the abortion mills, and the murder of innocent children, and also the murder of any innocent, God hates that.

For a heart that devises wicked plans, a heart that devises wicked plans. Now wicked doesn't just mean something absolutely satanic, which obviously it can, but wicked, if you go back into the Hebrew language of Proverbs, it's a word that means anything, any choices that go against God's will, God's nature. So any plans against God's will, dating unbelievers, joining with them, participating in sin, leading people astray, shady business deals, uh-oh, we're gonna hit home, right? Wicked plans, see, we're already making plans, wicked plans, devising evil plans.

It's already starting come January, right? What's due in April? Let me devise some receipts, let me devise some gas mileage, and some write-offs, and some extra, let me devise these wicked plans. Getting out of that one. But be careful.

Number five, feet that are swift in running to evil, quick to sin, they can't wait to sin. They are pushy and rebellious, they're just, have you met those people, they just can't wait to sin. God says, I hate that, repent

and believe.

And then number six, a false witness who speaks lies. But didn't we just talk about a lying tongue in number two? Well, this is different. A false witness who speaks lies.

In the Bible, also, they put a very high value on two witnesses. A man cannot be condemned without two or three witnesses. A witness, what a person said, and it should be, it should be highly esteemed.

And so, a witness who would bear false witness, who would say something about someone that's not true, God hates, and so, of course, it's a form of lying. But we have to even do inventory here. Do we do this to others? Have you heard about such and such? And we pull out a little nugget of truth, and we turn it into a whole shovel full of air, and we pull them down, we lie about them, not quite, but that's a little white lie.

If it's not true, it's a lie. And it's in the heart. Are we encouraging others? And that's what Christians should do.

We should cover, love covers a multitude of sin. Now, I'm not for putting sin underneath the doormat, right? Let's sweep it under here. Let's not talk about it.

But love should cover a multitude of others. I don't want to point out the sin. I don't want to make it a point.

I don't want others to know. I want to cover it. I want to build you up and encourage you unless it needs to come out, of course.

But it's like saying, did you hear, did you know that such and such are having marriage problems? She's divorcing him, and he's hooked to this. Did you know that? Okay, well, they don't need to know it. But what's our excuse? Would you pray for them? Right? Hey, can you pray for such and such? Why, what's going on? Well, oh, we don't do that anymore.

I have enough cell phones. Well, well, I know you're spiritual. I know you won't let this go any further.

What is it? Well, and then we just, are we guarding others? Are we guarding them? And number seven, one who sows discord among the brethren. Brethren. Remember that little, what am I doing here? Come on, Brent, you know you're at the first service.

Stirring the pot. Stirring the pot. Stirring the hornet's nest.

There are people, you might not know this, but there are people who actually love to sow discord in the church. They come here, and they're all, they're a little antsy, and they're just looking for anybody to sow discord with. Did you hear? Did you know? Did you know? Sowing discord with.

Or on Facebook. Sowing discord. And that's what they get.

They just love that, but God says, I hate that, and I'm against you. That person, according to Peter Kroll, and he's right on this, he said they twist words to win sympathy. They label their complaints as concerns.

Oh, that's a biggie. Right? They're a complainer. They complain, but instead they'll say, I just have concerns.

Tito, it's just a concern. Would you hear me out? That's a complaint. It's a complaint.

They're complaining. They're divisive. Their anger is always a frustration, and their bitterness is just a misunderstanding.

They always have questions, but they never have answers. The sower of discord always plants doubt. See, when you come into a church, are you sowing unity? Am I? Or are we sowing discord? You know what discord is, right? I don't wanna reach over to the piano, but Jason, does this work? No, it doesn't work.

All right. But if I were to hit a piano, eh, eh, eh, eh, eh, eh, eh, eh, that's sowing discord versus Brant playing it, mm, mm, mm, mm, nice harmony. In harmony with.

It sounds great, but discord is sowing discord. It's playing something, now it's not meant to be played on an instrument. Discord in the church is causing division in the church.

So let me close with this. Saints struggle. Most of you, I'm sure, here this morning are children of God.

You're saved. Saints are gonna struggle with these issues, but sinners are snared by everything I talked about. Everything I talked about.

And you have to ask yourself, am I a liar? Am I, do I not know God? Because now, briefly, we're going to communion, but I want to, I want to go from good principles we just talked about to a great Savior. And it's interesting, this morning I was thinking about this, and it parallels when Jesus says take the cup. We've got cups up here for communion.

Take the cup and do this in remembrance of me. He also prayed in the garden, take this cup from me, Father. So we have the tell of two cups.

This cup, take and remember this cup, Father, take this cup from me. What's this cup? What's so important about this cup? Well, let me tell you. In Jeremiah 25, God said take my hand, I'm sorry, take my hand, take from my hand this cup of the wine of my wrath and make all the nations to whom I send you drink of it.

So God was telling Jeremiah, and he uses this metaphor of a cup. He said take this cup and preach the judgment of God. Did you know that churches can preach that again? We don't always have to be politically correct and nice and not offend.

The gospel will offend. You can tell people that there is a judgment of God coming, that we'll stand before a righteous holy judge and all of our deeds will be exposed. What are you going to do with that judgment? Here's why this is so important, especially for America.

We say come to Jesus and you'll have a great life. What happens if life isn't great? Come to Jesus, you'll have tremendous peace. What about if I still struggle with suicide? Come to Jesus and all your problems will go away.

What about if they don't? See, you have to paint sin as horrific and Christ on the cross is glorious and people run to Christ and they hold on for dear life, come hell or high water. I don't care if life is not going to fix my problems. I don't care if I'm not going to have my best life now.

I'm hanging on to Christ because he's my savior. That's the gospel. But think about, that's why so many people fall away.

Would you just come and try Jesus? Would you try my Jesus? Life is so much better. And it is, I know what they're saying. I'm not trying to mock.

Come to Jesus, you'll have tremendous peace. And you will, the peace is surpassed on understanding. But in the midst of peace, there is suffering.

In the midst of that peace, there's tribulation. You paint the picture, the Bible paints this picture that the wrath of God is poured out on mankind, that God's wrath because of sin. And you say, oh my God, I see my sin.

Now I see my need for a savior. There's no walking away from that type of savior. No matter what you go through, you're holding on to Christ.

Yes, I might get cancer. Yes, I may die for my faith, but I'm holding on to Christ. All those things compare to nothing but rubbish.

Paul says, I count it as rubbish. All those things is rubbish for the glories of Christ. Oh gosh, I could hang out there for a minute.

I was talking to, oh, even with Sister Sarah who gave her testimony from the persecuted church in China, I think five, six years in prison in China. And when they believe in Jesus and they get baptized, the majority of the time, they know that could cost them their life. Basically, baptism there means I'm ready to die for Christ, physically.

Now parallel that into America. Nobody wants to do anything for Jesus. We don't wanna say anything on Facebook that's too offensive.

We don't wanna talk about the wrath of God. Let's just talk about the goodness of God. Let's make Jesus be a genie in a bottle and God a doting grandfather of Santa Claus.

That will go over really well. The Bible doesn't say let it go over well. It says preach the gospel.

God says you will drink of the wine cup and the fierceness and the wrath of almighty God. That's biblical. But see, you're giving people the truth.

Now they're turning to Jesus and it makes sense. It makes perfect sense. Ray Comfort, you know who that is? Way the Master gave a wonderful illustration about a guy being given a parachute on an airplane.

So he's given this parachute. It's heavy, it's cumbersome, and the flight is fine. He doesn't need this parachute, so he puts it off to the side.

But another man finds out and knows that the plane's going down. He doesn't care how cumbersome. He doesn't care how, he puts that thing on.

He doesn't care if he looks funny in the aisle. He's standing there with the parachute because he's warned. He knows what's coming.

That's how you're supposed to present the gospel. How do you explain the cross if you don't talk about sin? How do you talk about Christ as a savior if you don't talk about judgment? See, it makes no sense. So we're trying, many churches are trying to make Jesus as palatable, means it tastes good, it's not offensive,

it won't upset, as good as they can.

But then people try Christ out and they realize, this isn't what I signed up for because they painted the wrong picture. You just paint the gospel picture. Well, what is it? Romans, all have sinned and fallen short of the glory of God.

There are none that are good, no, not one. We are under the wrath and condemnation of God. But God demonstrated his love in us while that we are still sinners.

Christ died for us. So you equally balance the wrath of God with the love of God. And it's a beautiful picture of redemption.

And that's where some of you, you need to make a decision. What Christ have you been following? Amen.

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