

Personal Revival Needed

by Shane Idleman

Restoring spiritual passion requires humility, surrender, and faithfulness, and involves overcoming the critical heart and persevering through adversity.

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Scripture: Romans 3:23, Ephesians 2:8

Topics: "Surrender to God", "Personal Revival"

Description

Shane Idleman emphasizes the necessity of personal revival within the church, urging believers to understand the gravity of sin and the significance of Christ's resurrection. He explains that true appreciation of God's grace comes from recognizing the bad news of sin, which leads to a deeper understanding of the good news of salvation. Idleman encourages the congregation to restore their spiritual passion through surrendering to God, examining their hearts, and crucifying sin in their lives. He warns against the dangers of a critical spirit and the importance of humility in experiencing the fullness of the Holy Spirit. Ultimately, he calls for a genuine relationship with Christ, reminding the church that the empty tomb signifies hope and transformation.

Transcript

At least the majority of the church, why did He resurrect? What was the whole point? Yeah, that's great, thank You, He's my Savior, but do you know the penalty? Do you know what actually had to happen? Do you know why that happened? And most churches, if it's just touchy-feely, just get excited about what happened, which is good, but they don't realize the gravity of what led to the empty tomb. You'll miss the impactful concept of God's grace. I mean, think about this.

Can you understand God's grace at a much deeper level when you understand and appreciate the bad news? Because the good news can really only be appreciated in light of the bad news. Because if all we tell somebody is the good news, oh, okay, thanks, yeah, consider Jesus, okay. But if you tell them, hey, here's why, there's some bad news out there, they're more apt to run to the good news.

And so what I want to do is, many of you weren't here all week, and what we did all week is we met every night and we led up to today, of course, the week that changed history. And so what I want to do is kind of recapture that and go over a few of those points that led to why we're here today, and then obviously talk about why we're here this morning. And again, if you want to listen to last night's message on just, it was more of the Easter Resurrection Day message, I would encourage you to do that as well, but that's where I

feel led to go this morning.

And so on Monday, we talked about the triumphal entry or entry into Jerusalem. The title was Restoring Spiritual Passion. And what Jesus is now making His public declaration.

He's fulfilling prophecy. He's coming in on the foal of a donkey, just like Zachariah said. And so it starts what they call the Passion Week.

Have you heard that before? And the triumphal entry, the Last Supper, the cross, and all of this is leading up to the empty tomb. And that's where I wanted to get to this morning. But that's what we talked about Monday, the triumphal entry.

He came into Jerusalem. There was tremendous passion. Tremendous passion.

And I talked about keys to restoring your spiritual passion. Have any of you lost that first love? Maybe never had it. There's a lot of believers who've never had that passion for God.

And they talk to Shane, I want it, I hear you, but I just don't have it. And I would say 99.9% of the time, my mom always taught me not to say all the time. Every time.

But how do you get a higher number? You know, pretty high up there. It's because people haven't fully surrendered their life. If you hold on to certain areas, you're not going to feel the passion and the fullness of the Spirit.

Because you're holding on to those areas. I don't want to give this up. I don't want to, and then we never fully surrender.

We never are filled mightily with the Holy Spirit. Remember, you're filled with the Spirit to the degree you submit. To the degree you surrender and empty yourself, God will respond by the filling of the Holy Spirit.

And if your glass is already half full, and so that's why so many Christians never receive the fullness of the Spirit. Because maybe they hold on to wrong attitudes. Anybody ever struggle with that? Critical heart? Critical heart? I've never, man, I'm going to just tell you, there's not, so I haven't gotten to my point yet.

This is all just rabbit trails. But it's funny, the rabbit trails are what usually bless people the most. So I want to be open to those.

And what happens, by the time I get to 9-11, I'm like, what did I say then? What did I say then? What did I say? And it kind of messes me up. So I just let God just kind of pour into my heart, hoping it's the Lord. But you have to remove some of your emotions a lot of the times.

But I was, I've explained this before, but I was just, I came back to the Lord around 1999. Steve, a good friend of mine, was actually there when that happened, during that season. We went from partying to I got to follow the Lord now.

This is done, I'm done. The prodigal son's coming home. And, but I'm in church, I'm excited, I'm reading the Bible.

You remember when you become a new believer? You know, and then I met modern day Pharisees. Not everybody's happy and joy-filled. What translation are you using? Maybe the NIV? Oh, that's the

nearly-inspired version.

The Holy Spirit doesn't do that anymore. That was for the Old Testament church. I mean, the new church, the believers, the gifts of the Spirit, that's just weird, they don't, He doesn't do that anymore.

And all these things, and just modern day Pharisees. You know, I was going good for a year, and then fell back into alcohol for a little bit back in 1999, 2000. And boy, the Pharisees, are you really saved? I think so, I mean, do you trip up now and then? And so I was just shocked by the proud and arrogant hearts.

And just even what God is doing at this church. The reputation sometimes around town. You know, I get a little carried away.

Well, if you call extended worship, powerful worship, people at the altar, lives are being changed, marriage is restored. Yeah, okay, I guess we get a little radical. And just the modern day Pharisee.

That modern day Pharisee. It's sad. And it takes away your passion.

That was my whole point. I think we can put the Monday screen up there if we have it. Restoring spiritual passion.

And you've got to get rid of that critical spirit. You know why I know? Because I have it. Oh, it can come up inside of me.

Everybody's telling me when they come here what church they left. You know, because we were open, and I'm like, oh, here comes, you know, and it can rise up in you. That's why the altar's open.

That's why we repent and say, Lord, that's not right. Help me with that critical, judgmental spirit. I just want to love people.

I don't want to be so solid theologically that I become arrogant and critical. Now, we need theology. I think we need it more than ever before, especially in the churches that are what they would consider charismatic or Pentecostal.

And we don't label ourselves that. People say, well, are you? I'm like, what does the Bible say? Well, no, but what are you? Well, let's see. Let's read the Bible.

That's what we are. God is sovereign. Calvinist.

God is sovereign. Man is responsible for his actions. So don't put an ism on me.

The gift of the Holy Spirit. But the judgmentalism, I just had to deal with that this week for what goes on at this church. Oh, my boy, those people.

Do you ever see the fruit? Just by their fruit, you will know them. And so I've seen so many, my heart breaks. I've seen so many people not receive the fullness of the Spirit because of the modern day Pharisee.

And if you come looking to find something, you will. Let me tell you, I'll follow you around for one hour and I will find something. If we go with, see, that's the critical heart.

And I've learned not to come to look for something. I've come to err on the side of grace. That's what the New Testament talks about.

Doesn't mean we sweep corruption under the rug, but it means I want to err on the side of love because you will know that they are my disciples by their theology. Bible students, you catch that one? They will know that you are my disciples by your love for one another. And I've seen this stifle the work of the Spirit more than anything else, is a critical heart.

Just this week, I had to deal with, why do you guys sing a song for 10 minutes? Well, who said we have to sing it for four? But see, there's no passion. Because what worship is, I'm not going, Madeline, would you hurry up and get through this song? Come on, guys. What you're worshipping, the Holy Spirit, He's not on a time, He's not, that's the flesh wanting it to stop because I'm feeling uncomfortable.

My heart breaks, it really does, for those who, they could have the fullness of the Spirit. Oh, if we could get that guy just on fire for God, it'd be amazing, but nope. That pride and that arrogance and that hardness of heart.

So that's what I talked about Monday, and I want to encourage you, restoring spiritual passion is possible, but you have to humble yourself. You have to not come with a judgmental spirit. Maybe you have to deal with besetting sin.

And if we're constantly giving into the flesh, what happens? It pulls us down, and we don't want to come to church. We don't feel like going to church. And the enemy, that's, I believe, one of his number one tactics is discouragement.

If I can just keep tripping them, they're not going to want to do anything for God. And trust me, I've been there. When I keep falling, I'm like, I just want to get through life.

I don't want to go to church. I don't want to talk about it. How can I talk about Jesus when He's not really active in my life? And so if He can get all of us discouraged, and then also bring division, it's amazing.

Psalms 42, I talked about on Monday. Again, we're building up to the empty tomb. And we don't have these up there, I don't believe, but just listen to this.

As the deer pants for the water brook, so my soul pants for you. My soul thirsts for the God, for the living God. When shall I appear before my God? And I mentioned it begins, if you need help in this area, it begins with a desire.

Okay, even though you don't feel it, I got it. Sometimes, did you know your feelings are the caboose of the train? They're not the engine. Discipline and diligence is the engine.

And the feelings follow. But there's a desire. Are you a lover of His presence? Lord, I desire what Shane's saying.

I want that, I need that. God, would you help me? I don't feel it, but I want that. And I didn't know if I was gonna make this confession to you this week or today.

Pastor Abram talked about it a little bit on Thursday. And my son came home and said, that's the best sermon I've ever heard him preach. And I'm like, oh, I gotta see what he said.

Because I was out, usually sometimes check the nursery and see him. I think that evening, I went and handled something in Lancaster. But something that is interesting this week for Ren in the Heavens, is we don't, it doesn't feel, we don't feel it, if that makes sense.

It's a very difficult week for us pastoring and leading. We don't feel like being here. We didn't feel it in the services that much.

But I'm reminded that faithfulness is going forward despite how you feel. He is a rewarder of those who diligently seek Him. That tells me I'm not gonna feel like it.

But the reward is coming later. If you draw near to God, even when you don't feel like it, He will draw near to you. Now praise God, when I come up and speak, I can feel a change comes over me and I just feel the Spirit of God and I love it.

But just even, fasting didn't help things. I have cotton mouth and don't feel good in bad moods. And that didn't help things, I understand.

But the fruit later. See, God is in the business of delayed gratification. We're so used to McDonald's on every corner.

And King's Stomach, as soon as he, oh, I'm hungry, I better get somewhere. Or I better do, and we're used to feeling. And that's really what I'm concerned about with this new generation, TikTok, Facebook, the younger.

They have to feel it. And it's not true unless I feel it. And in Christianity, thank God for feelings.

Oh, thank God for emotions. But they're the caboose of the train. And the more I read Scripture, the more I realize it's that faithfulness, it's that persevering through adversity.

And if you're seeking God, those who are diligently and following Him, it's in spite of my feelings, to me, that's real faith. That's genuine faith when you follow God despite how you feel and what you see. God, you told me this, or I feel this, or I'm contending for this, but I don't see it with my natural eyes.

And still pressing in and pushing forward. So it does begin with a desire to restore that spiritual passion. And you have to expect adversity.

He said, my tears have been my food day and night while they continually say to me, where is your God? Wait a minute, you just said that your soul pants after God like a deer pants after the brook. What's going on here? Yes, my soul wants that. I desire that.

I'm contending for that. I'm fighting for that. But in the midst of that, I've got an adversary who wants to discourage me and distract me, yet I will still trust Him and I will still serve Him.

So you have to expect adversity as you're building up this spiritual passion. And then finally on Monday, remember and return. Remember and return.

When I remember these things, the psalmist said, I poured out my soul within me to God. So when I remember that God is good, when I remember that I don't gauge things by my feelings, when I remember that when I speak Jesus over my family and over my situation, when I do those things, that joy will come back and I remember these things and as a result, I pour out my spirit to God. So to sum up Monday, the

triumphal entry, the more you pursue Him and seek Him, the more you will find Him.

It's that pursuit of brokenness and gentleness and meekness and when you're drawing near to God, He will draw near to you. I resist the proud, but I give grace to the humble. And then Tuesday was an important message.

Pastor Abram talked about the Last Supper. And the Last Supper is something we're actually going to have and participate in this morning after the service during worship. And what it is, it's a time to remember what Jesus did.

Isn't it interesting? The last point was remember and return. Remember why you're here. We don't just check this off on a calendar.

Why are we here? That a Savior died for me. And Jesus in that Last Supper instituted, do this in remembrance of me. And 2 Corinthians 13, 5 often comes to mind.

Examine yourself. Examine yourself as to whether you are in the faith. Test yourself.

Do you not know yourself? That Jesus Christ is in you? Now it might not pertain to this service because you're pretty on fire if you want to be here at seven. Right, you've got your ducks in order, but I have to throw it out there. Is there fruit in your life? Paul's clear.

Examine yourself. Do you not know yourself? Is there the fruit of the Christian faith? Well, Shane, what is that? Well, if you have the MacArthur Study Bible, it lays it out nicely in the back. But for now, let's suffice it to say it's a humble, gracious, loving heart.

You repent over sin. You love other people. You turn from sin.

There's characteristics that mark a genuine believer. Doesn't mean there's not a struggle. The struggle to me just confirms the value of the fight.

There's going to be a struggle. So when you partake today, what partake? We use that word partake often. It means to experience, to share in.

So we're actually experiencing and sharing in the death of Christ again to some degree. Now some churches, it's where they get those words consubstantiation, transubstantiation, and it became the literal blood and body of Jesus again. And we don't teach that.

We don't believe the Bible says this is the actual blood and the body, the actual, it actually becomes His. And what it is, He's being crucified again. And it's more of a memorial in the Bible, but it has also some healing effects.

It has some power because people were taking it in an unworthy manner and end up dying or being sick. Now if that Scripture doesn't jump out at you, Paul said the reason some of you are sick and have died is because you're taking the Lord's Supper in an unworthy manner. Now he's speaking to the church, but granted, some of those people could have not been believers.

You know, they infiltrate the church too. But there is, there was a call to believers saying examine yourself. And what unworthy manner simply meant is they're going to come forward, they would go to these, they would call it love feasts, and they would sit down and they would take of the bread and they would

remember Jesus and they would have the cup there and they would all be sitting around and remembering what Jesus did.

Yet, he's in an adulterous affair. And he's taking communion. And he's going to go see his mistress later.

That's a big red flag. Or he's taking this and knows later tonight his wife is gone, he's going to be looking at porn, he's already planning it out. Or the wife doing the same thing, or you know you're taking this, but as you're taking it, you have a critical, angry spirit towards someone, you could kill them if you could.

And you're taking that in an unworthy manner. Because we're taking it to remember that we've been set free of those things. We're not supposed to hold onto those things and I think that can bring judgment upon a person because it's a form of blaspheming what Jesus did.

Thank you for dying for me, I don't care. I'm going to continue in my sin. And to me, it's an important part of what we do.

And so we will offer that afterwards. And then Wednesday, still, this really impacted me as I studied this message, when a beautiful place becomes a broken place. Anyone been there before? Remember when your home maybe was a beautiful place? And now it's a broken place? Or your health, or your family dynamics, or maybe your work environment, or for Jesus, He would go to this wonderful garden, Garden of Gethsemane about a half mile outside of Jerusalem, He could look down and see Jerusalem there on the Mount of Olives.

And He would pour out His heart to God, He would get direction from the Father, I believe. Sometimes He was up there all night. I don't know if you've ever had a place like that.

I've had a few. I remember before the oaks shut down for a little while, I'd go up there with just water for three days. Nobody around.

They let me go up there once on New Year's Eve. It was even closed. Dark, pitch black, I could hear some coyotes, it wasn't too comfortable.

So I said, I think I'll stay in my cabin. But just that time and that quietness and the stillness, no internet, and the precious, beautiful, just incredible, and you have these times sometimes, you can make those places at your home as well. And this beautiful place that He would go to became a very broken place.

Where He used to get refueled, now He was dealing with what laid before Him. And that's why they call it Golgotha, the place of the skull. Calvary, that old rugged cross.

He saw what lay before Him. And He actually cried to the Father, Lord, take this cup from Me. So we can see in Jesus His humanity.

Also the deity, because only the deity can raise from the dead. Only the deity can do the miracles. And it's that union of Christ, fully man and fully God.

Don't try to study it too much where you get bent out of shape on either side of it. You just believe it as biblical fact that He was fully God, yet fully man. And I kind of just leave it there.

What about this, what about this? I don't know, could He have sinned? It appears that He could have, but He didn't. If He couldn't have, why was He tempted at all points like we are, yet was without sin? He was

tempted at all points, yet was without sin. So He didn't sin, that's why He was a sinless sacrifice that took our place.

And so this garden, He said, Father, take this cup. And it talks about even the sweat becoming like blood. Father, but nevertheless, Your will, not my will.

And we talked about some of you need to get a never a less in your spirit. Some of you need to get that yet, I will still trust You in Your spirit. Yet, I will still do Your will.

Father, do not let this happen to me. I see where this is going and I don't like the outcome. Nevertheless, you need to say like Job, though He slay me, yet will I trust Him.

I know how to abase, I know how to abound. And Paul would say, we are perplexed, but not in despair. We are persecuted, but not despised.

We are crushed, but we're not let go by God. God holds on to us, and it's seeking God in that difficult season. And Gethsemane, remember what Gethsemane meant? An oil press.

And I didn't know this was coming when I came back to the Lord, but God has to put you in an oil press. It's painful. Women, you love your perfume, where does it come from? Flower petals being broken and crushed.

And before God can use a man greatly, He often hurts him deeply. He crushes, and it's a point of brokenness. He breaks us in order to rebuild us.

It's like the potter breaking the vessel. And then as if the clay being moldable and usable again, putting it back on the potter's wheel there and reshaping it. But it first had to break.

It first had to be humbled. It first had to understand its depravity. It had to understand its need for a Savior.

And as we humble, you know, a sweet-smelling aroma to Christ is humility. It's amazing in Proverbs, God says, I hate seven things. He actually says, I hate six things, yea, seven are an abomination to Me, and thus saith the Lord.

I hate a proud look. God hates a proud look. I hate a lying tongue.

I hate feet that are swift to running to evil. I hate one who sows discord among the brethren. You who like to cause discord.

God hates it. False witness. Hands that shed innocent blood.

But right up there at the top of the list, I hate an arrogant, hard-hearted look. And actually, God told the children of Israel, He said, I will bring back what was driven away when they were led into captivity. I will bring back what was driven away.

I will bind up the broken. I will strengthen the sick, but the proud, the arrogant, I will feed in judgment, thus saith the Lord. The desperate need to humble ourselves.

And I will tell you, it's primarily men. Pride has to be broken and crushed out of us. Brokenness paves the way to the nearness of the Savior.

So if you're being broken this morning, instead of being bitter, rejoice in it. Instead of getting upset, do you like the refining process? Do you like the oil, olive press? No, we cry out, we get bitter, we get upset. We say that, Lord, why is this happening? And you go like this, instead of like this.

Like Jesus did in the garden. Lord, not my will, but Your will be done. Listen, life is challenging, isn't it? Isn't it difficult, especially now? If you are, me and my wife love this quote, if you are barely holding on, if you are barely holding on, make sure you're holding on to the hem of His garment.

Listen, if you are barely holding on, make sure you are running to the cross. Make sure you are looking to Christ. Make sure you are pursuing Him like never before, because in these dire times, the only thing that is going to strengthen you is more secular media.

See if somebody takes that off YouTube, makes a clip out of it. The only thing that's gonna strengthen you right now are all these wicked movies on Netflix and fear and chaos and confusion. The only thing that's gonna strengthen you, come on, we all know, is to focus our eyes on the path set before us.

Focus your eyes on Jesus Christ. Don't get your eyes off the cross. When all hell comes against you, hold the ground.

When the enemy comes in like a flood, the Spirit of the Lord will raise up a standard against it, and you keep your eyes focused on the shore, even through the midst of the battle, even through the midst of the storm. Jesus said the storm is coming. The storm is coming to everyone.

The rain falls on the just and the unjust alike. It's coming, it's coming, prepare. But when the wind beats upon that house, when the storms came, when the rain came down and decided to crush that house, it did not fall because it was founded and grounded on the rock of Jesus Christ.

Let's keep that foundation. Listen, I'm not just preaching it. We have to live it.

It's easy to preach it. Very difficult to live it. And then Thursday, the betrayal and the deadly nature of sin.

So see, it's all leading up to the empty tomb, but we can't just fast forward to the end. The betrayal and the deadly nature of sin. Of course, talking about Judas Iscariot and that final betrayal.

I don't know if you've ever been betrayed. Pastoring a church, you'll experience that more than you want to. I'll tell you that much.

But there's nothing like this betrayal. Walking with Jesus for a couple years and then that final Judas kiss, that final betrayal. And so the takeaway that I want to share with you this morning is sin must be crucified.

Sin in our life must be crucified. And you'll see in the church over the years, thank God there's a lot of literature out there, but the church gravitates often towards two extremes when it tries to correct itself. One extreme, I mean, if you look back at 1600s, 1700s, and I wouldn't say it was a bad extreme, but I have journals by the Puritans and sermons by the Puritans, and boy, oh boy, oh boy.

One of the most famous sermons in America was Sinners in the Hands of an Angry God. Jonathan Edwards. And that's where the term fire and brimstone comes from.

And to some degree, we need that. People label me that all the time, like okay, well, if the shoe fits, wear it. I mean, that's a badge of honor because John the Baptist, go out and preach repentance and there was

a calling out of sin, don't coddle it, don't play with it, come back to God, the destructive nature of sin.

And I'd rather be on this side. But then in an attempt to correct that, you guys can be the easy-believe-ism, candy-coating, liberalism type, where it's just all the fluff. People don't, I've been told this many times, even by churches in this valley, Shane, people don't like that hell, fire, and brimstone stuff.

See, I know, but it's what they need to be saved. It's what they need to be saved. You know, many churches are actually leading people and encouraging them to hell? Because their silence speaks volumes.

So, this big movement, and I see, because you don't want to do this with an angry heart and Bible-thumping and you dealing with that sin, how dare you? That's what it can turn into if we're not humble. The Pharisee, see, remember the Pharisee had good doctrine, correct? They're the teachers. Do as they do.

I mean, do as they say. Don't do as they do. And so in correcting that, we want to be more loving and grace-filled and understanding, which is true, but then they dumb down the message.

Like, I won't say the names, but the top guys out there, sometimes my daughter will listen to them and say, what do you think of this, Dad? So I listen to a lot of these guys. You might be surprised of. Not to follow, but like, how would somebody become saved there? Like, how would, I mean, it's great.

It's motivational. It's like, you know, seven steps to this, overcoming, but how would anybody ever turn from their sin? And then maybe right at the end, so they have credibility, say, oh, by the way, if you want to accept Jesus Christ as your personal Lord and Savior, call 800-442, we'll help you out. But see, because more likes, more followers, I want to be careful if you're tickling the ear and not challenging the heart.

And so that's what on Thursday, sin must be crucified. So a true Bible-believing church with people on fire for God are going to deal ruthlessly with sin. Because all the destruction we see is coming from people not dealing with sin.

Instead of crucifying it, what do they do? I know. I know I need to get rid of this. But it's so near and dear to me.

It's been around a long time. Gave birth to this 20 years ago. Don't upset it.

I love this. Oh, I love this. Smoke a little marijuana a little bit later.

I love this. Going to stop by, get me just a 40. That's it, no, no more.

Just going to enjoy a few beers. Feel good every night. A little porn now and then doesn't hurt.

Me and my wife watch it together. Isn't that okay? You people have asked me that? Like guys. And see, it's not coddled.

I mean, it's coddled. It's not crucified. And this little baby doesn't stay little.

This begins to latch on. And when sin, fully grown, brings forth death. And so we are called to crucify the flesh.

Don't, and trust me, as a fellow struggler, right? A fellow struggler. And that's why you're careful in the church. There's tons of hypocrites there.

There's really not a lot of hypocrites. There's a lot of strugglers. And so we watch someone and we, oh, they fell, they're a hypocrite.

No, they're struggling. Hello? Can you lift them up? A hypocrite is someone who comes in and intentionally deceives. The Greek word is putting on a mask.

Hey, I'm this on Sunday, but on Monday, they wouldn't even know who I was, or am. Is that right? And so it's a hypocrite. But I'm struggling.

I need help. Many people you don't know about, they come in, they're doing great, and they fall back into an old pattern. Got to get them into rehab.

Got to get them some help. And so you hypocrite, how dare you? Don't come back to church. When really, they're needing a lifeline.

And see, so that comes from a church that is humble and broken. But we have to deal with this issue. And I take it, Lord, if there's anything in me, any bitterness, any wrong heart, a critical heart, a critical spirit, Lord, if certain things are trying to get back in my life, if the old chain idleness is knocking on the door, Lord, don't answer it.

Help me not answer, and You crucify it. Galatians 5.24, and those who belong to Christ Jesus have crucified the flesh with its passions and its desires. So, now the question comes up.

Well, that's nice, Shane, but it's not crucified in my life. It's alive and well. We have to remember there's a distinction here.

It has been crucified. It no longer has a pull on your heart. It's no longer dominating you.

But the influence doesn't leave. So I've been crucified to it. It's dead, praise God, but it's still calling my name.

Shane, no, no, I'm dead. I'm dead. Come on, Shane, come back and play.

No, I'm dead. Would you shut your mouth? Come on, just be quiet. See, and then Paul says, so whatever I choose to obey becomes my master.

Breaks it down in Romans. Whatever I choose to obey that voice, and now it's mastering me again. And now I'm caught in sin.

So there has to be a strong call to crucify sin. And always remember this, sin fascinates before it assassinates. Sin fascinates before it assassinates.

I've said that many times. You just haven't been here. I can tell by who's not been here, by the who.

Praise God. But isn't that true? It fascinates. Oh, that looks so good.

And it feels good right now, and I'm compromising, and then bam, it assassinates, and it leads us back down that path. Romans, make no provision for the flesh to fulfill its lusts. That word provision, it's a Greek

word that means I'm planning ahead.

Don't plan ahead to sin. Make no provision. Don't plan ahead to sin, because if you do, you'll fulfill its lusts.

And then Friday, the cross, the crown, and the king. What happened on Friday? We know, of course, we celebrated Good Friday on Friday. And I talked about the fact that sin wouldn't be so attractive if the wages were paid immediately.

And that the wages of sin was paid on the cross. That's what many people don't understand about the cross, is what's foolishness? It doesn't make sense. Well, who's going to pay my sin debt? Who's going to pay your sin debt? So the point of the cross is it's a bridge that allows us to cross over the bottomless cavern of sin.

It's a place of death that gives life. It conquers our fear of death and judgment, and it gives us joy. It pays a debt that we cannot pay.

And that's what we talked about on Friday. And on the cross, the guilty were punished, but the innocent was punished that day, being Jesus. The cross held the criminal against their will, but Jesus laid His life down willingly.

The cross conquered its victims, but Jesus conquered death. Oh, death, where is your victory? Oh, death, where is your sting? That's why Hebrews says this. If you want to look somewhere this morning, if you need to focus on something, looking to Jesus, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before Him, He endured the cross, despising the shame, and is seated now at the right hand of the throne of God.

And I thought, how many of us need to apply that to our own lives? Endured the cross, endured the trials, and the tribulations, you will be mocked, you will be scorned, you will be ridiculed, but I'm enduring the cross because I see that the path is narrow, and not many people find it. And because Jesus endured that path for me, I'm going to endure this path for Him. Jesus said, woe be to you when all men speak well of you.

Why are some of you so worried about people's opinions? Except the little baby? Now again, I want to remind you, your attitude should not offend people, but the truth will. Just get over it. There's no way we can prevent that.

And then, of course, it leads now, Sabbath was on Saturday for them, and then it leads to why we celebrate Sunday, that being the final day culminating on this day in history 2,000 years ago. And I want you to just look at Matthew. I think we have it up to put up on the screen.

Matthew 28. Matthew 28. So again, now after the Sabbath, at the first day of the week.

Now think of everything that transpired to this. The Monday, triumphal entry, people crying, Hosanna, Hosanna, Hosanna in the highest, and then crucify Him a couple days later. Last Supper with Judas Iscariot, and then He betrays Him, and then this fateful time in the garden, and then the cross, and paying that penalty.

You think you had a stressful week? And so He says here, Mary, Magdalene, and the other Mary came to see the tomb, and behold, there was a great earthquake, for an angel of the Lord descended from heaven

and came and rolled back the stone from the door and sat on it. His countenance was like lightning, and His clothing as white as snow, and the guards shook for fear of Him and became like dead men. So something clearly happened.

You know what they say to this day in Israel? That someone took the body. Who got in? Somebody took the body. What else are you going to say? When you have, who knows, 50 soldiers come back and say, here's what happened.

Here's what blows my mind. I mean, every time I think of this, I'm like, you've got to be kidding me. Talk about a hard heart.

You've got 50 guys. I'm sure they weren't just walking back. Hey, you know what happened? They're running back.

We have never witnessed it. We couldn't even pull our sword. Here's what happened.

It was unbelievable. It was rolled back in the shine and the earth quaked. We were like we couldn't defend.

We couldn't do anything. And then the Pharisees say, well, just say that they stole His body. Talk about a hard heart.

You'd think they would just fall on their faces and repent it. But be careful of a hard prideful heart because it guards what you believe more than the truth. But the angel said to the women, do not be afraid, for I know that you seek Jesus Who was crucified.

He is not here, for He is risen as He said. Think about it. You can go visit just about every other tomb of every great leader, and there's something inside.

This is the only place people go and visit where there's nothing inside anymore. There's nothing to visit. There's nothing to see.

I think that's often why we don't know exactly where Jesus was. Can you imagine? I mean, I'd be on a plane tomorrow. I mean, it'd just be worship.

Can you imagine where they'd find the Ten Commandments inscribed by God? Can you imagine the exact Bible? We would worship it. And that's why there's translations. Because we don't have the exact original text with Paul's ink on the pen.

There's copies of copies of copies of manuscripts. Some 6,000 copies. The validity of that is amazing.

I like what Abram said last night. The best news the world has ever heard came from a cemetery. And last night, God used an unusual place, unlikely people, undeniable proof, and as a result, we have undeniable privilege.

Something that's interesting about undeniable proof, here's what people have to struggle with. And you can read Lee Strobel's book on it and watch the movie. He was an atheist.

And when you study, if you look at it, there's books on this, if you study the evidence, if you just study the evidence, this is not a made up fairy tale. Even historians, Josephus for example, other historians at that time said there was a man named Jesus. He lived.

They attested to Him many miracles and He was crucified. They claim He rose from the dead. He didn't, but that's what they claim.

So, wait a minute. So He did live. So He's not a fairy tale.

He actually lived. So then you have to do the wonderful thing that C.S. Lewis put out there I think in the 1950's. Lunatic, liar, or the Lord Jesus Christ.

Those are your only options. So when somebody tells you, oh, no, no, He was a good teacher. No, if that's all He was, He was a bad teacher.

Because He said He would rise again. He claimed to be God. That's not a good teacher.

So He really died? He said He wouldn't? That's not a good teacher. Take and partake of My body, of My blood. Lunatic, liar, or the Lord Jesus Christ.

Those are the only options that people are faced with. And as they studied the evidence, he had over 500 witnesses talking about the resurrection. All the people that it attested to saw the resurrection.

When it got to where they were going to be killed for their faith, they were killed. So if you're just making up a story, oh, hold on, no, no, no, I want to live about 30 more years. Thank you very much.

Here's what we do with the body. You're not going to die with boldness and crucify me upside down for my Savior. Cut off my head.

I don't care. You saw something. How are you getting all these followers of Jesus to die horrific deaths if they made it up? And you just look at the evidence of this empty tomb.

It was amazing. For 2,000 years, they've been asking that. Who got in there? Who got in there? But you're asking the wrong question.

You have to ask who got out of there? Who got out of the tomb, not who got in there because our faith is built on that. Listen, you need to strengthen yourself this morning. You need to remember that empty tomb is not just an empty tomb.

It has ramifications that penetrate all areas of our life. And as I read last year, I want to read this again. What nation is above him? What army can defeat him? What country can control him? What kingdom can contain him? What leader can conquer him? What difficulty can perplex him? What plan can stop him? What problem can confuse him? What devil can destroy him? What weapon can harm him? What setback can hinder him? What obstacle can delay him? And you have to remember, this applies to your life as well.

What obstacle in your life is going to delay Jesus? You know what, your problem's too big. I know what you're praying for, but Jesus, I can't get to this one. Nothing.

Now, it might not go according to your plan. I've learned that the hard way. But nothing can stop Jesus.

I want to close with two verses. Matthew 7.21-23 This is one of those verses that rocked my world. It's an understatement.

1999 or so. I remember reading it, and I remember putting my Bible down. I remember the couch I was at.

I remember the home I was at. Oh my Lord, is this true? I mean, I was raised in the church. Not everyone who says to me, Lord, Lord, shall enter the Kingdom of Heaven.

But, He who does the will of My Father in Heaven. In other words, I know people are struggling. I know life is challenging.

You're not perfect. But is there some fruit? Is there some fruit in your life of wanting to please the Father? Wanting to worship Him? Wanting to pray? Wanting to help people? And love and joy and peace and contentment? Is there some fruit? You don't have to have a big, abundant cherry tree. Like you're going to see here in about a month.

A lot of those. But there needs to be some fruit. Yes, I'm a follower of Jesus Christ.

Because Jesus said many will say to Me in that day, that day of judgment, many are going to say, and this is why those guys that have ministry, you've got to really examine your heart. Lord, we prophesy in Your name. Now that word doesn't mean some weird thing.

It means we spoke about God. We said, you know God is this. Here's the Scripture.

Say, God says this. Be careful, God. You need to turn to God.

We prophesied in Your name. We spoke truth about You in Your name. We even cast out demons in Your name.

Now I'm not sure how this works, quite frankly, because usually it's a believer casting out, taking authority. But it could be that the name of Jesus is so strong to speak the name of people. Even an unbeliever saying, in the name of Jesus, if you identify in this person who is demon-possessed, demonized, embraces Jesus because he hears it, could that drive out the demon? It says here, you even cast out demons in My name.

Or, you'd have to really look at the active tense of that verb in the Greek. Is it you attempted to? I mean, you try to be spiritual. And that's why I love solid, conservative churches, but sometimes they're dead as a cemetery.

And I love churches that I would consider Pentecostal, charismatic, but boy, oh boy, the circus environment? Come on, tone it down. And it's just we're casting out, okay, I know there's a demon of gluttony here. There's a demon of a bad mood here.

There's a demon for everything. Bad choice of clothing. And we just say demon, demon, demon, demon.

It's all about demons. It's all about this. It's all about the highly sensational.

It's all about the, and it's kind of really weird and out there. Oh, you did all these things in My name. Benny Hinn really recanted a lot of what he did in the prosperity gospel.

And I think of those guys. You know, I think of man. Man, oh.

Because I know people, and I can't say a lot, but famous people that you might, and I know people who like know them and like, man, Shane, there's no brokenness. There's no humility. They don't genuinely love people.

They're just doing all this because it's what you do. And we're so gullible. See, people are so hungry spiritually, they'll consume anything.

And so he's saying here, you cast out demons in my name. And this one is, I don't know what to do with this one either. They did many wonders in my name.

What? Wow. But then I will declare to them, I never knew you. Depart from Me, you who practice lawlessness.

So the image is on the day of judgment, Jesus, hey, I know you. They're saying, I know you, Jesus. I talked all about you.

I preached about you. I quoted Scripture. I know all about you, Jesus.

He'll say, depart from Me. I don't know you. I don't have a relationship with you.

You did all these things in My name, but I don't know you. Depart from Me. I don't think he's laughing.

Can you sense a brokenness? Depart from Me. And that is my concern for a lot of people in the American church. Shane, how can you say that? Because many people who come to church do not have the fullness of the Spirit in them.

There's no fruit. There's no fruit. Think about the majority of people, they've done studies, spend time on social media, not time in God's Word.

They'll go to church when it's convenient so they can check it off the calendar. If they'll do, maybe they'll read a quick Scripture here or there, but there's no desire, there's no passion, there's no relationship. What they call going through the motions.

And that's what this verse deals with. He says, those who practice lawlessness. Now be encouraged, because you might say, oh, man, I struggle sometimes.

This word practice lawlessness is a willful, deliberate decision to keep continuing in their sin. They're not repentant. They're not repentant.

They're continually to practice it. They just, it's more, you know the analogy I gave a while back of a lamb and a pig? The mud represents sin. That we all fall into.

Well, the pig goes in, wallows in its condition, it loves its condition, it will even lead others into its condition. I just love this mud. But the lamb gets stuck in it.

And it's dirty. It's on its white coat. And it cries out.

It wants out of that. It wants out of that mud. See, there's a big difference there.

One practices and enjoys it, but the other hates its miserable condition and is caught. And listen, I'd rather have you hear me preach the truth to you than have you hear depart from me. I don't know you on the judgment.

That's the weight. Unless you've ever pastored a church, you don't know the weight of that feeling of knowing that you are judged for the words you say and the life you live. You think we take this flippantly?

Why my whole life is different? I just explained this to my wife and daughter recently.

Why my whole life is different is because my relationship with Jesus Christ in the mornings is the foundation that holds everything together. If that goes, down goes Shane Idleman. Am I not being true? You're an evening person, great.

You're an afternoon person, great. But once I get up and going, this type A personality with five kids at home, running the radio network, dealing with attorneys, trying to get the Sacramento bill, I'm done. If I don't get that morning time, if I don't get to bed early enough, so where I wake up early, four in the morning, 3.30, and I don't say to brag, I say I need to hold on to the rock.

I need to build my life on Jesus. I need to come back home to the Father. I need God to correct me.

I need to spend time where I come out there filled with the Spirit of God and prayed up and fasted up so I can be a better husband, a better father. If I don't get that, I will drift like any other person. And being grounded in that, for if we willfully sin, after we have received the knowledge of the truth, there no longer remains a sacrifice for sin.

Whew, when are you going to hear these on television? You won't hear these. How many people preach these Scriptures on TV? Do you know why? Ratings plummet. Lord, why don't we start saying, Lord, what do You want me to say? And stop worrying about likes and followers, and this is going to be a little too controversial.

I remember, some of you can grab it if we have it, when I published my book, Desperate for More of God. I was excited because I knew God wanted me to write it. I'm like, Lord, I am not doing it unless You motivate me.

And I remember exactly where I was. Got a text or an email from someone at Multnomah, a big publishing house. And they said, hey, we want you to publish your next book.

And so I scurried for two months, wrote it out, it was pretty clean. Submitted it to them, and said, ah, we can't publish this. Well, why not? It doesn't address a felt need.

I'll still save that email. It doesn't address a felt need. Your first chapter on the desperate need for absolute truth, people don't want to hear that.

As God is my witness. And you're a Christian publisher? We have, it's just unbelievable, unbelievable how far we've drifted and people not want, and see, that's the problem. The problem in America, how we've drifted so far, is because when you don't speak the truth and you just want to be a motivational speaker, people will gravitate towards sin.

You're encouraging them in their sin. There's no repentance. And Jesus didn't say go out and preach love.

What'd He say? 7 a.m.? Go out and preach, one word, mataneo. Or naham, Hebrew. Go out and preach repentance.

Which is the Gospel. Go out and preach repentance. John the Baptist, go out and preach repentance.

Disciples, go out and preach. What is repentance? Repentance, turning from sin. So what about if we don't talk about the foundation of the Gospel? You're not gonna get to the heart of the Gospel and the

heart where people need to be.

So if there's a willful sinning, there no longer remains a sacrifice because you've rejected it. And then there's a certain fearful expectation of judgment and fiery indignation which will devour the adversaries. But the writer of Hebrews, could you be a little bit nicer? No, because what it's supposed to do is wake up a dead sinner.

I'm dead in my trespasses. I hear this, I see this, and I say, oh my God, I cry out to you because of the conviction of the Spirit. It hits me like a ton of bricks.

And God is my only remedy. God is my only Savior. I cling to the cross.

That's what it's supposed to do. We're not supposed to lull people back to sleep. We're supposed to convict them and wake them up.

Wake them up. I told you before, Alex de Tocqueville who came to America in the 1800's, he came to find out why America was so blessed. He said, I looked everywhere.

In her harbors and fertile fields and shorelines and gold mines. But it wasn't until I went to the churches of America and I heard her pulpits aflame with righteousness, then I understood the secret to her success. America is great because she is good.

If she ever ceases to be good, she will cease to be great. What does that mean? A pulpit's aflame. A fire.

Fire's not welcoming to the sinner. Aflame with what? Fuzzy, warm fuzzies. With righteousness.

Righteousness. The righteousness of Christ is called imputed. Probitiation.

He absorbed the wrath of God. Took on our righteousness. And without that, we are lost.

We are dead. And you proclaim the need to turn to Christ. Repent of your sin and embrace the imputed righteousness of Christ unto you.

And they would proclaim that. People would leave there. Yeah, they would leave there upset.

They would leave there mad. But then the hound of heaven, the Holy Spirit would not let them loose all week going, what did I hear today? What did I hear? I need to deal with my soul. Now they're led astray by countless pastors who have not spent any time with God.

They do not have the boldness of the Spirit. And they're leading millions on the broad road to destruction. And they're actually encouraging that by their silence.

Silence speaks volumes. Does it not? If we don't say anything, we say something. And he goes on to say, how much more worse punishment do you suppose will be thought on those who trample the Son of God underfoot? And they count the blood of the covenant by which He sacrificed a common thing and they insult the Spirit of grace.

In other words, the blood is explained. The blood is told. You tell people how they can be saved and instead of embracing it, they trample underneath the blood of Jesus Christ.

And they insult the Spirit of grace. We do not want to be in that position this morning. Something that's pretty dynamic that happens in my life, I'm sure Pastor Abram as well and others is, you know, people might say, gosh, that was a hard message, but I usually go home feeling the best after the hardest messages.

Because you know, you spoke the truth in love. You knew you laid it out on the table. And now God can work in the hearts.

We can't go back. I wonder what people thought. I hope I didn't upset the newcomer.

Man, I better take out these verses for the next service. Let me see here. Yeah, don't you think? I'm not talking, newcomers are coming in.

No way, man. I want them to feel comfortable and loved and you can always come back. Don't worry, it's not a pen.

And I shared this week, I heard on the radio network, Adrian Rogers. He talked about a man who got a call, I think it was back in Texas in the 1980s or so, if I remember correctly. And he got a call that his son was just involved in a pretty bad car accident.

And so he ran to the site, it was about two miles away. He got to the site, the cars were kind of totaled, a tow truck was coming. And he came up and one of the people said, are you looking for something? And the man goes, yeah, my son was in a bad car accident.

He was in a very bad car. Okay, well, he's not here, the ambulance just took him. Okay, what hospital did they go to? And he was asking, and the man informed him, he said he didn't make it.

My son didn't make it? No, he didn't make it. He was hit. The car actually hit him.

Oh, and the father just, and he asked him, what happened? He said, right there, there's his blood on the pavement. And he talks about all these cars driving over his son's blood. 20, 30 feet away.

And he runs out there, he stops traffic. He throws down his jacket. And he's crying to people, stop, stop, stop, don't run over the precious blood of my son.

Don't make it a common thing. Don't act as if nothing happened here, I just lost my son. And that's what happens when we trample underneath the blood of Jesus Christ, and we take it as a common thing, and it's no big deal.

Oh, the precious blood of Jesus Christ. What can wipe away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus.

And we don't trample it underfoot. We exalt the Savior. We lift him up.

High and exalted are you on your throne. We will magnify you. We will worship you.

Because the Son of God is here with us this morning as well as we worship him. And we don't trample those things underfoot. For me, I came back to the Lord and I waited.

Oh no, I did this when I was a kid. I'm too embarrassed now. I'm older, I'm 30.

I'm not getting baptized. And God dealt with me for many months. And so we want to always make that available to you as well.

And if you don't know, if you truly don't have the relationship, the Bible is clear. If you confess that Jesus Christ is Lord and Savior, that God raised him from the dead, you confess your sin, you repent of those sin, God will save you. That's why it's called imputed righteousness.

You now put on the righteousness of Jesus Christ. And it's a very powerful thing because then you experience.

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