

Silence the Mocking Voices

by Shane Idleman

Silencing the mocking voices and recognizing God's sovereignty is crucial in our lives, especially in times of temptation and struggle.

Duration: 36:49

Scripture: Job 38:1-4, Jeremiah 2:13, Matthew 27:28-31, Matthew 27:39-43, Matthew 27:50-51, Matthew 27:54, John 19:30, Ephesians 6:13

Topics: "Gods Sovereignty", "Spiritual Warfare"

Description

This sermon emphasizes the impact of mocking voices that can lead to discouragement and distraction from God's will. It delves into the mocking of Jesus and the importance of surrendering to God amidst challenges. The narrative also touches on the significance of God's sovereignty, the conquering of death through Christ's sacrifice, and the need for Christians to stand firm in truth despite societal pressures.

Transcript

Silencing the mocking voices. Silencing the mocking voices. You will go through seasons where you will hear, and I will hear, mocking voices.

Do you know what mocking is? Jestering, teasing, the court system, your friends, your family, others, the way you live, they'll jest, they'll mock. And the whole point, I believe one of the points of mocking, the enemy will use to get you and to get me sidetracked and discouraged. Are you going to start a Wednesday service? Oh my goodness, that will never work.

You're already doing too much. The mocking voices are already starting right here. And the whole point is discouragement.

And last night I mentioned that when we first started, planted the church in September 2010, a lot of people mocked about Saturday nights. You can't start a church on Saturday nights. That doesn't happen.

You have to have a core group of people in your home and you grow from that. What you're doing, Shane, doesn't work. And I don't know what to tell you.

We've got a free building and God wants to do this. And I'm going to go on that. And going on that is much better than listening to the mocking voices.

And you know those voices. You'll never amount to anything. You'll never kick this alcohol or drug addiction.

You're a failure. And you will always be. And they just mock.

And they mock. And if outside influences weren't bad enough, what about the internal mocking? I believe the enemy can plant thoughts. And the only way you know those thoughts are good or not is to take those thoughts captive and look them up through the scriptural mandates that God has given us.

But what do you do with those mocking voices? Is it just me or have you ever been sidetracked by those? Your family mocks you. The courts mock you. The world mocks you.

I mean, you look at the Democratic and Republican national conventions. They mocked each other. Big time.

There's mocking going on and it's getting worse and it's getting worse. It's joking. It's jesting.

It's ridiculing. And probably the worst example of this in the history of the world is when they mock Jesus. And that song touched me again this morning.

It always does. That I could hear my mocking voice among the scoffers. Because not all of us have been following Christ 100% have we? We've mocked Him before.

We've taken His name in vain. Thank God for the cross. Thank God for the hope in Christ.

Verse 27, Then the soldiers of the governor took Jesus into the praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head and a reed in His right hand.

And they bowed the knee before Him and they mocked Him, saying, Hell, King of the Jews. Then they spied on Him and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off of Him, put His own clothes on Him and led Him away to be crucified.

What they did here is they mocked His position. They mocked what God was doing. God had to.

This is the greatest saving event in all of human history. All of human history. I love soldiers that have given their life for our nation.

I love when people do something and they give their life. But this is the greatest saving event that has ever happened in the history of the world. And the people mocked it.

They mocked His position and they mocked what God was doing. Isn't this interesting? God is doing this. He says it's foretold in the scriptures.

I foretold about it in the prophets. The prophets you read. The prophets you memorize.

This is My will. But you are mocking My will. You are mocking what God is doing.

So be careful, Christian. We can mock what God is doing. The Charismatics mocked the Conservatives.

And the Conservatives, guess who they mock? The Charismatics. The Baptists mocked the Presbyterian. And some people mock emotional, charged worship.

Why are you worshipping that way? You should just be solid and sitting there and reverent. And we mock each other. And be careful here because blasphemy of the Holy Spirit is attributing to Satan the works of God.

That's what they were blaspheming. These religious leaders earlier on in Jesus' life were blaspheming the work of God. They said, oh that's the work of Satan.

So I think we just have to be careful, myself included, on what we mock. What we make fun of. Is God truly moving? Is God truly working in people's lives? And many times we mock out of insecurity.

So just think of that next time. Before we discount what God might be doing and begin to mock, let's take it to prayer and ask God to open our eyes. Now as they came out, they found a man of Cyrene, Simon by name.

Him they compelled to bear his cross. And when they had come to a place called Golgotha, that is the place of the skull, they gave him sour wine mingled with gall to drink. But when he had tasted it, he would not drink.

Now it's interesting, just stop there for a minute. The place of the skull, obviously there was maybe something in the area that looked like a skull, a cave or something. Golgotha, that's the name of a skull.

They were taking Jesus, that was the area of crucifixion. And there's no scriptural support really for the crucifixion to have taken place on a hill. Many times we have this imagery that Jesus going up Calvary and walking up the hill.

And it could have been or it could have been down in a plain, we don't know. All we know is he was led away to this place of crucifixion and what a penalty to carry the very thing you'll be executed on. They would make the prisoners carry their own cross and mock them as they walked by.

I mean, when you take your mind back there to that setting, it's amazing to picture this big beam and you're dragging it and this is what's going to kill you. And they're mocking you, thieves, robbers. The people would mock the people.

It was not uncommon to spit on them, to throw stones, to throw dust. And they're mocking them this entire way. And on this issue of sour wine mingled with gall to drink, the theologians are divided.

I myself am divided. I mean, you could go either way on this. The first thought is this.

The sour wine was too bitter. They put too much bitter herbs in there and Jesus just could not taste it. It was too bitter.

Or the other group, which I would probably tend to be on this side, would say that Jesus wanted not to dull or numb his senses but to absorb the full wrath of God and not to use wine. What wine mainly was used in Jesus' time was for medicinal purposes, to ease a pain and also for joy. Those are the two areas we find in Scripture that God would use that.

So whatever it is, Jesus is refusing that drink. And the Talmud says this. The Talmud was something the Jews used that would have the ceremonial laws and the other laws of their society in this book that was extra from the Bible.

The Talmud says that when a person was led out to execution, he is given a goblet of wine containing a grain of frankincense in order to be numb his senses. So that was the whole point of giving somebody wine is to be numb. I don't know if I can get off on a huge rabbit trail like I did last night, but let me say something.

Just a word about wine. A word about alcohol. Tying in here, that was the main purpose in the Bible, is medicinal or also joy.

The fruit of the labor at a wedding, say, and there was joy there. But the person who consumes alcohol walks a very fine line between freedom over here and sin over here. Between responsibility and carelessness.

Between liberty and abuse. It's a very fine line there. And this line is even narrower now.

In Jesus' time, you didn't have the mobile station on every corner. But this issue now in our culture, it seems like many people are hiding behind this liberty and actually becoming addicted and abusing it. Now, I'm not talking about the person who has a glass now and then or a beer now and then.

They know who they are. It's not a big deal. They probably don't even know when the last time they had one was.

They don't think about it. It just occurs. The liberty is there.

Scripturally, you cannot take a position of abstinence. But it is a very wise position for many people. Here's what's happened.

This group who has one now and then, nobody really knows. Now there's this middle group, especially young adults. They just love to flaunt their liberty.

They want everybody to know they're having a six pack of Corona on the beach via Facebook. And that's not liberty. That's addiction.

It's abuse. And there's a very fine line there because what God has given as a liberty easily becomes an abuse. When the alcohol is, many people I know that love their liberty, and they'll put a big old goblet of the brand new IPA ale beer on Facebook so I can see it and go, oh, that looks good.

They'll make your neighbor stumble. They just send it out to five, six hundred friends. Maybe a hundred of them have a problem with the very thing they're promoting.

And they look at my liberty. Look at my liberty. I'm flaunting my liberty in your face.

I don't think we should put anything about alcohol on Facebook. Be very careful in this area because it causes people to stumble and it doesn't send the right message. If you enjoy one in your home, great, wonderful, enjoy it.

Don't tell a thousand people because then that liberty can easily slip into abuse. What happens now? I know pastors, churches in the valley. It's at every potluck, every function, every baby shower, everything.

Alcohol is the center. It's three, four times a week. But I have a liberty.

No, you have an addiction. Just because you're not drunk and lost your job doesn't mean you don't have an addiction. So be careful because I've seen people in this area, this liberty, they go from, that's why I said it's a very fine line between freedom.

Freedom, they have one. That one turns into three and now they're feeling a little good and they're going to go drive and do something. That just became a sin.

Do you see where that goes there, right? Now the big thing too is craft beers. Craft beers, 24 ounce mug, 10% alcohol. You just had about six, five or six regular beers based on that alcohol content.

But I just had one. And so I'm only bringing this up because, be careful in this area, because our society is promoting this liberty. And a Christian liberty is a person who enjoys one or now and then they know exactly what I'm talking about.

But this middle group that's about this big is the dangerous area. Because you can slip into this side, addiction, very careful. I actually, hopefully I can pull it right up.

My mom was there last night. She's a marriage family therapist. And I asked her about this question.

She said, I started thinking personally about people in my life who drink too much. The hurtful words, the destruction of relationships, the loss of confidence, the hurt children, the trust in parents. It makes it the most dangerous of all drugs.

And I believe the research shows that alcohol abuse is responsible for more destruction than any other substance abuse. I thought of all the disregarded and violated scriptures such as, to name only a few, Proverbs 18, the power of life and death are in the tongue. Matthew 12, by our words we will be justified or condemned.

Ephesians 4, let no unwholesome word proceed out of your mouth. Alcohol can strip us of our power to monitor our words and our actions. I'm praying that those who do not see the harm in abusing their freedom would see it.

And those who see but are in bondage would pray for deliverance and help. That's from her. And I like what John MacArthur said.

It is irresponsible for any pastor to encourage the recreational use of intoxicants, especially in church sponsored activities. The ravages of alcoholism and drug abuse in our culture are too well known. And no symbol of sin's bondage is more seductive or more oppressive than alcohol.

Now the reason I'm bringing this up again is because I believe I have a biblical mandate to share what God's word says. I'm not going after those people who enjoy one now and then. You know who you are.

You don't make it a big deal. It's not a big deal. I'm concerned about this growing number in the church where it's everywhere.

It's at every event. We have friends right now, they would hate this part of the sermon by the way, they actually own a breathalyzer just to make sure before they leave that they're not quite, I mean this is, it's addiction. It's everywhere.

It's at all these events because everything is surrounded by alcohol. It has to be there. Why? Because it makes us feel good.

The Bible never encourages crossing the line. A preoccupation with alcohol is just one indicator of alcoholism. Jesus was filled with the spirit.

This is the big point I'm trying to make. Jesus was filled with the spirit because they say, well Jesus had some of the wine or Jesus did this. Yes, but this cannot be said of those who consume alcohol regularly.

What is today's preoccupation with alcohol? Conversations often turn away from the Lord if they were ever there to begin with. And we'd rather head to Las Vegas than a prayer meeting. Basically, what it's doing in many cases, not all, is it's not leading people closer to God, it's leading people further away from God.

Just look in your own life and people, you know how much damage has been the result of it. I mean my wife's here and my mother-in-law and she lost, my wife lost her brother and Linda lost her son to a drunk driver right before I met Morgan. I mean this is serious stuff.

But that's why it's real silent in here because it's hurting. I have a feeling. But we have to speak about these issues.

And I've been open about my past before. I can't just have one because I'll want ten. I know it.

You've got to know your limits. You've got to know where you're, you know, give me a piece of gum, I want the whole pack. Give me a little six ounce coffee, six ounce coffee, let's go get the venti.

You know, or when they say try this little chocolate cake, no I want the whole pie, the whole piece. It's that nature that just can't have a little. That's why they call it addiction, being overwhelmed by certain things.

So you have to know what those triggers are. So I just want to throw that out there for those who are struggling in this area because I would say it's probably one of the number one struggles in the church today. You would not believe how many marriages right now are falling apart because of this.

Or how many people are in denial because of this. So here's the answer. Confess it to others and bring it to the light so that sin loses its power.

You can't handle this on your own. You have to go to somebody and say, hey I've got a problem in this area. Because what normally happens is the person has this liberty.

It quickly turns into abuse. And then as we all know, sin doesn't just hold tight right there. Sin wants to kill, to steal, and to destroy.

So the ultimate goal of what the enemy wants to do is kill, steal, and to destroy. So he's looking for an open door. So by confessing it, you close that door.

So now back on track. Verse 35. Then they crucified him and divided his garments, casting lots, that it might be fulfilled which was spoken by the prophet, saying, They divided my garments among them, and

for my clothing they cast lots.

Sitting down they kept watch over him. And they put this over his head, the accusation written against him. This is Jesus, King of the Jews.

It was in Greek, Aramaic, and Hebrew written over the cross area there. This is Jesus, King of the Jews. How true.

Then two robbers were crucified with him, one on the right and the other on the left, and those who passed by blasphemed him, wagging their heads and saying, Who destroyed the temple and built it in three days? Save yourself. If you are the Son of God, come down from the cross. See they're saying, If you are the Son of God, come down from the cross.

They didn't realize, thank God he didn't come down. Commentator Leon Morris said this. They said they would have believed he was the Son of God had he come down from the cross.

We believe he is the Son of God because he stayed up. See they're mocking him because, God, this isn't your will. This isn't your will.

What are you doing? Come down. If you're really the Son of God, you would save yourself. He saved others, himself he cannot save.

If he is the King of Israel, let him now come down from the cross, and we will believe in him. He trusted in God, let him deliver him now. He trusted in God, let God deliver him now, for he said, I am the Son of God.

Jesus said, I am the Son of God. Even the robbers who were crucified with him mocked him, jeered while he was hanging on the cross. As we know, one of those robbers repented and one of those did not.

That's the difference maker right there. It doesn't matter if you mocked God in the past, what are you doing now? Are you coming to a point saying, I'm not mocking him anymore. I'm surrendering my life.

That's what they did. They mocked God's power. Shouldn't God do this? Shouldn't God do that? How many of us have done the same thing? Where's God at? Where's God in this? They mocked his power.

Where are you God? I like what God said to Job, because Job asked that question. Then the Lord spoke to Job out of the storm. He said, who is this that obscures my plans with words without knowledge? Brace yourself, Job, like a man, and I will question you, and you shall answer me.

I'd love to see that conversation. God's basically saying, who are you, Job? Who are you to question me? Let me question you. Where were you when I laid the earth's foundation? Tell me, if you understand, who marked off its dimensions? Surely you know who stretched a measuring line across it on what were its footing set, or who laid its cornerstone while the morning star sang together and all the angels shouted for joy.

Job, where were you? Who shut up the sea behind the doors when it was birthed forth from the womb? When I made the clouds its garments, and I wrapped thick darkness, when I fixed the limits for the sea, and I said, here and no further, God actually told the Pacific Ocean to stop. I can't even get my sprinklers to stop flooding my backyard. And God said, the Pacific Ocean, the Atlantic, God said, no more waves.

Sea, stop. Job, where were you in all of this? He's basically saying, I'm sovereign. I'm in control.

The earth, where were you, Job, when I laid the earth's foundations? Have you ever thought how much the earth weighs? And it just hangs there. The right elements, the right dimensions, everything. God hung that.

This is an awesome God. That should change our worship. That song, our God is an awesome God.

He reigns from heaven above. That's our God. All of us should come here worshiping that awesomeness, that sovereignty that is in Christ.

That will change the way you live. When you know that God is sovereign, you won't fear what many are fearing today, because He's sovereign. He's in control.

Verse 45, now from the sixth hour until the ninth hour, it's basically twelve to three, there was darkness over all the land, and about the ninth hour Jesus cried out with a loud voice saying, Eli, Eli, lama, zabatchini, that is my God, my God, why have you forsaken me? Isn't it interesting that God, Jesus said, why? God, why have you forsaken me? And I want to just throw that out to you as well. Have you ever felt that way? Most of us have, haven't we God? Why have you forsaken me? I can't go through this. Why am I going through this? Why did this happen? Why did I lose this person or lose that? Or, Lord, you're not standing up for me.

Why have you forsaken me? I'm reading, actually, a book right now. It's called The Heavenly Man. It's about the persecuted church in China.

You think we've got problems? I mean, these are prisoners where they would actually urinate on them, throw their clothes into the septic tank, put them back on, hit them with batons that are electric, piercing, and sleepless. And all they're doing is praising God and being persecuted for his namesake. But they do go through seasons.

God, why are you forsaking me? Why are you forsaking me? It really puts things in perspective. Read a book like that and it will put everything in perspective. I had to park far away.

The store is closed. The prices are too high. My air conditioner won't go below 76.

But have you felt that way? God, why have you forsaken me? And Jesus can relate. And it says here that darkness was over all the land. Now, darkness in the Old Testament is often a metaphor or imagery of judgment.

God's impending judgment. Darkness over the land. God is judging the land.

But it's also, darkness could have been, obviously the lights, the sun had dimmed and it was darkness over all of the land. Because the Son of God was dying on that cross. And it's very interesting.

And don't let anybody tell you they fully understand this because they don't. But somehow, the Father and the Son are one. But somehow on that cross, Jesus, Jesus felt the Father forsake Him.

All of the time, before eternity, up until this point, I and the Father are one. He felt the presence of the Father. God was with Him.

Everything He did was according to the will of the Father. But now Jesus on the cross is crying out, Eli, Eli, lama zabatchini, which is my God, why have you forsaken me? And at that point in history, God the

Father, they don't know exactly what happened. But obviously, God cannot dwell with sinful man.

He cannot be part of the sacrificial sin offering. God and Jesus separated. Jesus bore the wrath of God.

The New Testament calls it propitiation. It means that the wrath of God, all of God's wrath, was satisfied on that cross. And we can't even fathom that.

Whatever said, created the universe, that same wrath, the wrath of God, the indignation against sin, that man had sinned against God, all of that was poured upon Jesus on the cross. That's why He cried in the garden, Father, if there's any other way, God, if there's any other way, take it, please, God, if there's a backup plan, Father, please, but not my will be done, but yours. And that's what happened.

Jesus absorbed the wrath. He gave up His ghost. The King James would say He gave up His spirit in some other translations.

He said, it's finished, and I give up my ghost. It's done. The job is over.

Likewise, the chief priests mocking and mocking and mocking them. They continue to mock. Let's pick up in verse 47.

I just thought of that song, how vast beyond all measure that He should give His only Son to make a wretched treasure. We just sang that this morning. I have it in my sermon notes, how great the pain of searing loss the Father turns His face away as wounds which mar the chosen one bring many sons to glory.

See, one of the wonderful things about church is it reminds us of who we are in Christ. It reminds us why we're here. And what happens when Monday comes, a lot of this is forgotten, the busyness of the day, and we begin to drift away from God.

And we come back for the fellowship. We come back for His Word. And those who stood there, when they heard that, they said, this man is calling for Elijah.

So when he was saying, Eli, Eli, which is my God, my God, it sounded like Elisha. And immediately one of them ran and took a sponge, filled it with sour wine, and put it on the reed and offered it to him to drink. And the rest said, leave him alone.

Leave him alone. Let's see if Elijah will come and save him. Let's just see.

Leave him alone. And then Jesus cried out with a spirit. And this reminded me of many of us and many others, they mock God's timing.

They mock, let's see if he comes and saves himself. And that's the history of America is the history of Israel. God blesses it.

And then those blessings become a curse. And now they live in such debauchery that we are calling good evil and evil good. And if it's God, let God judge us.

There's no God. We're mocking God. We're mocking God.

I mean, are you all aware that this, people get upset about the election. They shouldn't talk politics. Well, that's a bunch of garbage because the pulpit should be able to paint the spiritual climate of the nation.

If you get one more justice, let me finish, then you'll want to clap. If we get one more United States Supreme Court justice, right now it's five to four on partial birth abortion. Four judges think that you can go into a womb and murder a child and begin dismembering them.

I have a problem with that. If somebody else gets elected and that becomes five to four, now abortion, even partial birth abortion can be legal. And the church needs to be quiet and just talk about Jesus born in a manger.

I was just reading this morning in the prophets about God saying, don't deliver your children to Molech. Don't sacrifice your children. He goes, that isn't entered into my mind, but into your perversion and following those other nations, you sacrifice your children on the God of Molech.

So we have to be careful. Well, Shane, how would you vote? Well, maybe I'll give a sermon on that someday. And I'm honest, I'm not happy with where, the chance of America having a true Christian leader is gone.

Because now they'll be mocked. They'll be ridiculed. You won't even, I mean, you won't even get a chance in the primaries.

And people say, well, I can't vote for either one. Well, listen, Trump or whoever you're voting for isn't pastor in chief. They are commander in chief.

Okay? And that's why I get all worked up because saying, I'm not going to vote at all. Well, you just voted for the wrong person, probably. You're putting the wrong person in office by not voting, by remaining silent.

And when you've cast your ballot, you're not saying, well, I endorse all this person stands for. What we're saying is God, I don't know, but I know that we cannot continue to allow the murdering of children. I know that we cannot hang the banner above everything of the rainbow as if God doesn't care and judgment falls in the house of God.

We've got to stand up for critical issues. Yeah. If I said that at the democratic national convention, I would have been escorted out briefly, very briefly.

But you know what? I'm tired of people thinking everything's a priority. Everything's a priority. No, if everything is a priority, nothing is.

You have to say, what are foundational things that are a priority? God's not going to judge our nation because healthcare is out of sync. He's going to judge our nation because we are destroying innocent lives and we are calling evil, good and good evil. We are mocking God.

Some of those stood there when they heard that. Again, they said, this is Elijah. And Jesus cried out and said, Lord, it is finished.

Then behold, the veil of the temple was torn in two from top to bottom and the earth quaked and the rocks were split and the graves were open. And many bodies of the saints who had fallen asleep were raised and coming out of the graves after his resurrection, they went into the holy city and they appeared to many. So when the centurion, this is a soldier, when the centurion soldier and those with him who were guarding Jesus saw that the earth quaked and the things that have happened, they feared God greatly

saying, truly, this is the son of God.

Now on this veil, I've talked about before, there's a couple of different thoughts. The holy of holies was where the high priest would go once a year and he would make atonement for the sins of the people. There's a big veil that he couldn't even go into unless he was properly prepared to go into God's presence.

So some say that that veil was torn from top to the bottom, allowing us, showing us now that we have access directly to the Father. You don't go through a man, a media. That's another problem, big problem between Protestants and Roman Catholicism.

You don't need a priest sitting in a little booth absolving you. That's the whole point of the crucifixion, the whole point of the cross. I can go boldly to the throne room of grace.

I don't need an intercessor or a mediator to point me in the direction. Actually, that's not biblical. That's dangerous because then it becomes religion and not a relationship.

Shane, you're going to mess, you're going to make Democrats mad today and you're going to make Catholics mad today. Should we keep adding to the list? I'll make Republicans really mad as well because God's neither. I like, I don't know who said it, maybe it was Lincoln, but instead of always assuming that God is on our side, we need to make sure we're on his.

Where are those presidents? I'm going to get in trouble if I don't stop. So, and there's another thought, and this is true, that there was another veil. There was another veil that was separating the Gentiles from coming into the court area, and that whole veil was rent from the top to the bottom allowing Gentiles, allowing all people to have access to God.

Whatever way you look at it, God was saying that I'm removing that veil because Christ has provided the way. And the bodies were raised, the tombs were split. Death was conquered in a nutshell is what happened.

And they're not tombs in the ground. We go to the cemetery. The tombs in Jesus' time for anybody who was wealthy or of privilege or prestige, they were cut into the side of the rock and they're buried in tombs in the rocks in the hills.

So when the earthquake and the tombs split open, that was what all the bodies and all the different things, and I can't fully understand this other than I believe scripture and not my common sense. I believe God was saying, I just conquered death. The resurrection, these are the first fruits of the resurrection.

They walked around, were seen by many. Jesus said, I just conquered death. Now, this is interesting because what just happened a few hours ago? See, the season of mocking came to an end.

They were mocking, they were mocking, they were mocking. Everybody was mocking. It just came to an end.

Roman soldiers who were trained to kill, they are fearing for their lives. They're saying, truly, this is the Son of God. The religious leaders look at the temple and say, what happened? The people soon will come to Peter and say, what must we do to be saved? So Jesus is saying, where are my accusers now? Where are they now? You're mocking voices.

Why are you silent now? Why are you weeping now? Why are you fearful now? Because those mocking voices will eventually come to an end. It's funny, every week somebody says, why do you get so worked up? I say, well, I'm not giving you a library tour. I mean, here's our biology section.

Here's our religion section. There's theology over there. I mean, this is life and death.

This is heaven and hell. You had a man come to know the Lord last night. You have people coming out of their darkness.

There was another girl 40 days sober, and she says, I almost can't take it. I'm having the withdrawals. It's called post-acute withdrawal syndrome, where the body goes through hell and wants you to come back into that bondage in darkness.

So you have to pray for that, because the demonic element, the enemy wants her back. This is light and darkness. This is heaven and hell.

Some people in this room will not be here next week. Folks, this is serious. This is God's judgment on a nation.

People need to wake up. We don't go around being weird. We should go around walking in the power of the Holy Spirit and praying for the parties, praying that all lives matter.

Not just black, not just blue. All lives matter. I look at the news sometimes, and I cannot believe how far we have drifted.

This is amazing. Amazing. I say, well, what's the answer, Shane? Well, I like what God says.

He just says, having done all, stand. So when you hear those mocking voices, when you can't take another news story, when you look and you just, oh my, having done all, stand. I'm sovereign.

I'm in control. You hold your ground. You just stand.

That's why it cracks me up when people say Christians are against LGB communities. And well, we love them. I reach out to them more often than people think.

Christians are against this, and they're always pushing. No, it's the reason is because you're pushing us back away from God's, and we're trying to hold the line, and having done all, stand. So the church, the true blood-bought church of Jesus Christ, can't shut up.

They can't get out of the way. You can't silence them because it's the voice of truth proclaiming, having done all, stand. Stand there with your voids girt about with what? Relativism? No, with truth.

So you hold the truth, and you say, not on my watch. I love everybody, and I love the nation. I love all these things.

But you can't continue to go in this direction without the judgment hand of God falling and saying, I've had enough. I've warned you, church. I've warned you, nation.

I've warned you, families. I've warned you, men, to come back to the loving Father. But at some point, at some point, I've got to unleash hell because of disobedience.

If that doesn't concern you, you might want to read the Bible. Because everything I just said has already been said by Isaiah and Jeremiah and Ezekiel and Joel and Amos. Read Obadiah tonight.

It'll shake you to your core. Because God says, why have you forsaken me, the fountain of living water? And you've hewn out cisterns. You've created things that aren't of me.

And that's concern for the church as you see a lot of people going in the direction of the world.

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