

Audio Sermon: Three Types of People

by Leonard Ravenhill

Leonard Ravenhill's sermon explores the necessity of total surrender to Jesus, emphasizing love, compassion, and the urgency of the Gospel.

Duration: 53:31

Scripture: Psalm 27:8, Jeremiah 29:13, Mark 1:40-45, Mark 10:17-22, Philippians 3:7-8, Hebrews 7:25

Topics: "Radical Discipleship", "Surrendering All"

Description

This sermon emphasizes the importance of surrendering all to God, drawing from the story of the rich young ruler in Mark 10. It highlights the need to let go of worldly possessions, honor, and pleasures to fully follow Christ. The speaker challenges the audience to sell out completely to God, giving up everything that hinders their spiritual growth and commitment to Christ. The message underscores the radical commitment required to follow Jesus, even if it means facing persecution or going against societal norms.

Transcript

Last week we looked at a very, very familiar text in the gospel as recorded by Mark chapter 10. Mark chapter 10, verse 17. Verse 17, Mark 10, 17.

When he was gone forth in the way there came unto him one running and kneeling and asking him good master what shall I do that I may inherit eternal life. As we said last week this story is told by three of the evangelists and they stress different points but they all say the same thing about him, that he was very rich. Verse 21 here says, then Jesus beholding him loved him and said unto him one thing thou lackest.

What was the one thing? Saving faith. One thing thou lackest, go thy way, sell whatsoever thou hast and give it to the preacher. I wish we would all do that tonight.

I'll be here tomorrow while you bring your gifts. Now that's how we translate it, sell all you have and give it to the TD preacher. Sell all thou hast and give it to the poor.

That's the number one thing he has to do. And thou shalt have treasure in heaven, then come take up thy cross and follow me. He went away grieved for he had great what? Not great money.

Not one of the virgins talk about him having any money. He had great possessions. There are some things much more precious to us than even money.

We love honor, we love to be appreciated. Many people don't have much money but they're intellectually rich, they're socially rich. Or they are prestige in the religious world.

And yet Jesus says sell all that thou hast and give it to the poor. Then take up thy cross and follow me. Where? To the bank? Yes.

To the bank? Yes, bankruptcy. It's an extension of the bank. It's where all the banks are going so you may as well get to know.

Bankruptcy. Unless you're bankrupt you can't follow him. While ever you have one grain of self-reliance, self-satisfaction, self-appreciation, self-desire, self-glory, you cannot be his disciple.

It negates everything that the flesh clings to. Social standing, prestige amongst Christians even. Lots of people become worse after they get saved than they were before.

I'll need another night to explain that but there it is. Let's jump to verse 29. Jesus answered and said unto him, Verily I say unto you, there is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for what? For my sake.

But he shall receive a hundredfold now in this time. Oh boy, there you are, there's prosperity for you. It's written here but I haven't finished it.

Now in this time houses, and brethren, and sisters, and mothers, and lands, with what? Persecutions. Come on, balance it up, get the prosperity there, the persecutions here, come on. Some of you look so miserable at this moment, what's wrong with you? I didn't know you had so much money you couldn't leave it.

So much prestige, so much honor, with persecutions. Well we jump from this, let's go from this. This is the rich young ruler.

Let's jump back to Mark chapter 1. No pardon me, let me go back there a minute. You see, what did Jesus say? He says sell all of our house, and he went away. Now notice, Jesus never followed him.

Jesus never rebuked him. Jesus never corrected him. Wouldn't you have thought that here Jesus would have warned him? You see, there are times when the Lord does not even intercept us or interfere with us.

He said to one man, Simon, you're going down the road, Satan is going to ambush you, jump on you, tear you up. He was going to do that, but he didn't say, I sent Satan back to hell where he belonged to. He says, I have prayed for thee.

That doesn't look very practical, does it? Why didn't he say, I cursed him, and he died on the spot? But why didn't he say to Judas, when he was going out to destroy Jesus and destroy himself, he didn't say to him, I've prayed for thee. Jesus was going to be destroyed by that villain that was going out. And he didn't say, well listen, I'll put a restraint on you that for five more years you won't do another thing, but at the end of the five years you'll die eaten of worms like Herod will do.

He didn't say that to him. He let him go, though it involved the destruction of Jesus, as well as of Judas. And there are times when there is no explanation for what God does.

As I've said often enough, I cannot explain God, I can experience him. And if I believe my times are in thy hands, why do I have to worry? You know these big boys on TV, they all believe in the sovereignty of God till it comes to money. And then they break down.

God can't get them out of a mess financially. And all the guy needs is five thousand dollars or fifty thousand to get a new engine for his jet. I believe in the sovereignty of God, not just over nations, but over my own life as well.

My times are in thy hands. There's a timetable, I don't need to know it. The favorite hymn of Hudson Taylor in China was, Jesus, I am resting, resting in the joy of what thou art.

Thou hast bid me gaze upon thee, and thy beauty fills my soul. For by thy transforming power thou hast made me whole. And when his wife was in a casket at the side of him, this fourteen thousand miles away from home, when the people that were on his staff were disgruntled, when the people in England lost faith in him, he didn't shrink and complain.

He sang at the side of the coffin. They were peeping through the keyhole. And he was walking up and down with his arms behind him.

Jesus, I am resting, resting in the joy of what thou art. But it says about this precious man here, he went away because he had great possessions. But it says something more than that.

It says that Jesus, looking upon him, loved him. Why did he love him? A number of reasons, I think. Did he love him because he bowed down to him? Remember, this is reversed to their customs.

In those days, and it's common in the East now, that the poor people will fall at the feet and beg at the feet of a rich man. But here you have a rich man begging at the feet of a penniless man, a homeless man, a man that has no authority, a man that's scorned in the synagogue and the temple. And this man comes with courage.

And publicly, if you read the beginning of the chapter, Jesus had blessed little children in a home. And then it says he went out in the way. So this is up to the public gaze.

And here are all these people that know this nobleman. In England, we might call him a lord these days. He's a distinguished man in society.

And then he bows in front of this man who's a rebel, the man who contradicts the theology of the day, the customs of the day, everything of the day. And here's a wealthy man, maybe one of the best known men in the country, and he's at the feet of Jesus crying, have mercy upon me. And Jesus, looking on him, loved him.

Not for his courage and not for his homage, but because he was a human being who had a need, that everything outside of him was not satisfying. He's known as maybe as a man that does everything. And then he comes cringing to the feet, again, I can't overemphasize this, of this poverty-stricken itinerant preacher that's the most rebellious man as far as the theologian are concerned.

And yet here he is publicly declaring his desire. You see, he's driven there by need. It says, Jesus, looking upon him, loved him.

Now go back, please, to Mark chapter one. In the story we just read, it was a ruler that came to him. Here in verse 40 of chapter one, in Mark, it says, there came a leper beseeching him and kneeling down and saying unto him, Thou canst make me clean.

And Jesus moved with compassion. You see, Jesus said something to the rich man, or said nothing, pardon me, he just looked at him and he loved him. It doesn't say here he loved him, it does more than that.

He said he had compassion. And because he had compassion, what did he do? He touched him. I admire fellows like dear Sonny and these fellows here, these precious Indian guys that go down to the strip as they went last week, or two weeks ago, or the work Dave Wilkinson's doing, or Joe Forth, going and touching the people.

You have here a man who's a leper. Nobody ever touched him. They withdrew themselves.

He was out of society, out of religion. He lost his title, everything, because he's being declared a leper. And yet when he comes to Jesus, Jesus touched him.

What in the world do you think he felt like? Maybe he'd never felt a touch of a human being for years. And he comes up to Jesus, he knows he smells, he knows he's nauseating, he knows he's repulsive. I've seen some amazing sights around the world.

One of the most amazing was going to a leper colony in Thailand. And there were men whose arms were eaten off up to the elbows, men whose legs were eaten off up to the knees. I remember we went through some gates, we weren't supposed to go to the leper colony.

We had a girl at Bethany Fellowship, one of the most beautiful girls I'd ever seen. She was a missionary there with her husband. And she went and sat in the middle of all those corrupt men.

One man, his face was eaten away, he had a thread of flesh holding his eyeball in. You could see down his throat where his tongue was joined. There were others there, their fingers were green with gangrene and pus was running out.

And yet they clapped their stumps and sang, Jesus loves me, this I know. Do you think you ever forget a thing like that? A leper, out of society, and the purest man that ever lived, before their own angels bowed, goes up and touches that leprous man. What in the world do you think he felt like? Every barrier went down.

He isn't looking out of his eye corner for the high priest or something, he doesn't care now. Here is the man who's stirring the nation, and he comes to me. To do what? He touched me.

He touched me. Oh, come on, help me, don't be cripples. Martha, you and I are singing, then it'll all leave.

He touched me, oh, he touched me. Singing, and oh, the joy that floods my soul. Something happened, and now I'm free.

You know that the piano's never as lame as we are, it's got notes that don't work. So if you live, if you work here, tell them this week, please, to tune it up, call a doctor. So give us a note, let's sing it again, he touched me.

He touched me, oh, he touched me, and oh, and oh, the joy that floods my soul. Something happened, and now I know. Oh, he touched me.

You didn't like that, you say, well, I'm not a, I'm not a leper. So I'm going to bring you in, I'm going to read about the lunatic in chapter five. Mark chapter five and verse five, isn't it? Let's start at verse one.

Mark five and chapter one. They came out over on the other side into the count of the gatherings, and when he was come out of the ship, immediately they met him out of the tombs, a man with an unclean spirit, who had in his dwelling among the tombs, and no man could bind him, no, not with chains, because he had not, but because he had often been bound with fetters and chains, and he plucked them asunder, and broke the fetters, neither could any man tame him. Always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.

When he saw Jesus far off, he ran off, and he ran and worshipped him. Isn't that amazing? A man, demon-possessed, runs to Jesus. Dear God, he'd been to that synagogue and temple, seen the high priest, the other priest, and everybody.

He'd seen the ritual for the burnt offering and everything else. Never did a thing for him. It was theory.

And now he sees again this holy, wonderful man. See what it says. When he saw Jesus far off, he ran and worshipped him.

Oh, I think some other versions say he fell down and worshipped him, and cried with a loud voice, What have I to do with thee, Jesus, thou son of God, of the most high God? I adjure thee by God that thou torment me not. For he said unto him, Come out of him. And he asked him, What is thy name? And he answered, My name is Legion, and we are many.

And he besought him so much to send him into the country, out of the country. There was night to the mountains, a great herd of swine feeding. And all the devils besought him, all the devils, in accordance.

Does that say a thing to you? Hell is so bad, demons didn't want to go back to it. And yet there's no deliverance except through Jesus. You know, I was talking to some fellows.

I hope they're improving. There's Sonny, he was in yesterday. I preached to two preachers yesterday, that's about the most difficult thing in the world.

Preaching to two preachers, no offering for one thing. So next week when you come, bring an offering. I said, you know what's wrong with modern preaching? Three things.

One thing, it has no intensity. What was it? Intensity. Number two, it has no majesty.

And number three, it has no eternity. I don't know if you listened to the end of that court trial, what it was over Oliver Green tonight. I thought it was beautiful, the summary.

He was very, very moved. And the fellow that asked the questions was moved. And I thought, well why in God's name? They're only acting.

That whole trial won't mean that much in eternity. And yet preachers stand almost like toffee bobbies in the pulpit. You know, I think one problem with the church today, we have too many preacherettes making sermonettes for christianettes who smoke cigarettes.

We've got eternity in our hands. I'm convinced that the greatest thing about those Puritan preachers was they lived in eternity six days a week and came down to earth on the seventh. Our preachers are golfing on Saturdays and goofing the other five days.

And then they want to come and preach in the pulpit as though they've been living in eternity. It's a profession with most of them. Preaching is not a profession, it's an obsession.

If it doesn't burn in you, if you're in sleep normally, you're not a christian. You're not hardly a christian, am I? I'm a preacher. In a hell of a world like this, that's on the brink of the greatest disaster ever, that the demons did not even want to go back to hell.

I once heard, I heard Gypsy Smith many times, in fact I had dinner with him a number of times, because he came to the college, he didn't come to see me. And I sat next to him. He's a great man, boy could he talk.

You know his chief subject? Well, uh, just ahead was, was Jesus. After that his chief interest was Gypsy Smith. But anyhow, he was always strong about the things he'd done.

And I remember he said one day, do you know what? Pigs have more sense than men. Somebody said, well how do you know? He said, Jesus gassed the devils into the pigs, they all committed suicide. They wouldn't even let the devil live in them.

But that, I don't know if you have a copy Martha, we'll have to look up here, if we can get it and give it to brother Jack. Jack, do you know a book called, uh, what was the fellow that, Germany that cast out the demons, remember that? Blumhart. Blumhart's Battle, do you know that book? We need to get it.

You know, if the church was really in business doing this, the psychologists wouldn't dare to sing their dumb song. Tell me, do you know a man possessed of devils, possessed of lust? He may not break up property, but he breaks up lives, contaminates girls, breaks the hearts of women. What church can you take him to where he'll sit under the anointing of God, and people dare not leave the sanctuary? I'll tell you when God is present, when people dare not leave the meeting.

I remember preaching three nights, I arrived a day too early in New Zealand, about 15 years ago. I'd just got in the house and somebody called and said, we hear Ramuel's coming. Man said, ring my house five minutes, ask him if he'll come to the south of the island, 400 miles away.

It's Christmas, there won't be anybody around. They all go to the beaches, it's hot there, it's Christmas day, it's burning hot usually. I said, well I'll go.

He said, you may not get 30 people. Do you know what we got there? There were nearly 300 people there. The second night the church was packed, the third night the rafters were packed.

And you know, for three nights I preached my heart out, and I dare not give an altar call. I sat in the back room and people sat there for two hours and more. I didn't know what to do, I was afraid of injecting flesh, so I left it.

So one old man said, Ramuel didn't even know how to handle it. I didn't know how to handle it. Maybe I would now.

I sure didn't then. But you see, when the hush of eternity is there, you hardly dare say a word. You want to go home on tiptoe.

You don't talk about junk. I preach one of the greatest, some of the greatest churches in this country. One Sunday morning I went in, here's a congregation of 3,000 people.

Just as I went in the room, the pastor said to one of the deacons, say, two touchdowns today. Two what? Boy, I could have thrown the Bible at him. Talking about football, a few minutes before we go and talk to 3,000 people, I want us to learn a hymn, not just now, a Quaker hymn, a wonderful Quaker hymn.

We should sing it. Every church in the country should be made to sing it for a year. It begins, Dear Lord and Father of mankind, forgive our foolish ways in England.

In England, in America, feverish ways. It's more suitable. We're so feverish anyhow.

Reclothe us in our rightful right. It goes on to say, Where Jesus knelt to share with thee the silence of eternity interpreted by love. It says, Breathe through the heats of our desire, thy fullness and thy balm.

Let sense be dumb, let flesh require. I'll tell you what most preachers do. They hang the sweaty mantle of the prophet on the back of the office door before they ever go on the platform.

They're so loaded with psychology, ability, how to expand the word, how to do this, how to get through to the people. That's all going to get kicked out. Should never have got in.

But I'm convinced God is going to raise a voice in Tyler as God's my witness. I'm not old. I'm not as old as my dear friend here.

You're older than me, aren't you, Beatrice? Three months. Oh, dear. You look three years older than me.

Oh, that was cruel. Beatrice, she's a good Methodist, another young Methodist there. But you know what? God's going to answer the situation that we're in.

Not through politics, not through some devices of men. I look for these fellows to come in some Friday night and stand up, spend some of the hour, sunny, and just say something and take the whole thing over. I'll be so happy.

We have a little routine here. And as you know, with a lot of decorum, we let it at home tonight, but normally we have some. We're not as starchy as they should be, but anyhow.

You know, God's going to reveal himself. You know, I don't ask God to bless my preaching anymore. I don't.

I say, Lord, you get glory out of the meeting. Forget me. Whether I preach well or I don't preach well, whether I talk well or I cry, I don't care a hell of beans.

The glory of God has to come back to the temple, and you'll bring anybody in. You'll bring people demon-possessed with lust, with pride, with anger, with every hellish thing. But the presence of Jesus will be so real that people will shrivel up almost.

I mean, shrivel on the inside. But here's a man, and he comes to Jesus, and I say, oh, all right. Where were we? Mark chapter one, wasn't it? Mark chapter one.

I want a clock that goes slower if you can get me one. I'm going back as we're here. Verse 41, Jesus moved with compassion.

You see, his love was manifested when he talked to the rich young ruler. Looking on him, he loved him. He saw the potential in him.

He saw there's no other way for him to go. Again, he didn't bargain with him. He didn't say, I'll change the status for you.

The Word of God says that there's no man that comes unto the Father except he repents of sin and takes up his cross. We don't all pay the same price. I told you last week of a young man that I had to deal with a while ago.

He's on the verge of becoming one of the most prospective tennis players in the world. And he says, Mr. Rayner, I can see my career going. I said, let it go.

Do you think you'll be sorry in eternity? You'll have a few balls slip past you? Someone has to give up a career as a doctor or something else. I like what our dear David said up there at the community church last year. Don't just bring the Lord your sins.

Bring him your life. Bring him your will. Bring him your intentions.

Bring him your hidden potential, if you want to put it that way. He's not just looking for your lousy sins. He doesn't keep them up there in heaven.

He's looking for men who are totally committed from the soles of their feet to the crown of their head. But once you yield, you say, Lord, I've no time of my own. I've no desires of my own.

I've no purpose of my own. I've no pattern of my own. Here I am.

Going back to Blumhart there. We've got to get some copies of that, wherever we get them. I don't know if we have them, but anyhow.

Blumhart was the man, they told him there was a girl up in the hills that was sick. And if I remember right, he prayed about eight hours a day for that girl. For what, a year? No, more than that.

Eleven months. He went to the side of the bed and she writhed and she formed, as they often do, with green saliva coming out of her mouth. She had a vocabulary like the devil himself.

She knew every curse word, every profanity, every ugly, dirty, twisted, tormenting thing. And she screamed out and he prayed and nothing happened and prayed again. And people scorned him.

But eventually, anyhow, one day he resisted the devil and demanded a deliverance and the girl immediately became sane. The miracle was so great that the Kaiser, the king of Germany, later gave him a disused warehouse in town and they put beds in it and they brought people from America to go there. Brought them in straitjackets on the boats.

There were no planes obviously then. And yet they brought all kinds of people and by fasting and prayer, there's no psychology and, have you got some inner feelings that need healing? Come on, forget it. They didn't tell him, you need a better image of yourself.

You don't need any image. All you need is his image in you. You need to sing Christmas carols every day.

Had Adam's likeness, now he face. Stamp thine image in its place. Thine image in its place.

That's all you need. You don't need a better image of yourself. You need a worse image.

You need to see corruption. I read again the other day about that precious Quaker, Stephen Grelick, one of the most brilliant men that ever came to America. I asked the preacher fellows, did they know him? They didn't know about Stephen Grelick.

He was going on the edge of a field, there was a forest, and he said suddenly every leaf on the tree became a tongue. Every tongue began to chant one word. What did it chant? Eternity, eternity, eternity.

He threw himself down on the floor. He got up. He didn't, no, he didn't get slain in the spirit for five minutes and get a bump at the back of his head.

What did he do? He went into a room and he stayed there for five days, grieving. He said, when he showed me eternity, when I saw the Christ, I saw my corruption, my vileness from my feet. There isn't one good thing in me.

From the sense of my will, even my will is corrupted. My desires are corrupted. My appetites are corrupted.

And so what does he do? He cried and got deliverance. What did that mean? It meant that like Apostle Paul, he said, I'm a debtor to the whole world. Listen friend, you're a debtor to every lost soul.

Why in God's name don't we change our language for once? Don't say I have a friend and she's lost. Say I have a friend and she's damned. Be honest about it, till it burns you.

I was praying a while ago, and as I prayed I said, Lord, let this thing bite me on the inside, as though I got some teeth. Bite me on the inside. I picked up an old volume of one of the Puritans.

When I opened it, he said, you know, I asked God to let something bite me on the inside. So I thought, well, hallelujah, I'm not as crazy as I thought I was. But you see, unless it burns in me, it won't burn in you.

You see, you get excited. Sure, I've got the biggest job in the world, the biggest message in the world. Hebrews 7.25 is as real now as when it was written.

He's able to save to the uttermost and the gutter most, the vilest offender who truly believes that moment from Jesus' pardon receives. You know why church is so dull? Because we don't see deliverances. We see people go to the front.

Good Lord, they've done that 20 times and no change. But once they quit and say, I don't go to movies anymore. I talked to a young man just yesterday.

He's an oddball. He has to be. He's a friend of mine.

What does he say about these pigs anyhow? He cast the demons out. What did he do? He went into the pigs. What happened? The whole community came and they prayed.

They didn't pray, Lord, they said, Lord, get out of our country. They prayed him to get out of their coast. Why? They loved their swine more than they thought about the man who had been delivered.

And listen, if you go to a church and walk with God, boy, you'll be an oddball these days. Now this young man said to me, he goes to a big church, not in this area. He goes to a pretty big church and they call the young people, a lot of young people, teenagers, young married folk together.

You're going in a room there to settle what we're going to do in this situation. Or if you don't want to go there, there's a prayer meeting here. Three people went to the prayer meeting.

This other room is packed. They're deciding where to go on a swimming party with another church. Why in God's name do you want to go with a lot of half naked women? If they're half naked, they're only half a brain, you can be sure of that.

Who wants to be stuffing their bodies around? And because he won't go, because he says, I can't go to movies. I could, but I won't go to movies. I won't go with these swimming parties.

He's marked in the church as being a divider, a divisionist. So what? You can't be a popular Christian in the truest sense of the word. We're in a foreign element.

From the moment that Adam stepped out of union with God, we're living in enemy territory and it's not getting better, it's getting worse. And even to walk in holiness is ridicule and righteousness. They sought him to depart out of their course for doing, for destroying their pigs.

They didn't say, oh well, forget about the pigs. This man's been a danger. We didn't let our children go up the road.

This lunatic, he'd be jumping over tombstones, coming out and grabbing people, beating them up. They didn't look at that side, they looked at their material thing. As I've said to you before, I'll say it many times, I hope, an experience of God that costs nothing is worth nothing and does nothing.

Take up your cross and follow me. Stephen Grellet's father was a friend of the king of France. His daddy owned some of those porcelain factories, some of the finest porcelain today is from Limoges.

And his daddy owned some of those big places. The result was the family turned on him. But after he had heard the voice of God, after he'd seen eternity, I tell you again, dear friends, we are not eternity conscious.

Our preachers are not eternity conscious. We're position conscious, possession conscious, power conscious, personality, we're not eternity conscious. Friend, eternity is no option.

There's no option, alternate to it. He made us for eternity. And however long you live, you can live to be twice as old as Beatrice here.

The one purpose we're on earth is to give pleasure to the Lord, that's what we're here for. Not to make a name, not to be a famous preacher, famous writer, famous missionary. We're here to give pleasure to God.

And the bottom line every night before you go to sleep should be, Lord, have I given you pleasure today? Not have I given out a tract, as good as that may be. Not have I preached a sermon, that might be good.

But Lord, have I given you pleasure? Have I displayed your disposition, your grace, your mercy, your peace, your love? This precious man knew that he'd been delivered from a thousand hells.

He knew the dangers of society. He got in with the rich people there. And before long he settled down, kind of, with all the aristocratic people in Philadelphia.

And then he had this experience of walking by the trees and every tree streaming out that voice. Like a thunderclap, eternity, eternity, eternity. You know, if I had only one sermon to preach, if I could preach it broadcast over the nation, I'd preach on eternity.

Duration without end. God has set eternity in the heart of man. We're made for eternity.

So this precious man renounces everything he has. Do you know what he did? He learned as many languages as I have fingers and toes almost. He went to slave camps.

He went into settlements where only black people were herded together. He went to orphanages. He went to every crowned head in Europe.

He climbed over the Alps. He didn't ride a horseback. He climbed over the Alps.

He went to the king of Russia, the Tsar of Russia. He went to the king of France, the king of Belgium. There's a king in Italy.

He went there. He even went to the Pope and witnessed to him. And as a Quaker he wouldn't remove his hat.

They said, when you step into the presence of the Pope, you must remove your hat. He said, oh no, no. Yes, he said no.

Well, come in this way. They opened the door and put him through. And then a man grabbed his hat, took it off.

So he had to stand before the Pope without a hat, but not without a message. He told the Pope he needed to be saved. Isn't that wonderful? Well, I'd go to Rome tomorrow if I could tell the Pope that.

Let me go back to this. Again, saying about that man, you know, he went to slave camps. He sat with children in the gutters of India in order to pick up words.

He went to slave camps. He went to leper colonies. I'm a debtor to everybody.

I don't care the color of his skin, the size of his head, or if he has a purse or not, or a home or not. He's without God. It's easy to say that, isn't it? That neighbor of yours is without God.

But listen, something else is worse. He's without hope, both in this life and the life which is to come. The reason so many rich people go apart, they've got everything that's visible and they haven't got the invisible.

And that's true of poor people too, of course. But this man just spent his life. And do you know what? Twice.

Once he was preaching in Paris and he got the crowd intoxicated because he said there's no value in the mass, that Jesus alone can save you. They hung him up on a lamppost and he was just about gasping his last and somebody cut him down. So the next night he preached again and instead of putting on the lamppost, that was getting old-fashioned, they threw him in the river sign, tossed him right into the depth of the water.

He got out. Twice he stood before men with a cutlery so mad with drink and had chopped his head off. And he didn't run and scream.

He stood there. In season, out of season. He was in death's soft, like the Apostle Paul said.

You know, if you can talk somebody into salvation, somebody else will talk them out. It's a miracle of God. Do you wonder what Wesley said? Thy nature, gracious Lord, imparts.

Come quickly from above. Write thy new name upon my heart, thy new best name of love. He won't learn that until he's created a clean heart.

And you see, there's no difference in the lifestyle of many Christians worldly. They have to go running to a movie, or running here, or running there to find a bit of satisfaction. But not when Christ comes.

When Christ is my all in all, as I've said to you, I picked it up last year, I don't know where from. You can't say Christ is all I need until Christ is all you have. You've got to lose everything.

Every interest, maybe break up good friendships, maybe back off. And the Lord said, go hide yourself. I tell every young man that comes to see me, hide yourself.

Get Gurnall's, what's Gurnall's car now? Oh, here's my student, prompting me. Spencer, good old Spencer, thank you. The Christian Incomplete Armour, don't get the abridged edition.

You can get it for about 15, it's 27, you can get it for about what, \$15 Jack? Or 16? Fun? For 17, it actually is 30 retail. So there you are, you've saved up money, you can put that in the offering. The Christian Incomplete Armour, 1130 pages, and balance it with that wonderful book written in 1591 by Isaac Ambrose, Looking Unto Jesus, that's the whole secret of the Christian life.

Looking unto Jesus, if you look around you, you'll be disgusted. If you look inward, you'll be disappointed. If you look upward, you'll be delighted.

Don't keep looking around at folk in the church, they're worm-eaten anyhow. Very few people have a passionate passion for God, why don't we face up to it? There was a woman that, again, weighed about 95 pounds, a little Irish lady, took a one-way ticket to India, Amy Wilson Carmichael. She was the one who cried, give me a passionate passion for souls, give me a pity that yearns, give me a love that loves unto death, give me a fire that burns, give me a prayer power that prevails, to pour itself out for the lost, victorious prayer in the conqueror's name, all for a Pentecost, give me a love, listen, a love that leads the way, a faith which nothing can dismay.

She got criticized and ridiculed and money began to dry up. She didn't send out a begging letter, she prayed. This little woman weighs 95 pounds, for all her life she had a curvature of the spine, the last three years they lifted it in and out of bed.

And it's that little crippled woman that says, give me a love that leads the way, a faith which nothing can dismay, a hope no disappointments tire, a passion that will burn like fire, let me, this little shrivelled woman, let me not sink to be a trod, make me thy fuel flame of God. She's still alive. Our dear Paul in South America has every book I think she's written and very much fashioned his lifestyle.

He wants, she's dead now. I know but he has the book. In fact, a man that used to be the milkman, bring milk to our house, the old-fashioned way, brought it from the cows to the, I guess you know he comes from cows.

He brought it in a big can to the door and he took his jug and he poured milk in. You know he sent me a letter two weeks ago. That was 1942 about when he came to our house.

We kept lending him books. He became a preacher, he's been a powerful preacher. He showed me a picture of a church that they'd bought and the joy is they've about eight or ten people out of that church gone to the mission field.

But he said you know one of the joys of my life, I'd kept up a correspondence with Amy Wilson Carmichael through her secretary until she died at the age of 85 I think, 83. And for years he kept up a correspondence with her, that wonderful woman. And there she spread a vision through that young man.

As long as he's alive she'll be alive. You can never tell your influence upon another person, it's impossible to measure it. Anyhow let's go back and I gotta wind up, I'm sure it's time.

Jesus moved with compassion, put forth his hand and touched him and said I will be thou clean. As soon as he had spoken immediately the leprosy departed from him. And straightly he charged him, verse 43, and forthwith sent him away and said unto him see that thou say nothing to any man.

Isn't that a task? I don't think the Lord would ever say that to a woman but anyhow. He said see that thou tell no man anything. Go thy way and show thyself to the priest.

Oh boy, boy there's a stumbling block. What? Jesus can't you change that? I mean couldn't you say I met somebody in the road and he spoke to me? You go tell him who? Jesus Christ. That priest hates Jesus Christ.

Go tell him, let him see what it means when Jesus speaks the word and his flesh is as white as a child's. What did he do? He went and began to publish it much abroad and blaze it. Boy those are lovely words aren't they? Published it and blazed it.

He didn't put his candle under a coffee pot or something, he had it shine. He began to publish it much abroad and blaze abroad the matter in so much that Jesus could no more openly enter the city than was lit out in the desert and the other places and they came to him from every quarter. You see that? The people in the city hated him.

I can imagine the priest saying let Jesus come in this town again and we'll show you what we'll do with him and Jesus doesn't do that. He goes the other way and so the whole city go after him. As I said before you never have to advertise a fire, you never have to advertise a revival.

When the Holy Ghost is brooding, nights turn into day, the lights don't go out. People don't get weary in the flesh, they get renewed. The Welsh revival went on month after month after month.

In this country I stood outside of that great church in Rochester, New York. There's a tablet about this size, it says in this church Charles G. Finney was here, gives the date, for six months and one, oh, oh, oh, oh, oh, 100,000 people were born again. Tell me a man in the country that can do that today with all his TV show.

A man that will go until the very heavens break, until the walls of hell break down, until people turn over in their sleep wondering why and there's no doctor can diagnose it. It's that amazing thing we call conviction of sin that we know so little about. They're not just getting saved because they're going to hell, they're going to get saved because they're conscious.

Am I going to get worse and worse and worse than I am now? There has to come a stop to it. And thank God that wonderful hymn we sang tonight is true. Written, remember, by Cowper.

There is a fountain filled with blood. The same man that wrote that other one, uh, hymn, God moves in mysterious ways, his wonders to perform. Side two.

Round and round till finally the coachman, uh, Cowper said to the coachman, would you stop and see where we are? The coachman got off and went up the steps, knocked at the door, came back, Cowper said, well, where are we? He said, we're at your door. He'd been right round town in a fog and God brought him back there. Do you wonder, he said, God moves in a mysterious way.

You know, some people can't get saved here. It's almost impossible. God will take them somewhere else.

For a certain reason, I've been praying about all the young men that have gone into the forces this week. All the young ministers have gone to another country. It's a new climate, a new language.

And there they are feeling, you know, why didn't you stay at home and play tennis with the other folk at home? What are you doing in the mission field here? The food's rotten, the atmosphere is rotten, the people are vulgar, everything is against all your culture and sense of, and they stay there. And it's the same with young men that have gone to the forces this week, gone into strange environments. You know, I don't want one man here to die on the battlefield.

If you die, die in the mission field. We need to pray more than ever for the young people today. There's a thousand seductions today that weren't here 10 years ago.

And not unless you stay in prayer and cover your family with the blood every morning when you get up, like Job did for his children, lest they should transgress. But we have a faithful covenant-keeping God. I'll tell you one more thing.

In 1950, I met Dr. Toga for the first time. And as we prayed during the week, he said to me one day, you know Mother Leonard, Lenard, as he said? I want to tell you something. I think he said we had 30 young men from this church went into World War II.

30 of them. And we covenanted together. I think the church fasted and prayed every Wednesday.

And only one of them was injured, and that was his own son. But not one of the 30 was killed. Every one of those young men, maybe there's no other church in the country has that record.

They banded together. The devil isn't going to have these boys, they're going to come home. You know, we pray for such decimal things, and very often little selfish things.

Once inside eternity, brothers, sisters, we're going to be very embarrassed at the smallness of our faith and expectation, when God has said all these things, all things pertaining to godliness. America won't survive another decade if we don't have a Holy Ghost Revival. I don't care who becomes a leader.

Two men came in my home, Wednesday I think it was, no, Tuesday. And the first that was there said, you know, I've been reading Jeremiah. The second one came in in the afternoon, he said, I've been reading Jeremiah.

I think a brother came in yesterday, he said, I've been reading Jeremiah. You know, I say to them, forget him, forget Jeremiah. Why? Well, tell me this, we're not living in Jeremiah's day.

Did Jeremiah have a church at every street corner in Jerusalem? Did Jeremiah have thousands of Bibles? America has 300,000, 600 million Bibles in America, church at every street corner, broadcast, religious tracts by the thousand, religious books, religious broadcasts, conferences, seminaries, seminars, and all the rest of it. All this heaps upon us, to whom much is given, much is expected, and it's time for us to wake up. I love to see these precious Indian guys, they rebuke me every time they come.

Their zeal for God, their love for the two and a quarter million American Indians who own the country, the most intoxicated people in the country. They drink more liquor, their young men die by suicide four times for everyone that dies a white man. And this is a reproach on the conscience of America, it should be.

Other people living in poverty and reproach. You see, we have, what were you clinging on to tonight, huh? Why do we sell off? Your reputation, your lifestyle, whatever it is. I'm not saying sell every bit of furniture, that won't bring the Kingdom of God any nearer.

But if you're hanging on to something which is hindering your spiritual life. I opened the book yesterday to show a fellow, this new definitive study of the life of Jonathan Edwards. Boy, I opened it, you know, it's such a lovely picture that I opened it.

Boy, what did I do? I just fell down. It said this precious man that was the key to revival in America, that shook the country, that changed the whole country. He prayed and read his Bible 13 hours every day.

And he had 13 children in the house. You see, there's so much to be got from God. You can't just live on meetings as good as they are.

You can't live on going to most churches anyhow. We have to live on Christ, on Him, on His Word. And more and more I want Him.

There's nothing I want more. Nothing on earth do I desire. Let me quote this now, I'm hopeful.

Wesley, a woman that wrote a hundred years before Wesley, come Jesus, come Savior Jesus from above, assist me with thy heavenly grace. Empty my heart of earthly love, that's where it begins, and for thyself prepare a place. Nothing heroic in that, listen to this, nothing on earth do I desire but thy pure love within my breast.

This only this will I require, and freely give up all the rest, wealth, honor, pleasure, and what else this short enduring, I don't know what she gave up, I know what Wesley gave up. If it stayed in the Church of England, he would have been the most distinguished Archbishop of Canterbury England ever had. He gave it all, he died almost penniless.

He slept in a forest in Georgia and got frozen to the ground, struggling to get one arm free, then to get his head free, then to get his legs free. And he wasn't even saved. Dear God that man slays me.

He wasn't really born again and he used to meet and study the Bible at four o'clock in the morning with Calper and all those other fellows. It's thirst for God. You see there's a secret, the whole secret is hungering and thirsting after righteousness, after God.

Nothing on earth do I desire, boy he's got a good way of, when we can say that, but thy pure love within my breast. This only this will I require, and freely give up all the rest, wealth, honor, pleasure, and what else this short enduring world can give. Tempt as ye will my soul rebels, for Christ alone is all to live.

Thee will I love and thee alone with pure delight and inward bliss. To know thou takes me for thine own. Oh what a happiness is this.

When some fellow comes up and really says to a girl, I love you, and he marries her, and we're going to stay together from here to eternity. Boy it changes everything in her life, and once we get married to him, and that's what salvation really is. I renounce the world, the flesh, and the devil, all creature comforts, all other things, and say I'm married to the will of God.

Whatever it takes, I'm going to do the will of God. Because the good book says again, he that doeth the will of God abideth forever. We're going to pray in a minute, but let me remind you, our neighbor that comes sometimes, I know Jacob comes, but he's going off in the morning again.

And the other neighbors away, John that prays with us on Thursdays, he's gone away on a crusade. Joe Fossey's gang must be somewhere troubling the devil I hope. Good.

And these Indians are going to have a powwow, is that what you call it? In when? August, next month? What day? Third week in August, how many thousand? Four to eight thousand. It's a program of devotion from morning till night, my dear brother says, drunkenness, and sin, and shameless. And they're going up, a team of them are going up.

Are you going, Sonny, as well? Pardon? Oh, well, pray for Sonny, there you go. Well, they're going up anyhow. The second week in August, let's really pray that they'll leave a tremendous impression there by the power of God.

People know these precious guys, how drunk they were, and lost in drugs and everything, and God's transformed them. So he can do it in others, he's done it in them. He's able to save to the uttermost all who come.

Well, I'm glad you came tonight. I don't know whether you are, but I am. So whether you're a leper, you were a leper anyhow, we were all lepers.

He healed the leper, he healed the lunatic, so if you're in that class you're safe, and he healed the Lord, the rich man. Everybody on the spectrum, he came and delivered them. And he's still able to do it.

We want to see God move in our day. As I've said, I'm tired of reading church history, it's time to make it, whatever the cost may be.

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