

Birth and Death in the Christian Life

by Leonard Ravenhill

Leonard Ravenhill emphasizes the necessity of spiritual rebirth and repentance in the Christian life amidst a morally declining world.

Duration: 1:08:32

Scripture: Isaiah 66:2, John 1:29, John 3:3, John 3:5, John 3:7, 1 John 2:29, 1 John 3:9

Topics: "New Birth"

Description

In this sermon, the speaker shares various anecdotes and observations to emphasize the importance of accepting Christ. He mentions a man who hired a harp player and was captivated by the transcendent music. The speaker also references a news story about a newborn animal instinctively knowing how to nurse, contrasting it with the helplessness of human babies. He recalls attending a conference in Dublin where George Handel first performed the Messiah outside of Germany. The speaker warns against relying on material possessions and worldly pleasures, emphasizing the need for a supernatural connection with Christ.

Transcript

We come with boldness to the throne of grace. And yet, Lord, our boldness is in humility, with a consciousness, Lord, that before Thine everlasting throne we have no luster of our own. We think of the Seraphim and Cherubim and others that bow down before Thee.

We're glad, Lord, that they don't have to break off and go here and yonder because Your Word says that the holy beings cease not to say by their night, holy, holy, holy. Father, we thank You for these awesome things that we've sung tonight, that mild He laid His glory by. Lord, there's no explanation except love and mercy that He should lay aside His crown to wear a crown of thorns.

There's nothing sensible about Him laying aside His majesty, ceasing to be worshipped, to come to earth to be whipped by wicked men, sacrificing the majesty and the holy presence of His Father, and yet coming to this sin-cursed earth. And He was despised and rejected of men. He came to His own.

They'd been warned for hundreds and hundreds of years that a virgin would bring forth a child, that His name would be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, and yet when He came, they'd already had an outline in Isaiah 53 there of that marvellous crucifixion. They'd already been warned of the millennial age that would come, and it was all before them, and yet they saw

Him not, they understood Him not, they received Him not. But Lord, that's no worse than our blind generation.

It's no worse than our preachers that are blind leading the blind. It's no worse, Lord, than the earth which is so cursed with heresy and corruption and lying and falsehood. We're sinking in a sea of gross immorality and darkness and materialism and humanism.

And Lord, there's no answer for this situation. We know not how the Spirit moves. Your blessed word says there in John 3, the wind bloweth where it listeth.

Nobody knows the birth of the wind, we can't predict where it will go or what it will do. It's inscrutable in many ways. But Lord, we bless you, the Spirit of the Living God is exactly like that.

You come upon whom you will, where you will, when you will. And Lord, we're looking for that moving of your Spirit in this very area. Lord God, again we say in the language of your word, don't let us die in our sins.

Don't let Tyler go to hell, Lord, because we haven't lifted up a standard in your holy name against it. Lord, we do bless you tonight for stopping that concert. I believe, Lord, it was a divine intervention.

I know men worked, but Lord, those men were so mad and so concerned about getting their money and so determined that they said, it's not possible that it should be done, but you've done it and we give you praise for it. Lord, I'm convinced it would have ended in bloodshed. These men who are threatening the pastor now, these men who are saying they'll do this and they'll injure somebody and they'll put a bomb there.

I believe if they got in the place, it would have been a riot, it would have been a bloodbath. But Lord, in your mercy, again this very city of Tyler is a debtor to God, that you didn't pour out your wrath, that you hinder this horrible thing from happening. And Lord, we bless you tonight that you're still the miracle-working God.

Lord, there's no reason why you shouldn't get hold of Oswin, whatever his name is, Oswin, and save that man. Lord, you did that on the Damascus road, the man who had been tearing Christians apart, driving them, he said, to strange cities as he stood there before Felix. His hands were bloody too, but you slipped away from the throne as it were and intercepted him on the road to Damascus.

And oh God, what a miracle. We think if ever out of a man there flowed rivers of living water, it was out of that man. We think of the travels he made without jet planes and cars.

And then he traveled through Asia Minor and as far as Spain, as far as we see in Italy. But God, we know too you're still in the miracle-working business. Lord God, we ask you to show us your majesty.

Lord, we have such a puny idea of you. We need our horizons stretching. We need our hearts stretching to contain more.

More love, more passion, more fervor, more vigor, more ambition, more holy hatred for sin and more love for a holy God. God, I think again of the apostle that out of his innermost being, in order to reach Asia Minor, you reach us tonight through the epistles he left, written in stinking horrible prisons and yet saying to people who might be discouraged, rejoice. And again I say rejoice.

We thank you for a man with a faith like that, a faith that's unshakable and a love that's unbreakable and a joy that's unspeakable. I don't wonder, Lord, he prayed that everybody that he'd ever written to or knew should know all the fullness of God. Lord, we're still in waters to the ankles, most of us.

I am anyhow. We want to move to waters to the knees and then to the loins and then into total abandonment. But Lord, this generation may see something that no generation has ever seen.

Lord, we need a super Pentecost, again a Pentecost throughout Pentecost, Pentecost. We want to see old factories, Lord, instead of singing the songs they sing, stopping to pray, stopping to sing the songs of Zion. Where lunch meetings in the different canteens they have in these places, in industry, where people will strike up hymns as they did in the Welsh Revival.

And it was a continual song and praise of Magnificat to the great Holy God. Lord, we're tired of the devil's dominion over all men. We pray again with the psalmist when he said, quicken me according to thy word.

Lord, do this tonight for us, we ask. And we'll give you praise in Jesus' name. Thank you.

Be seated. About 60 years ago, that's before most of you were born, anyhow. My wife was born a little after that, but anyhow.

I got a book called The Life of God in the Soul of Man, which is about the best definition of being born again I know of. Borrowed, of course, from John's Gospel. Christ in You.

Well, that book has recently been reprinted. I hoped it would be done cheaply, but it's a little book, but it cost six dollars. But Brother Farrar here has been reading it, his good wife.

And he made some extracts from it, in this paper that, I don't know how many there are, but this good brother put them at the door. Maybe you'll leave them eating. That might whet your appetite to see what it really means when a man is really miraculously born again of the Spirit of God.

I was reading, I have an old, old beaten up copy of his life. And I was reading it last night, and it's written again today. He was 22 years of age when he was saved.

He didn't make a public confession until about three years after. But what he did, when he got born again, he divided the day up 24 hours in the day. 12 hours he would give to studying the Word of God.

What was the other? Six hours to prayer. Two hours for communion and fellowship and instruction with his family. And only six hours to sleep.

And then he got to the place where prayer became so awesome in his life that he took two hours off his sleep. And this is his way of life. You see, there's no discipline today.

We say we're disciples, but disciple is an offspring, in a sense, of discipline. But can you discipline people today? Not on your life. We all want our own way.

It's part of the American way of life. And it's taking lots of people to hell. But if you can afford six dollars, get the book.

Read that, and when you've read it, make a copy and give it to somebody else. See your pastor gets one. And everybody else you know, you can make copies from it, and stir them up.

Give them in Bible classes. I had a report today from a young man who was considered one of the, what shall we say, top ten young evangelists in America today in his denomination. Oh, it's a glowing report what he did last year in 65.

How many crusades he had. How many crowds he got. He went to one place, had 5,500 people in the meeting, and at the altar call, 500 came forward and were born again.

I don't believe that for a minute. In another meeting he went, there were over 5,545 people came forward and were born again. I don't believe that.

You know, I think when lots of these preachers said to my dear brother here, for us tonight as we came in, lots of these preachers when we get to heaven will have blood on their hands. Your blood will I require at their hands. Why? Because they came and made a confession.

And again in the Protestant churches, in evangelical churches, the altar is becoming what the Roman Catholic confessional is. Just a confession of sin. But that doesn't save anybody.

We say, well, you've got to emphasize repentance. I don't believe many people have repentance. They have remorse.

But remorse is not repentance. They feel sorry what they did. Sorry they got caught.

Sorry they didn't do this right. Sorry they didn't do that. But repentance is turning actually in an entirely different way.

And the first message that John Baptist had shook the whole city and area because he preached what repentance. The first message of John Baptist was repentance. The first message of Jesus was repentance.

On the day of Pentecost, these men. You talk about preaching. Boy, I tell you, when Peter was preaching, they felt he was shooting live arrows into their hearts.

What do we do? And he says, you crucified the Lord of glory. That's the man who ran away when a girl said you belong to him. He says, I didn't.

He lied about it. And now he's bold with the anointing of the Holy Ghost. He has the love of God shed abroad in his heart.

He has the power of the Spirit in his heart. And he says, you crucified the Lord of glory. What do we do? He said, repentance.

The first word of John, the first word of Jesus, the first word on the day of Pentecost in that preaching was repentance. Well, of course, we say, you know, the Great Commission. Tell me.

Well, the last word of Jesus is going into all the world. Well, you're wrong by a million miles. That wasn't it.

That was the last word to the apostles. The last word to the church was repentance. The last word to the church was repentance.

It's over and over and over and over and over again in the book of Revelation. It's repentance. And all Methodist sin says, repentance is to leave the sins that I've done before and show that I in earnest grieve

by doing them no more.

Maybe you could turn that fan off. It's a bit too cold, isn't it? Are you too cold? Anybody too cold? You know, well, it's better a bit too warm than too cold. I don't like cold, either.

I'm going to talk just a little bit about the birth tonight. Our friend, Jacob isn't here. His wife is expecting a baby.

The little fella doesn't want to come into the world. You can't blame him in a world like this. A little boy went to see his nephew.

They said, you've got a nephew. He didn't know what a nephew was, they told him. And he saw the little baby in the cot so red and its fists up.

He said, mum, she said, what darling, isn't it wonderful? All wrinkled and red and fighting. I don't wonder she kept it under a coat for nine months. Birth, isn't it wonderful? Born of his spirit, we sang tonight, and washed in his blood.

There's no way you can equate the new birth to the physical birth. I remember testifying once to a crowd one night, it was nearly midnight, with the drunks and harlots all round us, and we threw there to witness. You know, in those days, almost every time we finished a meeting, people knelt in the streets.

If it was raining, guys took off their coats and put them down and prayed in the street. We'll see that again, I'm sure. I'm praying to see it even in Thailand.

But I stood on the box that night and I said, well, my name is Leonard Raven, and I was born, at least I know I'm born. I believe it was a Tuesday, I don't know. My mind wasn't very clear that day.

But it was on the 18th of June in 1907. I said, well, I don't know. I'm told I was born that day, I can't prove it except by birth certificate.

And you know, for years I didn't know who my parents were. People said, oh, poor thing. I said, I feel sorry for me, you didn't know anyhow.

You didn't know for five or six years who your parents were. Then somebody told you. You accepted all by faith, the day you were born, who were your parents, where you were born, you accepted all by faith.

This little child is supposed to come tonight, if it does, it would be wonderful. But you know that little one has no consciousness of what it means, when immediately it's born again. It starts to breathe, it has life, it has potentials of all kinds, it has a spirit, soul and a body, a mind and a will.

But it doesn't know. But we sang tonight, I know in whom I have believed. There's a moment when we consciously pass from death unto life.

If people say, you see, are you born again? I don't know. Well, they're not saying. You may not know the exact moment of hour.

I didn't know for years who my parents were till they told me and insisted they were my parents. But I know tonight who they were. I know who I am tonight.

And the same thing is true of the child that grows up with a consciousness and in the spiritual realm. We know that we pass from death unto life, John says. And a classical case, of course, is here in the third chapter of John.

I'm going to read it quickly and then pass on here. There was a man of Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said, Rabbi, we know that thou art a teacher come from God.

For no man can do these miracles that thou doest except God be with him. Jesus answered him, Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God. And notice verse five, Jesus answered, Verily, verily, except a man be born of water and of the Spirit, he cannot enter the kingdom of God.

The first thing, he can't see the kingdom of God. The next thing, he can't enter the kingdom of God, except as an miraculous work of the Holy Spirit. Sunday morning, we usually listen to a young preacher out in, fairly young anyhow, on channel five in Fort Worth.

He's got a good name, Joel, Joel Gregory. And last week he said, you know, in John's gospel, there's no mention of miracles. I thought, what? Say that again.

Well, I knew he wasn't reading the proper Bible. He wasn't reading the King James version. Didn't they say, no man can do these miracles that thou doest except God be with him? But in the NASB, is what you call it? New American Standard Version, it eliminates that.

It says, instead of miracles, events. These events did Jesus. Why are we so horribly afraid of the supernatural? You can't explain human birth, never mind spiritual birth.

I know how the Spirit moves convincing men of sin. I remember in Ireland some years ago, when the Holy Ghost came on the community, and men would stand in the field, stop plowing, stop milking. They just stopped, and didn't know why they stopped.

And nobody had a Bible, and nobody read to them. But you see, somewhere God had planted some seed in their hearts. Somewhere, maybe the bones of a mother in a grave up there, witness to the fact that mother had prayed for that fellow who was in the field.

And there's no knowing when the Spirit moves, or how he moves, convincing men of sin. Let's go to verse 12 of chapter 1. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born. Notice what it says, not of the flesh.

It's not from human stock. You can't inherit it because your godly mother and father were godly. It's not born of the flesh.

Not of the will of the flesh. It's not, it's not a mental somersault. It's a miracle.

Not of the flesh. You can't inherit it. Not of the will of the flesh.

Not of the will of man, but of God. It can't be done by proxy. You can't do it on behalf of someone else.

You can pray for them, believe for them, but God must do the miracle himself. And it takes patience. You know, I realize more and more the folly of modern life.

We're up against difficulties the world's never faced before. Just this week I was reading about this new drug, not crack. There's another one that's 6,000 times more potent than cocaine.

And it's out, and in four seconds it gets to the mind and disorders it. What are these young people going to be like in a year or two? Kids eight and nine are on drugs now. You know what Lenin said? If you want to subjugate a country, if you're going to get a country so low that we can take it over, he said get it on drugs, get it on wild singing, and all this rock and music we have, and all the rest of it, and sex.

And those three things will ruin any country. You know, everybody's saying, oh, even in Washington, why aren't our children doing this? Well, I'll tell you why. Because here's a cliff and you've got ten big barriers.

And if you get past the barriers, you fall over the cliff. So we decide to take the ten barriers away, the ten commandments. Or if you like, lights.

People are walking in darkness because we nourish our children in darkness. The Bible's being put out of the schools. And because of that, children are in darkness.

The ten commandments are being taken, so they're going over the precipice by the thousands every day. It's completely lawless. We've got children murdering children.

We've got children giving birth to children. We've got children now who are adults, before ever they've known, youth even. Their vitality is going to be sapped.

Unless there's a miracle happen, we're going to be the most diseased and corrupt generation within another decade than anybody since the Roman Empire fell. And you see, the answer is not in legislation. You can't legislate righteousness.

Again, people, it says 55 miles an hour. How many of you kept it all day today? If they won't keep a commandment like that, they won't keep other commandments that men make. But it has to be a miracle, a supernatural operation of God.

I'm going to deal with parts of that next week anyhow. I'm going to go to Colossians here. We sang a few minutes ago about the Spirit of God.

But in Romans 8, it talks about the Spirit of Christ being in you, the Spirit of God being in you, the Holy Spirit being in you. You know, the Spirit of the living God is so wonderful. I get angry when I hear people saying, Church is so dead.

How can you have a dead service if the living Christ is in it? He's life. How can you have a dead service? You know, sing about the Holy Ghost, exercise your gifts. But the Spirit of God moves.

The world was a big blurb. If you like, it was a lump of clay in the womb of the universe. And the Spirit brooded over it.

And out of chaos came cosmos. Out of death came life. That same Holy Spirit that brooded over creation, brooded over the dead womb of a young woman, and brought forth the Christ of God.

That same Holy Spirit, if you and I are born of God, that same Holy Spirit had to do that work in us. But just as he birthed the Christ in the womb of the Virgin, he has to birth Christ in me. Again, Christ in you, the hope of glory, Paul says.

Well, look here at what the new birth is all about. Look at Colossians chapter 3 and verse 1. You see, we've got to pray every time we come to the house of God that the meeting will be Christ-centered. Not just power-centered, but Christ-centered.

We need a new concept of him, his majesty, his glory. That he laid his glory by and wrapped him in our clay. Colossians 3 verse 1 says, If ye then be risen with Christ, seek these things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things which are beneath. I wonder how much we do of that. Isn't it so easy to get tied up in what happened? I mean, tonight I was shocked.

I was sickened. I felt like saying, Lord, I'll just go sing a hymn, and then let's get down to prayer. To hear this awesome earthquake that happened tonight in, where was it? Guatemala and El Salvador.

Hundreds dead, they think. You know, when you think of that, I don't just think of the tragedy of losing homes. I think of those Catholic people, mostly Catholic, buried in rubble.

What's their hope? Their hope was they'd kiss the crucifix before they died. That the priest would throw them holy water and say, Absolve all dears. And there they are, struggling in darkness.

It's hell before you get to hell. We get people saved by ones and twos. The devil comes with these tremendous strokes.

There's that awful, awesome devastation. Set your affection, verse 2 says, on things above, not on things which are beneath. For ye are dead, and your life is hid with Christ in God.

Is it? Am I dead? I say a phrase often that amuses some people. Dead to the world and all its toys, its idle pomp, its fading joys. Am I dead to the world? Paul says the world is crucified to me.

A crucified man's a horrible spectacle. At six o'clock at night, you could throw rocks on him, baptize him with fruit, curse him, do anything you like. But at six o'clock, immediately after the bell tolled in town, they left the crucifixion.

Go there at six in the morning. What happened? The man has been eaten by birds. They've pecked out his eyes.

They've ripped open his body. His entrails are hanging out. Blood is running on the floor.

There's nothing more horrible than a crucified man. And Paul says the world is crucified to me. I don't care what you talk about.

You can talk about its political system, its intellectual system, its scholarship, all the rest. It's still, it's dead. It still has death on it.

And yet we don't realize that. You see, we look on people, and again, this really agitates me. I've said this to you before, and it's not humorous at all.

That when I'm in a church now, every row I see is death row. I don't care how well they're dressed. Don't care if the ladies have the latest styles.

Don't care if the men have the best clothes. Those people going to church are sitting in rows. They're dead, dead.

Remember the prodigal's brother said to his dad, you know, you don't know what my brother's doing. He's dragging the family name in the gutter. He's running around with women.

He's licentious. He's drunk. He's a liar.

He's a thief. My brother is bad. The father never said once he was bad.

He said he's dead in trespasses and in sin. And I grudge the devil every person even who goes to church these days, to some of these fancy churches. They walk in and they come out exactly as they went in.

They go to the altar dead. They get up dead. They've said a prayer.

So what? If there's no repentance, if there's no brokenness, I'm convinced that preaching the gospel is the greatest challenge in the world today. It's greater than politics or science or anything, any other thing. We're talking to people who are dead.

There's that man who's dead. He was a miser. He's made millions of money.

He's dead now. You go to him. Talk to him about money.

Rattle some, what do you want to call them now? Shackles or Krugerrands at the side of him. He doesn't move anymore. He's dead.

He's not sensible to this environment. And you know, you can argue. You can have lectures.

You can be logical. Give terrible illustrations. But only God can get people alive.

They're dead in trespasses and in sin. They're not bad, many of them. Some are morally very good.

Some have excellent standards of morality. But they're dead. They have no relationship to God.

And we've got to pray. He is the God that wakes the dead. If the spirit of him that raised up Jesus from the dead quickens you, you'll come alive in him.

Notice what he says again then in Colossians 1 verse 3. For ye are dead and your life is hid with Christ in God. How Christ-centered this chapter is. When Christ is our life, shall it be Christ my life? I talked with a young lady recently who was in this meeting two weeks ago.

And she said, you know, I went to a very famous church in Dallas until four years ago. And I got to love the church. It was a lively church, a lot of fellowship.

And I just enjoyed that church. And then I suddenly realized I love the church more than I love Christ. I love the people.

I love the fellowship. I love the freedom. I love their laughter.

I love the clapping. I love the dancing. And then I suddenly realized that when I get out of there, I go down to zero.

Why? Because she's living on meetings. She's living on the environment. She's living on joy.

She's not living on Christ. We shouldn't go up and down like the shuttlecock. Good night.

We have emotions, I know that. But we should be stayed upon Jehovah we sing. Hearts are fully blessed.

Is it poetry? Or is it actual? Stayed upon Jehovah, come hell or high water. Whether the stock market goes up or down, what do I care? The fact is we've the only stable thing in the world. Stayed upon Jehovah, hearts are fully blessed.

Because our relationship with God is like. When Paul is standing before a heathen king, a pagan king in a heathen court in Acts 26, he gives his experience how what a persecutor he was. You know, this man never lost the thrill of his salvation.

I read 50 years ago, what was it now, Alexander White. He said, Alexander White was quoting Rutherford. And Rutherford said, if your experience of God ever becomes dull, get right down and talk to God about it.

It should be as real to you as the living word of God. Because we're living in him or we should be living in him. And when he stood before a gripper, he said, well, God called me to be a minister.

And this is the ministry. Boy, I'd like to go to a seminary and preach on it for three days. The ministry is there not to show his eloquence, his knowledge, his ability, his vocabulary, his eloquence.

It says the ministry of the ministry is to turn them from darkness to light. Come on now. I don't know if I'm saved or not.

If a man is in a black room, dark room with no lights and you bring him into this room, would he know he'd come out of darkness into light? If he's carrying a hundred pounds on his back and you lift it off, would he know if he'd lost it? Well, isn't sin a burden? Isn't sin being in darkness, out of darkness to light? Wouldn't he know if he had dominion, if Satan had dominion over him and that dominion was broken? I was going to have a sing, I forgot tonight. And can it be that I should gain an interest in the Saviour? Long my imprisoned spirit lay fast bound in sin and nature's night. And again, this man has no crime record.

He has no hideous record of breaking the law. He's a scholar, a gentleman. He's like Nicodemus.

Nicodemus is a man of impeccable morality. I think he was the best known man in Jerusalem when he faced Jesus. Yes, he was a coward.

How do you know? He came to Jesus by night. So that means he's a coward. Don't you think he might have said, I'd like to go in the daytime, but he's so busy healing the sick and casting out demons.

If I talk to him, somebody won't get blessed. He didn't come to Jesus by night because of that. But he came asking what he should do to enter into the kingdom of heaven.

And Jesus tells him how to come. He's got to be born again of the Spirit of God. And it's a miracle.

It's a miracle of the conscience being cleansed. It's a miracle of the burden being loosed from our hearts. It's a miracle of coming out of darkness into light.

It's a miracle of loving the Word of God that we've neglected so long. It's a miracle of realizing our relationship. John Baptist was pretty fierce, wasn't he? And Jesus too, against the Pharisees.

This man is a Pharisee, a ruler of the Jews. And people say, well, Jesus picked you straight into him right there. So what? For what reason? I don't believe for a minute this man, Nicodemus, ever missed one meeting that John the Baptist had.

I believe it stood in the crowd there. He'd heard about this one that should come, the forerunner. And he goes every day and he hears this man crying in the wilderness, prepare ye the way of the Lord.

He sees this man has been a kind of a renegade. He's bypassed the temple. He doesn't have permission.

He has no ordination. Maybe going down the street, he saw the priest, high priest going into the temple with his garments of glory and beauty, fabulous. And now he sees the man looks like a hippie.

He's hardly got clothes on, a pair of leather shorts, an old camel skin around his neck. But with something he'd never heard in his life, a voice. It's not an echo.

Our preachers are echoes today. They're borrowing, borrowing, borrowing. There's nothing new from heaven.

It's a voice crying in the wilderness, prepare ye the way of the Lord. Every pulpit should be shouting that in America or England or through the world today. Prepare ye the way of the Lord.

Either we have an intervention of deliverance or we have a judgment coming on of incredible horror. You know the last two witnesses are going to come up at the end. They're going to be fierce.

Fire is going to come out of their mouths. They're going to send plagues on the earth. They're going to starve the nations.

They're going to shut up heaven again for three and a half years. Aren't they just like Elijah did? No rain. They're going to show awesome power.

But I believe God's going to bring that power back in a different way, in a last awakening before the Spirit of God comes, before God comes in judgment. So you see there's a lethargy. We're not too concerned about it.

It should be our ceaseless prayer day and night. I pray more in the nights now than ever done in my life, I think. Glad to do it.

Because I know time's running out on us. There's not much time. And I don't want to see my generation die, you young folk, without seeing a Holy Ghost revival that keeps the lights on in the church week after week after week after week, day and night.

The whole meeting is pulsating with eternity. And if we turn from power of Satan unto God, this is what we ought to know. He says in verse three again of Colossians 3, you're dead and your life is hid with Christ in God.

And when Christ is our life, is Christ my life? Have I the compassion of Christ? Have I the love of Christ? Have I the zeal of Christ? Am I as jealous for my Father's glory as he was for his Father's glory? Have I no self-interest like he had? He said I am the father of one. He knew that constant relationship with the Father. And he says miraculously that you and I can be dead to the world and all its toys, to all its beckoning voices.

No, no, no, no, no. There's a story in Greek mythology about going to look for the golden fleece, if I remember right. I forgot the name of the book, but anyhow.

There's a place that we talk about, down the street you hear the police whistle go. We call it a siren. Well, in mythology there were some rocks over there and there were women with siren voices, but in those days it meant supernatural voices, gorgeous singing.

And when the ships came between the rocks on either side, these women would beckon and men would jump overboard so that the ships were going on without any crew. They were welcome to the women. So one day one of the captains, and I forget, I should have checked this tonight.

But what he did, he said, well my men are not going to jump overboard, particularly the navigator I have. And so he strapped him to the ship's mast and these women began to sing. And not only did that, he put some wax in his ears.

And yet the man struggled free because he saw the men jumping, so he went. But I think it was Ulysses that came down and there was a certain fellow that played a harp and it was transcendent of all the music the world ever heard. So he hired this man, he said, you stay on my boat till I get to my destination, I'll give you so many bags of gold.

And the man did. And as he came nearer to these women who were singing and singing such fantastic songs, this man struck upon his harp and every man was fascinated. He came and listened round and they got through with the cargo.

Not one person was destroyed. Well, tomorrow he goes to board on your life, the world has no charm. What have the world got? It can only offer me death, it's only temporal pleasure, solid joys and lasting pleasures none but Zion's children know.

But you see, unless there's something about us that's not of this earth, people ought to know when they see you and I, that there's something emanating from us which is not natural, but it's supernatural. It's not something I've done in my mind, it's not a philosophy I've accepted, it's a person I've accepted. Oh, I've heard people say, oh I've tried Christianity, it doesn't work.

I've got to tell something else, it never will either. Well don't you preach it? No, I don't preach Christianity, I preach Christ. It will never work, he never fails.

But he's got to get full control of my life. It's not going to the altar and somebody whispering in my ear and saying the sinner's prayer. He's staying there till a miracle happens.

How in God's name can somebody come to the altar? I heard of a meeting the other day, they said dozens of young people, children came forward, teenagers came forward, and a few elders. And oh, it was such a wonderful meeting, 60 or 70 people said, I don't believe it for a minute, I don't believe 1% was saved. If a man realizes he's broken the heart of God, is he going to just whisper something and shed a tear and go away and be no different? A man that passes from death unto life has a new heart, a new spirit, a new mind, a new interest.

If any man be in Christ, Paul says in what, 2 Corinthians 5, if any man be in Christ, he is a new creation. God isn't in the business of patching men up, he's in the business of making men new. He says to Israel, a new heart will I give you and a new spirit will I give you.

And that's exactly what he does. When again you read about this precious young man again, that I told you, you can get the paper there tonight and then get the book if you like. Henry Schugel, giving his life, he said he completely sold out to God.

He's going to give it every moment I live. I'm not saying you have to do that, you'll get into bondage. But I know this, that every man who's moved for God has been a disciplined man.

He's had to say goodbye to the world, not grudgingly, not of necessity, but joyfully. Spurgeon said one day, some of you love the world so much. He said, I have a brother.

And he had a wonderful brother. I preached in his brother's church long after he was dead in top of Queen Street in New Zealand. But he said, supposing somebody came and killed my brother, stabbed him with a knife.

And he said, I was going down the street and so I said, you see the man over there, that's the man that killed your brother. And I go up to him and say, excuse me, are you the man that killed my brother? Yes. Do you have the knife with you? Yes, it's here.

And he shows me, pulls out a sheath knife and he said, I stabbed him so many times with this. He said, if you saw me handling that knife that was bloody, I knew he had murdered my brother. Wouldn't you think I was a false man or a wrong man to make friendship with a man who'd murdered my brother? Well, the Lord says, friendship with the world is enmity against God.

You can't be friendly with this world. If the world can accept us, there's something wrong with us. And it's going to get more and more difficult.

These young fellows are a blazing mad. They couldn't go see this lunatic dance and shout and sing. And so they're threatening to kill the pastor.

They're threatening to bomb the church. They're threatening to do all kinds of things. Well, what do you expect? I've asked you many times.

Why do you expect better treatment from the world than Jesus got? Good Lord, he had his 12 disciples. How many of them turned out good? Thomas doubted him. Peter forsook him.

Finally, they all fled. And they, for a distance, away from the cross. And I believe it's going to get both harder and simpler to follow the Lord Jesus Christ.

Let me just read this through quickly. Verse 3 of the Colossians 3 says, you're dead and your life is with Christ. I've told you before, let me say it again because it grips me.

There are two kinds of people in the world, not the black and the white, not the rich and the poor, not the educated and the intellectuals. And two kinds of people only in the world. I don't go there.

Those who are dead to sin and those who are dead in sin. And when one or the other, there's no way of straddling the two. Good Lord, you think that going to church and tithing is about all the holy God Almighty expects of us.

He expects me to renounce the hidden things of dishonesty. He expects me to rejoice every day I'm alive. Oh, some of you haven't been in hospital long.

Some of you have maybe. People often ask me, do you like your breakfast in bed, not on your life? I've had breakfast in bed hundreds of times in hospital. Stayed months at a time with a broken back, broken legs, broken everything.

Boy, wasn't I glad when I got out. I sure was. And I'm glad to be alive.

And every day I thank God for my eyesight. I won't put you on the spot. That wouldn't embarrass me.

I'm beyond embarrassment. I wonder how many of us today thank God for our eyesight. After all, there's a third of a million blind people in America.

I said that in a meeting. A lady came to me and said, Mr. Renew, I thank God for my sight. I was in an automobile crash.

And the concussion put my eyes out for six months I was blind. It was horrible. And you know, they'd come back.

The first thing in the morning say, thank you, Father, for sight. Thank you, Father, for sight. Well, you've got your sight.

What about your senses? You may not have much, but you've got some. What do you say every morning? I said in one meeting again, you thank God for your sight? You're thanking for your senses? A lady came up and she said, Mr. Renew, I had a terrible experience. I had a mental breakdown.

I was in an institution. And they told me, I said all the wildest things and I went on this way that. And she said, but by a miracle, the people in the church prayed and God has restored me to sanity.

She said, you have no idea what it means to me. I went through nightmares. They had all kinds of vocabulary.

They didn't know where I got my vocabulary. But she said, when I wake up in the morning now, the first thing I thank God for sight, I thank God for sanity. Well, dear Lord, if we do that, we should physically, what we should do? What should we do for spiritual sight, spiritual sanity? All people tied up in coats today and the more sacrificial than we are.

If you belong to the Mormon church, see what they demand. If you belong to the World Church of Armstrong, you've got to do three tithes, not one, three kinds of tithing. And these other people make such demands.

It's law, I know. But on the other hand, I admire them for their courage and their determination. And you know, we're called soldiers of Jesus Christ.

I've got a friend and I won't give any clues. He's the pastor. They just about ruin him.

They buy that fellow every blessing you could think of. You know, he's been to Israel, I think, about 13 times. He's got to answer the judgment.

So 13 times he's left the flock. 13 times he's taken off 10 days. 130 times, days he's been away from his flock, spending all that money going.

But one day he's got to answer for that. We're soldiers. Can a quit? I know when the Americans came to England at first, World War II, some of them were shocked the conditions weren't like they had at home.

One fellow forgot his cologne. By then they discovered not only you couldn't have cologne, you didn't get a bath sometimes for three or four weeks even. And they lived in terrible conditions.

The food was terrible. We were starving nearly. And they came home, but they couldn't turn around and go back and say, conditions are bad.

A pastor has no right just to drop this and go do that. He's a soldier of Jesus Christ. And I must get, as we had a great preach in England, every morning I get up I stand at the side of my bed and I salute my captain and say, you're the captain of my salvation, order my life today.

What do I do? Where do I go? We've no rights of our own. Most of our believers have. The money is their own, the time is their own, everything is their own.

Not if we're genuinely born again. I've no rights, I've no money, I've no decision, it's all his. You're dead, you're dead, you passed out somewhere.

As Paul said in Galatians 2.20, I am crucified, not I was, I am, he stayed there. As I said before, I believe the biggest challenge to the Christian is come down from the cross and save yourself. Why do you fast while they're feasting? Why are you so lonely and rejected while they're so acceptable? Why do you discipline your life like this? You know, you can't discipline children hardly these days, people think you should be sent to Siberia if you do that.

You know what you put in your family, you get out of them anyhow. But he says, I'm crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. There's nothing greater this side of eternity than you can say, Christ lives in me.

Not just I give up my lousy sins and my rotten way of life, but he's living in me. In him I live and move and have my being. We used to sing a song at Bethany, the chorus was, Christ liveth in me, Christ liveth in me.

Oh what a salvation this, that Christ liveth in me. And Paul said, it's not mine really, it's Christ in you, the hope of glory. If I am the nature of Christ, I should long to get back to heaven as he longed to get back to heaven, and yet be willing to stay on earth.

Because he said, I want the glory which I had with thee before the world was. I'm getting to verse 3 again, you notice. Colossians 3, 3. You're dead and your life is hid with Christ in God.

When Christ who is our life, he is my life. He's not a convenience, he's not just a helper, he's not just a redeemer, he's my very life. He lives in me, he breathes, he puts longings in me for eternity, he puts longings in me to see the world changed by the power of God.

Christ is our life, shall appear, ye shall also appear with him glory. And he says, if you're really born again, you mortify therefore the members which are on earth, fornication, uncleanness, inordinate affection, evil concupiscence, covetousness which is idolatry. For which things the sake of wrath will come on the children of disobedience.

And then he says, in the which ye also walked, ye also walked in time past when ye lived in them. But now he says, if you're born again, you put off all these anger, wrath and malice, blasphemy, filthy

communication, and we lie not one to another. You put off the old man and his deeds.

Are you going to tell me that man puts off the old man and his deeds and doesn't know he's done it? Isn't one of the glories of being born again, the spirit bears witness with our spirit, Romans 8 says. It bears witness that we're the sons of God. The spirit bears witness I put off the old things, all the corrupt things, all the defiling things, all the damning things.

And not only put them off, but by an act of my will enabled by the Holy Ghost, because the blood has come to my heart and cleansed me, I can put on the new man, which is renewed in knowledge, after the image of him that created him. I don't think we sang it in How the Herald Angels Sing. There's a verse missing, but there's one verse that says, Adam's likeness now efface, stamp thine image in its place.

People always talk about your image of yourself is too poor. You don't need an image. All you need is his image in you.

God working in you, creating his image in you. He is a creator. Now let me look at the time.

It's time to pray. Let's see what John says. You know what John says about 15 times in his gospel, he mentions born, born, born.

And he takes the theme up again when he gets into the epistles. One, two, three epistles. Now people say of John that he was, he didn't stress as much as the Apostle Paul and so forth and so on.

That he was not in the full life as it were, that he was a kind of a weak member. Well I'll tell you what, for an ignoramus he did very well. He gave us the first epistle, no pardon me, he gave us the gospel.

First epistle, second epistle, third epistle. That's four books. And then to show his ignorance, he gave us the book of the Revelation.

That's not bad for a fisherman is it? You see that's the business God is in. He gets hold of men, he gets their intellect, he gets what they would have invested in business, what they would invest in science. If some of these men that have, they've settled for a little apple, if they deal with their intellects and all they have to God, we might have some new Spurgeons, we might have some new Adam Clarks.

But these little guys come from seminary, all they're looking for is a little church in the country to get married and settle down. You see these other men were men of discipline back there in the in the 1600s. Their whole life was God, their whole breathing was God.

As I say this and wrap this up there. And I'm challenged every day with it. In the 1600s when you had those colossal men with super intellects.

But not only that, a super concept of the holiness and majesty of God. And yet they went to buildings, they had no light in them, there's no heat in them, there's no cooling system in them in summer. The chairs had no backs on them, they had no choir, they had no music, they didn't know a thing about altar calls.

And yet the Holy Ghost came and changed the whole community. When the Spirit of God came in 1742 through that amazing man Jonathan Edwards, he said you could see going down the street grief on the faces of people. Their features were distorted with conviction.

You never see that. People come to getting shed a tear and go back smiling and everybody's happy. They can't even get home to thank God, they stop at a hamburger shop and get fed up with that stuff.

And they should be going home to magnify the Lord, but they don't do that. But you see we've lost this concept of his majesty. We can do so much.

We've all the gimmicks and all the gadgets. A New York newspaper said a few years ago we have an electronic church now. That's our trouble, we have an electronic church.

The church today is electronic. In the days of the apostles it was electrifying, and there's a big difference. We're not moving men to God, they're coming in their thousands to the altar, but this miracle isn't taking place in them.

But what is a miracle? Let me read to you what it is. This is God's word, not mine again. In the first epistle of John in chapter 2, he said in verse 29, if you know that he is righteous, you know that everyone that doeth righteousness is born of him.

I go down to chapter 3 in verse 9. Whosoever is born of God does not commit sin. Are people sin? There's a big church in town where the pastor told me himself, he said that 50 percent of my congregation is divorced. Why? Why? There's no fear of God.

It's not there's no fear of God of the man in the street, there's no fear of God in the pew, there's no fear of God in the pulpit. Doesn't the word of God, God says in Isaiah 60, 66, for this man will I look for him that trembleth at my word. I preach now for what, how many, too long I guess, 60, 65 years.

And you know I'm more, I tremble more at the word of God now than ever. And if these men won't tremble at the word of God, they'll tremble when they stand before the living word of God at the judgment seat. So you better tremble now, and tremble there as well.

But you see there's no trembling, there's no fear of God, no fear of the majesty of God, no fear of the holiness of God, no fear of the wrath of God. We accept God as Bernard Shaw said, when he asked Bernard Shaw, that red-bearded rebel in Ireland, do you accept God? He said yes on equal terms. And some people want to do that.

You know I'm looking for God, the Holy Ghost to come in some meetings where people are so afraid they can't even sleep at night. They'll stay awake night after night because, and they run for help, they'll come and knock on your door before too long. They won't ring the church's altar because they're dead anyhow.

But I believe the Holy Ghost is going to so work that men and women will say, oh yes something's happening, what is it? I don't need a doctor, I don't know what it is, I'm all disturbed, my sins are haunting me, I'm afraid. We don't give people a chance to get born again at the altar. They don't get a haunting sense of sin.

They don't feel they've insulted a holy God. They don't feel the wrath of God is abiding on them. Here it says, whosoever is born of God doth not commit sin, doth not habitually commit sin.

For his seed remaineth him, and he cannot sin because he's born of God. That's not the kind of inability, he's still able, as long as he's in the flesh, he has money, he could go get drunk. It's not inability to sin, again it's ability not to sin, and there's all the difference in the world.

When I've crossed the Atlantic about 20 times, 18 of them I think on the great ships, Cunard, Queen Mary, Queen Elizabeth, and United States when it was, when that big boat was going. And I knew there were dangers, there were floating mines that sometimes came up in a storm, and we hit terrible storms. But I'm glad I passed over that sea, over that ocean in time, and it wasn't impossible for it to sink, it was possible for it not to sink.

And that's exactly the same with us, it's not impossible to sin. In fact this past week we talked with a lady, my dear wife and I, we're in a house and the lady said, oh I get so upset, I can give you the names of five pastors who in the last two months have had to decay, or at least have been found in sexual immorality with girls in the choir, or people in the church, and the churches are begging them, don't leave us because you've been the key to build it up. I remember when I was leaving one of the biggest churches in England, I was in my 20s, and a lady stopped me in the street, a Catholic lady, she said, I saw in the newspaper Mr. Reynolds, you're leaving the Tabernacle.

I said, yes. Oh she said, I go to the church. I said, which Catholic church? She said, I may go on Sunday.

Our priest has been there about 15 years. I may go on Sunday and he's gone, he's been moved on. We never announce when a man is leaving.

We don't go worship a man, she said, we go and worship the church. I thought, well you're right, we worship the church. But I know what they mean, because we glamorize men.

And when the man leaves, there's a church in Dallas, I went to two or three years ago, and the founder was there, it was packed to capacity, standing room only. When he left, they were centered around him. But that doesn't happen when the glory of God is there.

If you have a true body of people, if you build it according to the scripture, you've got elders, and you've got men who are mature in God. And John is the one that talks about you little children, you young men, you fathers, he's not talking about physical condition. He's talking about those who are babes.

Again, this baby is going to be born, we hope tonight. They hope so anyhow. But the little, you know, the other night as they finished the six o'clock news, they showed an animal in Africa, I forget what it was, an antelope I think.

And they said, now this little thing, it's just born, it's coming out of its mother's body. And it said within five minutes it will find where to nurse. And we watched and it did, the little thing, and it began to feed on its mother.

A baby doesn't do that. Every creature that's born outside of a natural human being knows where to feed. A baby is the most helpless thing in the world.

If you leave it, its mother goes, it will die. It's got to be nourished. You have to do everything for it till you get it to its youth and then to manhood.

And they finished with a horrible thing. A few years ago I went to a conference in Dublin, Dublin's fair city as the song says, in a big Methodist church there. Right opposite was the Abbey Theatre.

That was the first time, it was in there that George Handel first did the Messiah fully, outside of Germany. I remember that night. Some of you read a book called Fair Sunshine, have you read it? Some of you have.

You should do, it's a fabulous book. The man that wrote it was in the conference that night, John Purvis. And another lady that had written a whole string of books, a gorgeous lady, Irish, high cheeks, red cheeks.

I said, I used to watch her. Well, why? Because she wore a plaid skirt. Boy, she wore it in and out, summer and winter.

Boy, it was so heavy, I guess you could hardly lift the thing. It was thick, heavy cloth. She wore lovely stockings.

What attracted me to her stockings? She knitted them herself. Big thick Irish stockings, heavy shoes. That woman just lived, and she was born of an aristocratic family.

Her father had a plantation, a tea plantation in Kenya colony. But she came home and she wrote these books. She wrote Dynamite in Europe and a whole string of books.

And these celebrities were all there, and missionaries were there. And we had a marvellous time preaching that night. The last speaker was a man called Leonard Evans.

And he said, well, how glad he was to be there. He was born in Yorkshire. That's a state I come from.

It's a famous, they say, for pudding and peaches, Yorkshire pudding and Yorkshire peaches. And he went to Cliff College that I went to. And he was an athletic fellow, a fine, well-built man.

He said, thirty-five years ago, I was born in a certain city in Wales, a certain town. And he said, the night that my mother was going to hospital, hoping I would be born, she met a friend coming across a little square called Gwynedd something. And she too was going to the other little hospital in town.

And they greeted each other and said, well, when is your baby due, Santa? Well, when you'll get to know, when your baby's born, send me a note. And I'll send you a note. So he said, well, I was born that night.

And he said, I had a lovely home. We were poor. But I went to high school.

I got scholarships. And then I went to a Bible school. And he was athletic.

He said, I played cricket. And I became a good swimmer and various things. And he said, my mother has pictures of me around the house when I was a baby, when I was a boy, when I was a young man, when I graduated, so forth.

But he said, the other little fellow that was born just down the street, he's lying in the basket that he was laid in thirty-five years ago. You know, you hear people say, oh, he's a basket case. You know, you don't see people like we used to see them.

They had these long baskets, about five feet long, and people laid in them. And they wheeled them out. That mother never took a child out in daylight.

She waited till it was dark. And then she walked around the park. She was so embarrassed.

But people would stop and say, well, how's your boy? And then they stopped asking her. She couldn't talk. She had to pre-digest its food.

She gave it milk. If it was solid, she had to chew it and then feed it little by little. That little boy never did a thing.

He's drained his people financially. He's never stirred a hand to help them. The other boy up the street is shining.

Well, how's your son doing? Oh, he's just got this scholarship. He's just got this. And the other woman shrinking and saying, my boy might have done that.

There he's lying there. She was his slave. She had to do everything for him until he was 35 years of age.

She still changed his diapers. She had to do every single thing for him. What a difference.

He still had life. He didn't have the life the other man had. You know, that's the tragedy of so many people in our churches.

They're still in the same condition. They have no more strength in Christ than they had 20 years ago. They came to the altar.

The peril that's in the church today is not just eternal security. It's false security. People disgusted.

It doesn't work. I don't have life. I don't have power.

I keep stumbling, falling. This and the other. I'm not saying we will never fall.

We don't know the power of the blood, the indwelling of the Spirit of God. Read Romans 8, please, when you go home. Read the Spirit indwells us.

Over and over again it says that the Father indwells us, the Spirit indwells us, the Son indwells us. You know, it should be a radiant thing with us all the time. There's something about us.

People say, hey, what's different with you? You say, what's different? Would you believe this? So many months ago I was dead and I came alive. What do you mean dead? I was dead in my relationship with God. I had no love for the Father.

I had no love for his Word. I had no love for the body, for the souls of men and women. You see, if the Spirit of God dwells in me, it's the Spirit of love and the power of a sound mind.

The Father's Spirit is the Spirit of forgiveness, the Spirit of adoption, whereby we cry, Abba, Father. What does Abba, Father mean? I hear people say, oh, I say to God every day, well, Daddy, well, if you do, you're an ignoramus. God said to me, can you imagine Isaiah kneeling before the glory of God and saying, hi, Daddy? The more we know the holiness of God, the more reverent we'll be, the more humble we'll be before him.

It says, the Spirit bears witness without fear. That's one of the joys of being saved. We're not guessing.

We know in whom we have belief. We know that we pass from death unto life. We know our habits are not the same.

They've been totally changed. Our desires are not the same. Our ambitions are not the same.

God has worked a miracle in us. In any case, we're new creatures. But we're going on and on and on, which we'll take next week.

But by the same token again, let's be conscious every day that we're children of God. This birth is called a new birth. Look up in Revelation how many times it says new.

Man, when we get to heaven, we're going to sing a new song. We're going to the new Jerusalem. It's going to be a new city.

Everything, behold, I make all things new. We have the spirit of adoption whereby we call Abba Father. The Greek says, we say Father, Father.

You know, not just to call attention, but the joy that we have in the authority of knowing he is my Father. Abraham never said that. Moses never said that.

David never said that. It's the privilege of us in the New Testament day, in this day, to say to this Holy, Magnificent, Omnipotent, Omniscient, Omnipresent God, Father. I saw the princesses in England once coming to the city of Bath when we were there.

You know, they marched with such dignity from the Rolls-Royce and the chauffeur they had into Bath Abbey. I didn't know who they were, but afterwards I discovered in the newspaper, Princess, the one that's a queen now, Princess Elizabeth and her sister, Princess Margaret, were in town today. And nobody, there was no royal reception, the mayor wasn't there, they just slipped out of the Rolls-Royce.

But the way they walked with such dignity and authority, I knew they were different. We ought to walk through this world like that. I'm not going to bend my head and say to a scientific age that's moldy and rotten, I'm ashamed to be a Christian, be careful, don't handle me roughly, I'm very fragile, forget it.

I've got a new name. I've got a new nature. I'm going to a new Jerusalem, I'm going to sing a new song.

And if you don't know, let me tell you right here, I'm a royal person, you better behave yourselves. We're a royal priesthood, a holy nation, we're not beggars. How did Jesus say, I will not leave you orphans.

You know, love can get offended, it gets pretty sick. And the disciples, when Jesus said, I'm going away, they said, no, no, no, no, no, no. But he said, somebody greater than I is coming, that's impossible.

Greater than you? We'd say in our language, who are you kidding? Somebody greater than you, an omnipotent man? He says, it's better for you that I should go away. And if I go, listen to what he says, I and my father will come make our abode in you. No wonder my friends sing, Christ liveth in me, Christ liveth in me.

God has come to take up his abode by his spirit in me, the spirit of love, the spirit of power and of a sound mind. He wants my intelligence and my strength and my power, it's all there. I don't want to be one of the babies that the Lord looks down and says, well, that child of mine doesn't grow.

He's a handicap to me, like that little fellow is to his mother. She's drained him of money, those people living on poverty, they've paid so much for that child, adopters bills and everything. And still he was at 35 years of age and never said a word, a reasonable word to his parents.

Never give them one minute of joy. How much joy did God get out of your life today and mine? You've made us for his pleasure. Did he say me turning from the world, turning from the other tractions and saying, you are my soul delight? I'd like to sing so many hymns at night, but we don't get enough time.

But I was thinking today of beneath the cross of Jesus, I fain would take my stand. I like that verse. I like this verse that says, I ask no other sunshine than the sunshine of thy face.

If God smiles on me, does he not do frowns on me? If God loves me, does he not do hates me? It all depends on my relationship, how close I am. If my life is hid with Christ in God, all I want is what Christ wanted from the Father. You're dead and your life is hid with Christ in God.

Either he's born of God, doth not commit sin. Either he's born of God, has bricks over the world. The world hates us, well that's what Jesus said it would do anyhow.

And he wants us to live in this conscious relationship. The only thing that makes me so angry is that people have gone to church for years and they haven't a spark of divine life. They've never passed from death unto life.

They've made a prayer, got baptized, paid their tithes, and that's where it stops. How many of us in glory and tribulation, in necessities, in reproaches, is God holding back because we're not mature enough? I'm afraid it is. Lastly, what does Paul say in Romans? In Galatians, don't they say if we're children and heirs, heirs of God and joint heirs with Jesus Christ? But he says a child, just because he's an heir, he cannot go get his inheritance.

Again and again we read in England, Lord Sauncelor, the Duke of Sauncelor has died, he's lost so many millions, and he's left so many head of cattle, he's left so much territory, so many homes, and his son who is 19 inherits the whole thing. In American dollars it might be, he's going to inherit 200 million dollars, and a thousand acres of land, and 3,000 head of cattle, and 4,000 sheep, and a home in Scotland, and a home in England, and a home in Wales, and he has a place in the United States. Give you a whole list of things.

This boy 19 years of age inherits it, but he can't touch it until he's 23 years of age. His father says you couldn't handle it. Does God say that to us? When a young lady said to Martha and I, I'd been preaching the Great Baptist Church in New York, when Steve Norfolk was there, I filled in for him once or twice.

A few weeks after we were in the church that A. B. Simpson preached, and I had the privilege of preaching in it. As we were going out, this young lady said, I heard you preach X number of months ago in the Baptist church in West 57th Street. And she said, I haven't forgot what you said.

Oh, last year she said it was. And I went home and settled the issue with God. You spoke on Isaiah 6. And she said, I saw a picture of myself.

I saw a picture of the lost world. And she said, I went home one night and said, Lord, here I am. I have a position with one of the highest offices.

I'm a personal secretary to a multimillionaire. It all goes. Here it is.

Take it. And she said, I'm going to be a missionary. She said, I've been in Bible school six months anyhow and so forth.

I said, well, tell me this. What are you going to do? Oh, I'm going to take my Bible notes I'm going to teach. And I said, supposing they turn around and say, have you a victory over sin? Have you a victory over temper? Have you uncleanness in your life? Have you a bitterness in your life? Have you envy in your life? Come on, are you a new creation? That's what it means.

It means a new heart. It means a new spirit. It means that we willingly have seen the flesh crucified.

Let other people make their success. Let other people talk about their ministries. What God wants me to do is to live in total love for him, in desperate love for him.

To see the world as he sees it. To pray as he prays. I want to be a miniature Christ in this sense that he has every bit of my personality, total control of my personality.

If you're seated with Christ, reach for the things above. There's so much laid up in the Godhead that we haven't touched. It says we're heirs of God and joint heirs with Jesus Christ.

Why is the church of poverty stricken? Or do you think that means finally we're going to be heirs, we're going to sit on the throne, and then we'll be heirs with him? I believe it means more than that. I'm desperately sick of this modern evangelism. I'm going to try and write a chapter on it, on preaching tomorrow morning.

I'm so desperately concerned that these men are leading people to hell. People, very often the preachers preach about hell and they're going there themselves. We've got to be born.

This miracle has to take place in us. We become new creation, entirely new. New appetite, new interest, new power, new authority, new vision, new desire.

There's no miracle that's going to save America except a Holy Ghost visitation. It must be a divine intervention, and the sooner the better. Let's just sing quietly, and as we sing, you can go to your knees, and if you must leave, you can leave.

Audio: <https://sermonindex1.b-cdn.net/0/SID0351.mp3>

Source: <https://sermonindex.net/speakers/leonard-ravenhill/birth-and-death-in-the-christian-life/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net