

# Choosing Rather to Suffer

by Leonard Ravenhill

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*We must live with eternity's values in view and strive for holiness and perfection in order to be prepared for the judgment seat of Christ.*

**Duration:** 1:10:27

**Scripture:** Isaiah 53:3-4, Matthew 6:33, Acts 8:6, 1 Timothy 4:5, Hebrews 11:6, Hebrews 11:23

**Topics:** "Suffering"

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## Description

In this sermon, the speaker emphasizes the importance of dedication and sacrifice in our pursuit of righteousness. He uses examples of athletes who train for hours every day to achieve success, highlighting their commitment and discipline. The speaker challenges the audience to examine how they spend their time and urges them to prioritize their relationship with God. He also discusses the concept of faith, explaining that it involves reckoning on God, taking risks, and finding rest in His faithfulness. The sermon concludes with a reminder of God's endless power and compassion, urging listeners to repent and turn to Him.

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## Transcript

We thank you tonight for one, the only one, who could put away sins. What all the blood of beasts on Jewish altars slain could not give one guilty conscience peace or wash away one stain, but Christ the heavenly Lamb takes all our guilt away. Lord, we read in your word today that our high priest does not need to make an offering every day.

Once in the end of the age he appeared to put away sin by the sacrifice of himself. There was no other good enough to pay the price of sin. He only could unlock the gate of heaven and let us in.

Oh dearly, dearly has he loved and we must love him too and trust in his redeeming blood and try his works to do. Father, we thank you tonight for every redeemed soul, not only here, but to the ends of the earth. Lord, I look at some of these men, I know, but for the grace of God they may be in prison tonight or in hell.

When they were ready to fall on the edge of the precipice, out of time into eternity. When there was no eye to pity them, your eye pitied them. When there was no arm long enough to reach them, your arm reached them.

When there was no hand strong enough to grasp them, you lifted the beggar from the dunghill. I look at these precious fellows here tonight, these Mexican brothers, these Indians tonight. Lord, I bless you that one day around the throne of God in heaven there'll be from every kindred and nation and people and tongue.

Lord, whether some have been saved 10 minutes before they were raptured or served Christ for 50 or 80 years won't make any difference. We thank we're going into society which is ageless, endless, sinless, but not joyless, it's full of joy. Jesus is going to reign forever and ever.

Lord, we bless you for that day when you said every knee shall bow. Lord, we're anxious to see these villains who have ruled the empires of the world, Mussolini's and Stalin's and Hitler's. These men who have written the history of their countries in human blood.

We think of all the millions who have marched to war, devastating so much. And yet, Lord, we bless you, you're going to call, they're going to speak, and at the voice of the Son of God. Lord, there'll be millions of people who heard your voice in church.

They've heard it under conviction of sin. They've heard it under the wrath of God, and yet they never obeyed that voice. God, what an awful thing.

There are millions tonight who will never hear the voice of Jesus unless we have a Holy Ghost revival throughout the world. But we've millions of people who have heard that they've not obeyed. But Lord, one day at the voice of the Son of God, you said everybody shall come.

They're going to obey your voice that time anyhow. Blessed Lord, we pray and thank you for mercy to us. Thank you for mercy to our nation, our so-called Christian nation.

We've broken every commandment of God a million times today, and yet you seem to sit back and don't invade us. And Lord, we're praying for a Holy Ghost invasion before we have a Russian invasion, before we have an invasion of war or death. We pray again, spare us, God, in our stupidity.

Open our eyes, open our understanding, open our wills to do the will of God. Lord, show us the dross of this world and the glory of the world to come. Lord, we bless you for this holy word you've given, this lamp for our feet, this light for our path.

We praise you, Father, for all who are down the ages, the men who were burned at the stake to give us this wonderful, wonderful book. I've been singing tonight, Lord, of that wonderful young Scotchman, Hugh McHale, going to the marketplace as a young man, joyfully singing in front of the scaffold, because he knew in whom he had believed. We thank you that we know that tonight.

We know in whom we have believed. Heaven and earth may pass away, but Lord, you have never broken a promise and you never will break a promise. Thy word, O God, is forever and ever, and the sceptre of righteousness is the sceptre of thy kingdom.

We thank you, you've said this in Hebrews, thy throne, O God, shall last forever and forever. We bless you again, you've singled it down. He didn't need the help of the Virgin Mary, because you say that he by himself purged our sins.

Lord, I think at the moment when he said it is finished, I think every demon in hell must have been afraid. I believe every angel in heaven went into ecstasy, because he put an end to the old sacrificial system, and he abolished the priesthood and made us a kingdom of priests unto God. Lord, I bless you, these dear men, some here tonight may not have a penny in the bank, but they have the same standing at the throne of God as a multimillionaire.

We may not be brilliant and read our Bible in Hebrew and Greek, but we thank you we read the Word of God, and we thank you that you speak to us, Lord God of hosts. We thank you, you do lift the beggar from the dunghill and make him a prince unto God. Lord, we've living testimony that you can only turn warts into wine, you've turned sinners into saints, you've turned liars into truthful people, you've changed the dead from death to life, you've brought the hopeless into hope, you've brought the unbelievers into belief, you've brought the faithless into faith.

We thank you that even as the old song says, the hill of Zion yields a thousand sacred sweets before we reach the heavenly fields or walk the golden streets. Lord, we bless you, I thank you for everybody who's been added to your kingdom through the mysteries around the world this very day. I remember the precious saints in Russia tied up in prison.

Lord, they hardly can get a breath of fresh air, never mind a new suit and new clothes, and yet Lord, I bless you that they're not willing, they're like those wonderful people in Hebrews 11, not accepting deliverance. God, I bless you for their stubborn faith. I thank you Lord, they used to be intimidated, they're not, they refuse to be intimidated by men or by guns or by a system.

Dear Lord, in heaven we'll feel embarrassed at the sight of them, we've lived an easy life today, and their daily toil is misery and grief and sorrow and anguish, and yet Lord, as the hymn says of Jesus, who every grief hath known that rings the human breast and takes and bears them for his own that all in him may rest, we thank you for this. Let's sing a verse, I know not why his wondrous grace to me has made known. Well let's begin at the beginning, that's a good place.

Good. No, don't do that, forget that. No, he's a Mexican.

I live next door to Brother Ravenhill, and for years, three years, I've seen preachers come in and out, and many, many, many, many, many believers, day and night, 1030 at night, people come for one day, and stay three, people come for three days, and stay two, two in the morning, all of those things, and I only know personally of two people who've ever forgiven me in anything, and so I want us, well we didn't expect that, we give it away, at least we give half the missions which we usually do anyhow. Thank you so much. Well again, I want to thank Dale.

This prayer meeting began over in Brown's house, which is now part of Last Days. I remember one afternoon, we came down from Agape, and had a cup of the, you know, that stuff, what's the stuff that Christians drink? Oh, tea. So we had a cup of tea and some cookies, and we prayed God would make that house a house of prayer.

I still get letters from guys, even this week, I heard, I met you first at Brown's house, or something happened at Brown's house, and I'm very grateful that they, over the years, have been good friends. Thank God for what, what it's meant to me. And brother Dale, we prayed together for years, twice a week, now we've got to one, so it mustn't go to half, Dale.

Glad to see him tonight. How's your daddy tonight? Did he have his surgery? I didn't have surgery. His father's 95, and his mother's what? 94 and 93.

You think you won't make it? You know, they've been married 72 years, isn't that wonderful? Martha dear, we've a long way to go yet. Do you think you can put up with me another 25 years? Tell me when I get home. You know, I've had all kinds of suggestions about what to do when this meeting finishes.

Well, it isn't finishing. I talked, as I should do naturally first. The first person I told was Dale, then I told Melody, and then I told the council here, and they felt, I have felt that this should be the last night.

I think this is about the 500th prayer meeting we've been at, so boy, we've some responsibility. And I, no, I didn't feel anybody should take it on, they didn't. And what others have said this week is, why don't we break up, all you've taught us, and have house meetings.

Well, that's the best thing. That's how the church began. For the first three centuries, Christians couldn't own property, either to live in or worship in.

And I believe we're going to go back to that, as we've done in Europe and elsewhere. We're going to have the most amazing revival in history. This man, two men fired me up today.

I didn't think they believed as I do. I thought I was the, you know, oddball on the universe. But this fellow says there must be an awakening.

After all, Jesus is not coming for a crippled old woman. He's not coming for the Laodicean church, which is poor, wretched, naked, blind, and miserable. Did he go to Calvary? Did he go to hell, to produce the church so-called today? Of course he didn't.

There's going to be a revival that will sweep past all the churches, sweep past denominations and nations. If there wasn't, I wouldn't want to live. This famous preacher said to me today, Brother Avery, if God isn't going to move, I'd rather be removed.

But God answers prayer. What are these under the altar, it says in Revelation? Not the sermons. Good night.

The Lord wouldn't preserve sermons in heaven. He says, what are these under the altar? The prayers of the saints. And thank God for the prayer that's been offered so very often here.

So, then, one thing I do know, when I said to Spencer the other day, I told you that the meeting was going to finish, he told his wife. So, his wife said, what will you do, Spencer, on Friday night? He said, I'll go up to my own church and pray there. Later, I saw Sonny, and Sonny said he'd been considering, after we had made the announcement, they've been having a prayer meeting Saturday nights up at, what do you call it now? I can never say the thing.

Community Christian, it's a clumsy title, change it. Community Christian Church. They're going to have a prayer meeting Friday night for two things.

It's a prayer, no preaching, I preach too much maybe. It's going to be prayer from half past seven till half past eight, then out to the streets, and when you've got warmed up, go out and spread the gospel down in Thailand. Now, that's the way to do it.

They didn't stay in the upper room too long. We've changed the upper room for the supper room now, so nothing happens. There's going to come another upper room.

There's going to be a moving of God. You young men, my hope, I've had no wages, of course I've had wages. We've got a bunch of men that could hardly pray.

A few years ago, now they pray with tears, and I believe that's more precious to God than you giving a million dollars to missions. This man said to me today, this famous author, Brother Enid, I need to pray so I can pray with brokenness. I got a letter yesterday from a young man that we met in 79 in Fort Smith.

He was a bus driver, and God got hold of him, and he wrote such a letter this week, you'd think David Brenner or somebody wrote it. He said, I've moved into a depth of prayer I didn't know existed, and just when I thought I got there, God show me I'm water to the ankles, I need to get to the knees, I need to get to the loins, I need water to swim in. I heard a man say a daring thing this week.

He said, Lord, I want to be a man of sorrows and acquainted with grief. Oh, people say Friday night is my church. Great.

Pay your tithes tonight, but anyhow. No, this is your church? That's good. You know what it says? I've been reading a book this week about preaching.

I love to read about preaching, and it says that in Scotland, when the preacher preached, as they do preach there, I'm talking about nearly a hundred years ago, that the conversation in the home, Monday, Tuesday, Wednesday, and Thursday, was the two sermons they heard on Sunday. Where does that happen anymore? You know why it doesn't? Because there are no preachers. We've got teachers, we've got preacherettes, preaching sermonettes, to Christianettes who smoke cigarettes.

And that wasn't Shakespeare, it was me. But preaching has to come back. I'm not going to say much, but there's a man who moves my heart.

I met him 40 years ago in Wales. He has a church now up in North, where is it? North Fort Worth. The church is called Bethesda.

He's a remarkable man. He has two PhDs. I never knew a thing about him last week.

He has a colossal mind, he has a burdened heart, he has a vision, he has a vocabulary, he has a voice. Go and hear him sometime. I'm not telling you to run away from your church.

But the special thing about that man is this, he tells the congregation, get out of here. He isn't trying to get a crowd. You see, we think crowds are evidence of success, but they're not.

Neither in our personal life, in church life, is a crowd an evidence of spirituality. It's maneuvering very often, but that precious man can preach. If you want to hear him at his best, he preaches Tuesday morning at 10 o'clock.

In the tape I heard he said, the things I'm saying to you this Tuesday morning, I would never dare say Sunday morning in my church, because he preaches to people who've moved up in the Spirit. He's at a depth that there's no preacher around like that I know of. So I'm not telling you to run away from your church.

I'm saying if you're shopping, and I know a lot of you go to, you go to Dallas, to Neiman Marcus, and the rest of you go to Kmart, or you go to Sam's. So while you're out there, slip up the road a bit further and hear that wonderful man. Another thing I heard this week was that, okay, you can have it.

Talking about prayer, I heard of two churches. If you're going to join a church, what I would, I suggest you take a piece of paper with you, and put a H here, for every time the preacher mentions hell, and put one here, for E, for eternity. Put one here, for missions if you like, and put a line underneath.

Then every week for the first month, see how much the man talks about eternity. See how much he talks about hell. There's not much preaching.

Oh, I heard somebody say the other day, find a church where you're comfortable. That'll kill you. Dear God, you're half dead now.

Why go to a church where you're comfortable? Go to a church where you're uncomfortable. Go where they preach about hell. Go where they stir your conscience.

Go where you have to go back and do some repairs. Don't be lulled to sleep by some fancy choir, or the test of a preacher, and they hate me to say this, but, you know, the test of this, Sunday morning in America, it's fashionable to go to church. Sunday morning shows how popular the church is.

Sunday night shows how popular the preacher is. Prayer meeting shows how popular God is. I've quit, and I'm going to get down to business, writing a book on the judgment seat, which I have to write.

It's painful. It honestly, it scares me. I tremble.

I go to bed as early as I can, get up at midnight often. I told you about the, the, the hymn we sang at first, where the young man was in a house, and it burned down. I get up at midnight.

I go to my office, look across to my neighbors, see if his house is on fire. If it isn't, I pray, and if it is, I pray. But it hasn't been yet.

But there he is. He's got a wife and children. I love him.

I, and I want to pray for him. But you see, I've given up three national conventions this year, and I'm not boasting about it. I've got to get down to business.

Something has to come. John Wesley did not invent the doctrine of justification. It had been forgotten, and he revived it.

Now, pardon me, Martin Luther. Before him, Huss. Huss was a, a, a, well, Huss was the man that provoked, actually, Huss provoked Martin Luther.

Martin Luther rediscovered justification by faith. Wesley rediscovered sanctification by faith. Now there's something else has to be rediscovered.

One of the tragic things of the last few days is this, that one of the great preachers there said, you know, the trouble in the world is we've lost sight of the rapture. That's not true. Well, we may have.

But these very guys that have been preaching the rapture most have crashed and shocked the world in the last year. It's not that we've lost sight of the rapture. We've lost sight of the judgment seat.

Do you think they'd go into that sin if they had an eye on the judgment seat? You and I have to live with eternity's values in view, not live like other Christians and other people. I've told you so often, I'm sick, I'm sick, I'm tired of mediocrity. I want to see a church where there's a pillar of fire that says God's in residence.

And that's gonna happen. And that's why we've been praying for these years. I got a, I got a letter this week from a young man.

He's from Africa. He said, Mr. Ramey, I, I don't understand America. I don't understand America, your religion, your Christianity.

The presence of God isn't there. I got a letter from India this week. A young man that sat here a few weeks ago.

He said, Mr. Ramey, I, I said, when I lived in America, we have imitation Christianity. But the missionaries have taken that imitation Christianity to India, and now we have an imitation of the imitation. There's no moving presence of God.

There's no fear. We don't walk out on our tiptoes. We don't go home and discuss the sermon.

Dear God, we have to get home before we turn the wretched TV thing on. You won't go to heaven because you get rid of a TV. You won't go to hell because you have one.

It's a case of your intimacy with God. If I have one ambition, it's to be closer to God every day of my life. I know in whom I have believed, you know that.

But there are five billion people out there. We'll never evangelize the world with what we got. Most of the missionaries go with the Bible.

They hit a Mohammedan on the head, and he hits them back with the Quran. So two things, and I'll rush on. There's some people talk about reconstruction in the, in the nation.

How can you reconstruct carnality? If you go to the greatest of modern historians, who is Arnold Toynbee, not because he's English either, but Toynbee says we built 19 permanent civilizations, and said this will last forever. They've all collapsed. We're trying to rebuild with what? Carnality.

Unless men are born again, we go back to the same old wretched thing. Then somebody else is talking about, that's reconstruction. You can't do it.

It takes the miracle power of the new birth. Then the other thing is, they're talking about restoration. What do you mean? All get together? That's not restoration, that's amalgamation.

I heard a guy say last Sunday, I watched the TV for once. He held up a book worth five dollars. Send me fifty dollars to keep my ministry on the air.

No, to keep his private jet in the air. It's not to keep the message in, on the air. And these guys don't have it anyhow.

I would pray for restoration. If you mean restoration like the deacons, tell me a church that has deacons like a Pentecostal to Pentecostal to Presbyterian, where the deacons like Acts 1a are full of faith and of

the Holy Ghost. When the preacher isn't there, you don't have to say, get us a preacher.

You can say, Deacon Jones, you fill it, and he comes full of faith of the Holy Ghost. There are signs and wonders of merit. That's the actual thing.

Do you know what the proof? The Catholic Church says it's in apostolic succession. The Church of England says it's in apostolic succession. Do you know there's one proof of apostolic, apostolic succession? Do you know what it is? I'll tell you, it's simple, profound, apostolic success.

That's the only proof. Argue your head off. The shattering thing, and I'm kind about this, dear God, I have to face him.

The giants that have fallen are all Pentecostal. They're all full of faith, full of the Spirit, guidance of the Spirit, gifts of the Spirit. They can see out there, as a woman somewhere in America with a floating kidney, they pray for her.

Surely there's one woman out of 250 million with a floating kidney. So what is it? All we're going to have to do is have a reconstruction of holiness, holy living. This book was not written by scholars and doctors and professors.

Just one class of men wrote this book. Do you remember who they were? Holy men of God, spake as they were moved by the Holy Ghost. And it's going to take Holy Ghost-filled men.

If all the deacons were like they are in Acts 6, what does it say? Of Stephen, a young man, full of faith and of the Holy Ghost. That's God's standard for deacons. Go to the eighth chapter of Acts.

What does it say there? There's a young evangelist by the work of Philip. Why does the scripture say, do the work of an evangelist? It doesn't say preach like an evangelist. Do the work of an evangelist.

What did he do? Well, he just went down the road to a city. Signs and wonders and miracles. The whole city was rocking with joy.

There's no joy like the presence of God. I've told you so often, entertainment is the devil's subject for joy, substitute for joy. And when you get satisfaction out of that dumb thing, your joy will diminish.

God is a jealous God. We're going to have to be boundless in our joy, in holy ecstasy. Well, there's the introduction.

I just want to pass a few thoughts on from the epistle to the Hebrews. You know, if you were here last week, and I tell you, I've wrestled and struggled with that. It's not what those people did in Hebrews that stirs me, it's what they didn't do.

They didn't accept deliverance. I told you, they stood there and watched the lions chew up babies, chew up their wives. Not accepting deliverance.

Well, look at Hebrews 11, verse 23 says, By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandments. What do we say about faith? Faith does three things. It reckons, it risks, and it rests.

It reckons God is. The key word in Hebrews 11 is faith. The key verse is verse 6. He that cometh to God must believe that he is.

That he is what? That he's just endless in his power. That after all he's poured out over the ages, God is not drying up in his resources. Wesley wrote 200 years ago, Jesus thou art all compassion.

If he wasn't, we'd be roasting tonight. Dear God, we've sinned more sins in America today than the rest of the world may be. We claim we've 600 million Bibles.

That's three for almost for every person in America. How many have been read today? I'm not concerned how much you know about the Word of God. I ask guys that come in, my brothers that come in my office, I don't ask them anymore.

I say this, do you know God? They back off. Well, that's the only thing you're in the world for. If I say to you, why did Jesus come into the world? You'll say, he came into the world to save sinners.

That's not what Jesus said. What did Jesus say? In the 17th chapter of the Gospel of John, the most amazing chapter, maybe in the Bible, what did he say? He says that they may know thee, the only true God. He didn't come to rescue you from hell.

He didn't come to change your rotten habits. He didn't come to make bad men good. He came to make dead men live.

And if you live in him, you'll reach for him, you'll love him more. There's nothing he can ask of you. Love is extravagant.

Love is unreasonable. Love is beyond comprehension. God, soul of the world.

The only way you can explain God's love is, I saw so. And he's asking us to come to that same position. Anyhow, three things that faith does.

It reckons on God. God is. And it risks.

And it rests. What did the mother of Moses do? She took some little kind of basket, and took that little treasure that she had, and put it in the water. What did she do? She reckoned on the faithfulness of God.

She risked. She walked away. The crocodiles could have eaten the little thing.

The lid could have blown off, and the baby could have roasted in the sun. Somebody else could have stole it. But she believed God.

So she reckoned on God. She risked on God. And she rested on God.

But there's Moses, when he was come to earth. You know, this character I'd like to, I won't ever have a chance, maybe. He's just such a wonderful parallel in the life of Moses, and the life of Jesus.

Right, Moses was hardly born before they, the king said, kill all the children. Jesus was only hardly born before Herod said, kill all the children. Jesus was born, as I've said so often, what's the puzzle about Jesus? What's the trouble with the last Adam? Jesus was the last Adam, not the second Adam.

And the last Adam was born, with what? Without a father. So what's the problem? The first Adam was born without a mother. Thank you.

So what are they worried about? We hear very little about the father of Jesus. All we hear about is the Blessed Virgin. Okay, we don't hear much about anybody, except that this woman came along, and Moses was called the son of Pharaoh's daughter.

So, when Jesus was born, when, when, when Moses was born, he was born in a slave hut. When Jesus was born, he was born in slavery, because the nation was dominated by Rome. Jesus was born in poverty, Moses was born in poverty.

They both had godly protection. So Moses moves in three, three sections of 40. The first 40 years, well, where was he? Okay, he was, he was protected by his mother, his loving mother, foster mother, if you like.

How she cared for him. Read the seventh chapter of Acts, when you go up, it tells you about him. The first 40 years, he was educated in the universities of, of, of Egypt, the first 40 years.

The second 40 years, he learned a lot more than the first 40, because he lived with his mother-in-law. And the third 40 years, he ruled over a nation. But you see God's working in this man.

He has every hostility that Jesus had. You remember when the brothers and sisters of Jesus turned on him, and they were mad because of his prominence, and his own household turned him out. Moses had exactly the same thing.

Do you remember what his sister did? She ridiculed him. What happened? God smote with leprosy. Do you know if God smote us for our gossiping and criticism, we'd have to turn this into a healing meeting? Two things you need to watch.

Your time. We're careless with our time, and we're careless with our tongues. The tongue is sharper than a twedged sword.

Every bit of gossip and slander and criticism, in church or out of it, is coming up at the judgment. There's not a word being lost. Every word of slander, every word of criticism, every word of opposition in the church, it's all coming up.

The things you say with your little group. I heard a guy say recently, you can't go to a church where there are not cliches. Little groups are for sure.

I went to a church, there was a notice board, it said, the brothers will meet for golf, and the wives will meet over here. Well, you're going to get that anywhere. You see, you can't help what you hear very often, but you can help what you say.

My mother used to say, if I got a bit careless against my sister, Len, keep your tongue between your teeth. You know, this little thing slips so much, doesn't it? Well, it's in a wet place, that's why. And how easily it gets out of control.

But every idle word we spoke, we're going to be accountable in that day. Well, let me show you this man again, this babe. There he is, unprotected, except the eye of God is on him.

He's down in Egypt. Well, Jesus went down into Egypt just after he was born too. But Moses goes and he's educated all the wisdom, that's what it says.

It says in the seventh chapter of the Acts of the Apostles, he was learned in all the wisdom of the Egyptians. He possibly spoke a dozen languages. Maybe he had all these languages so he could meet the Hittites and Perizzites and other people later on.

But he's learned in all the wisdom of the Egyptians. It says he was mighty in word. Well, you know as well as I do, he was no orator, he stammered.

Why does it say he was mighty in word? Because he was a statesman. He's a statesman. Moses was up in the cloud with God.

What happened? He was there for 40 days, 40 nights. Jesus was in the wilderness for 40 days. Moses on the backside of the desert for 40 years.

And they both come out more than conquerors. But going back to this a minute, Jesus, Moses again is criticized by his family. It's one thing to see him going down Main Street, which obviously he did.

Josephus says he was appointed to be the next king. Maybe Ramesses III. Maybe so he went to, where was it, Dallas.

They show all the gold trimmings of Amenhotep's King Tut's a few months ago. You know, one thing they found when they went into that, where was it, Luxor in 1920, an English lord and Leonard Woolley went. And they found that casket with a sarcophagus of gold on the top.

And they found lots of things. And they found a little thing about six inches high, a tree and a ram with the horns in the tree. Well, they knew how to decipher everything else.

And they said, well, this isn't an Egyptian God. What in the world is it? So one guy said rather nervously, well, I used to go to Sunday school. Oh, you went to Sunday school.

What you got to do with this? Well, there's a story there about Abraham. And he was going to offer his son and a ram came in the thicket. And God had that thing smuggled into that casket to waken those guys up 5,000 years after.

But they were stunned when they saw all those things. It's the richest treasure ever found. Well, Moses was in line to go on that throne that ruled over the world at that time.

And look down here for a minute. Now, in Hebrews 11, we read about Moses' mother. Then we come to verse 24.

By faith, Moses, when he was come to years. The Hebrew there says, what's the Hebrew word there? Instead of when he was come to years, when he was come to maturity. No, it says when he was come to greatness.

This isn't some rash decision. You see, when Jesus came to his own, his own received him not. Moses went out, and he saw some men fighting, and he supposed they would understand.

You know, that word isn't in the Bible often, but it's a mess when its context is. Moses thought, well, if I deliver this, if I kill him, they'll see I'm a type of the deliverer. They didn't see anything of the kind.

He supposed that they would understand. The greatest event in the history of the world. It had shocked hell.

All hell had gone into pandemonium. All heaven had gone into ecstasy. Why? Because Jesus rose from the dead.

And a woman went. What? To cheer him? She went to embalm him. That's not very flattering.

I told you the other week, a man phoned me, and he said, you've been such a blessing in my life. I want to do something for you. I'd love to do something for you, Mr. Ramiel.

I really want to do something for you. I thought, what in the world is he chewing at? Do you know what he said? He loved me so much. He said, can I be a pallbearer at your funeral? Wasn't that gracious? Or is it another way of saying drop dead? But this woman came, and she supposed it was the gardener.

She mistook Jesus for the gardener. She supposed. The father and mother of Jesus went to the temple, the greatest festival they ever had.

And coming home, they said goodbye to aunties and uncles. They talked about the high priest and the other priests that were anointed. They got lost in all the show.

And when it came to the sundown, Mary says to Joseph, well how did Jesus get on today? He said, well darling, you know, he's been with you. No, he hasn't. They supposed he was in the company, and he wasn't there.

She supposed he wasn't in the company, and he was there. It's a tragedy when you go to church, and you don't know whether Christ has been present or not. You got lost in the choir.

You have such a good choir. You have a nice gentle preacher that never disturbs you, never troubles your conscience, never sends you out to weep. Oh, I hate that word.

Somebody quoted it the other day. Oh well, you know, we're only human. What do you mean in God's name? You're redeemed and you're only human? If you're really in the Spirit, according to Romans 8, you have the Spirit of Christ, you have the Spirit of God and the Holy Spirit.

How can you have a three-fold filling of God and be human merely? Human, when we say your pastor backs you off. Do you know why? Because that word, we're only human. That covers your failure.

It covers your weakness. It covers your disobedience. You think everybody else is failing, so it doesn't matter.

Forget it. Tell the pastor to get a shot from heaven. I'm sick to death of people limping around.

I know in whom I have believed. I believe we need to gather new strength every day, new vision every day, new power every day, new purpose every day. I want God to touch my will, my mind, my heart, my vision.

I don't want to live like other guys. I told Wilkins today, Wilkins be my office today, there isn't a man in the world whose ministry I envy. Not one, not one.

I believe there are more young men praying now, a church that dear, Jacob's been attached, where is it? Claddagh's church? Cincinnati. They don't have a prayer meeting once a week. Forget it.

You should have a prayer meeting in your church every morning and the pastor should be there to lead it. It's his business to be an example, not a talker. If you don't have a praying pastor, forget it.

When I pastored a church in England in my 20s, that was in 1934, we had seven prayer meetings a week. I went to almost every one of them. We had a half night of prayer, Saturday night.

Do you wonder people lined up outside the church to get a seat? Do you wonder the glory of the Lord filled the place? Do you wonder we never had a sports program in any period at all? We'd throngs of young people, dozens of them in about five different parties went out to our street meetings. I didn't have to urge them and with them they caught a light, they were ablaze. No church is going to have revival with a prayer meeting one morning a week or one night a week.

This is a time for blood, sweat and tears. If fellows can lose all their rights and go up to, what do you call it, West Point? You know, there's a picture of Prince Charles in the news today. You know, when he came, when he got past his high school and he didn't go to Eton or Harrow, his parents sent him to a little German school in Scotland and the prince had to be up at six in the morning and take a cold shower.

There's no rugs on the floor, the meals are very sparse to make him a man. He could have been at home like other guys. He's a brilliant young guy.

He can pilot a fighter jet, he can pilot a ship, he's gone through all the training, he's had to swat when others were doing nothing, he had to learn an extra language like all the royal family have. Listen, if they can do it, dear God, can't we do it? That young girl that lost the, what's it, figure skating championship, they asked her when she went to, where'd she go, UCLA? Can you sum up your life in one word? She said yes, invincible. She trained six hours a day for, was it five years? The girl in Germany that won that thing, I think, said she skated nearly 10 hours a year, 10 hours a day for 11 years, for a corruptible crown.

Dear God, what are you and I going to get? There's going to be no free crowns, just a crown of righteousness. Any candidates here for the martyr's crown? I've been thinking of Hugh McHale since you mentioned it the other day, a young man that went singing to the scaffold. There's a book called Fair Sunshine, a friend of mine wrote it.

He's one of the most gorgeous men I've ever met in my life. He's up in years, 70 now in Scotland. Those young men died, like, do you know, in the first 50 years of Wesley preaching, the men that joined up with him as preachers died at the average age of 32 years of age, they were burned out for God.

I was thinking of Dear Brother Dale, often I think of his Grandpa Perry, was it? And he was a circuit rider, like the other guys, just had a skin and tight round them to keep the weather out. There were no bridges, you went through rivers, whether the horse went under or not. And those men stayed away three weeks at a time.

They didn't know a thing about love offerings. They didn't know a thing about creature comforts. Why did they do it? They couldn't say, like Paul, we're in death's off.

They had to cross the river because there were Indians at the other side. They were robbed and beaten time after time. They had bad food, and yet they laid the foundation for America.

These rotten humanists around here. America is not dying because of the strength of humanism, it's dying because of the weakness of evangelism. We're not taking people, we take people to the cross, we don't get them on the cross.

And every time you're there, what's the answer? Every time you stay there, the crowd out there, the devil says, come down from the cross and save yourself. Why do you weep while other people are laughing? Why do you fast while other people are having a whale of a time? It's stupid, it is, except in the light of eternity it isn't. What does this man do? It says in this 25th verse here, I'll wind this up, 24th, 24th verse, by faith when Moses has come to you, he refused to be called a son of Pharaoh's daughter, suffering rather to, choosing rather to suffer the afflictions of the people of God, then enjoy the pleasures for a season, esteeming the reproach of Christ, greater riches.

Listen, this young prince has the choice of the riches, of the richest nation in the world, he can have chosen anything. I guarantee you that when he ran away, as he did from the face of Pharaoh, if you saw his sandals, they had diamonds on that side, he had a royal robe on him, he'd been riding down Main Street in a chariot, everybody bowed to him and said, His Excellency Moses, and one day he sat down and counted the cost. I don't know where he did it, maybe at a party somewhere, and suddenly he had a vision.

Why did he do this? Esteeming the reproach of Christ, greater riches and the treasure in Egypt, for he had respect unto what? The judgment seat, unto the recompense of the reward. He says, all I have to do is lay these treasures down and pick them up in eternity, they'll be a hundred times stronger. You see, somebody said in my office the other day, you know, all these mysteries, they're all behind, they don't get enough money, they've hardship, their children often are sick, there's no doctors nearby, they've all the hardship and difficulty, God's keeping a list of it.

And they said when they get to heaven, they're going to be rewarded. Well, we say to people, God doesn't ask payment for your sins twice, he paid it, so you go free. Well, if he doesn't ask for your sins twice, he doesn't reward people twice.

You'll get your reward here, you'll get up there. In case you're in that business, I tell you this, God has no matching fund. If you go out and make a thousand dollars a week, God doesn't put a thousand in the bank up there for you, there's no matching fund.

There's going to be no free glory up there. I'm embarrassed to death when I read Hebrews 11. I can read Hebrews 11 every day of my life and weep.

I can turn my Bible over at the back, I can read the map at the back of my Bible and weep. Look what the apostle Paul did, he had no plane, no jet plane, he had no automobile. Look how it, look at his mystery journeys.

No wonder he says imperils of the deep, imperils of my countrymen, imperils of labors, in prisons. I don't know what he says, he knows how to be abased, now to abound. I don't know how he ever got abounding, except he bound it from one prison to another.

And yet he rejoices in the whole thing. I want to see this man for a minute. He chose to suffer affliction, he laid down the cause.

I was tempted to ask you to sing, when I surveyed him, I'm not going to ask you to sing that. Were the whole realm of nature mine, you wouldn't give him it. Try giving him an extra hour this week, get out of bed at five instead of seven, give him an hour every week, and next week you'll get another hour.

You see, you have to account for your time. So here you've got three, you live 24 hours a day, you work eight hours a day, you sleep eight hours a day, what do you do with the other eight? Put that into years. You live 60 years, you sleep 20 years, you work 20 years, what do you do with the other 20? You see, let me say here, it is down here in Egypt, this is a mountain peak, and then over here there's another place, and this is what moves me.

He gave up a kingship, he gave up a kingdom, he could have lived in wealth the rest of his life with slaves or servants. What did he do? He turned his back on it, joyfully. Do you think that the moment that he sacrificed all those things, do you think he ever dreamed that when he got out of here, the next thing he'd be here on the Mount of Transfiguration with the Son of God? Do you think that when he'd had a hell of a day, one day when somebody says, your sister Miriam's scolding you and criticizing you, one day when the people said, we don't like this lousy food, let's go back, let's go to Egypt, there were graves in Egypt.

If I'd been Moses, I've said, so there were, but you never asked for one, I'd have got one each for you if you wanted in Egypt. But no. Do you think that he ever had a vision? It says there, as seeing him who is invisible, there are three little words in Hebrews 12.

Remember, the epistle to the Hebrews has not one single word to believers, it's to us. It's addressed in the third chapter, verse 1, to those of us who believe. What does it say? In Hebrews 12 and 2 is it, where it says, looking unto Jesus, the author and finisher of our faith.

But there's something more than looking at him, read it in the scripture. It says, consider him, consider Jesus. When you think you're having a rough time, consider Jesus.

When you think about a bad day, remember your opposite number in Russia, the best day he has is better than your worst day. Some of those guys haven't had a bath for months, for years maybe, and there they are trying things. But again, I say, see it like this, did he ever dream when one day somebody said, you know, your sister's gossiping, I look at him, his sandals are worn out, his legs are torn with briars, because like the Christ, he was a shepherd, he goes after stray sheep, his feet are bleeding, his ankles are all, day after day he's scarred, his garments torn.

He's no sign of being a royal person, but he's enduring, maybe every day he had a vision, seeing him who is invisible. Dear God, do you do that? My dear wife read a section to me, I asked her today, on David Brainerd, one of America's greatest saints, he was dying of tuberculosis, he was born the same year that Wesley was born. Wesley lived to be 88, Brainerd lived to be 28.

It's not how long you live, it's how you live that matters. So here he is, racked with consumption, his body weighs about 85 pounds, his breath is foul as a sewer. Jonathan Edwards says to his daughter, darling, don't go into the boy you love, you'll get TB, you'll catch his breath, and you'll become tubercular.

She died three weeks after him. Did that little man dying there, a man that lived with the Indians, a man that hardly ever got a decent meal, he ate berries, he slept with the Indians, they let him sleep in a

wigwam or a beaten up building, they made bread and they threw it in the fire to bake it, and he says, well I never get a decent meal, but oh God is so real, God is so wonderful, I wonder why he doesn't let me endure. What do you mean endure? When he coughed he spit blood in the ground, when he sneezed he sprayed blood in the ground.

This is an American. Did that little man lying there ever dream that a man who was born the same year would be shaking England? A man by the name of John Wesley? And after Wesley, like every fire, like after Pentecost, the thing went down. After the great revival in England, it began to lose momentum.

So there's a letter from Charles Wesley, from John Wesley to his son, to his brother John, no, John to his brother Charles, he says, Charles, see that every one of our young preachers gets a copy of the life of David Brainerd, to stir them to action, to stir them to sacrifice, to get their focusing straight, they're not living for eternity, they become professional preachers, they're happy to go along and preach in a nice place, get their eyes on eternity, therefore they must read David Brainerd. Did David Brainerd, as he prayed there, dying, gasping for breath? Did he ever dream a young man in England, a young Baptist by the name of Carey, would read that biography, and it would send him to India? Did he ever read that every Methodist preacher would be shaken in England because of his life, that Carey would go to India? Did he ever think that somebody would go to Cambridge University and talk to a young man? What was his name? Henry Martin. He was a senior wrangler in the university, the greatest scholar of the day, and they read to him the story of David Brainerd.

He could really say what we sing, God help us, I lay in dust, life's glory dead. I'll tell you what to do lady, buy some clothes, not as expensive, give the wrecks permissions, put your so-called faith and love into action, lay in dust your pride, forget it, who cares whether you wear designer clothes or not, who cares whether you have the best ring or anything, the best car, doesn't matter. This young fellow in Cambridge University, brilliant, every society woman coveted a son, a daughter would fall in love with him.

He didn't have much time for the social life. Anyhow he packed up, he took his colossal brain to India, and there in India he translated the New Testament from Greek into Hindustani, and when he'd done that he went to Persia. He translated the New Testament again from Greek into Arabic, a more difficult language.

That man could have been the Prime Minister of England, he might have died a multimillionaire, but every missionary in India, including our friend Mike that's there right now, is a debtor to that young man that went to India, all because of this man, except a corn of wheat falling to the ground and die, it abideth alone. God isn't looking for people with colossal theology, He's looking for people abandoned, the style that you've lived in if need be, laying dust, life's glory dead. Be criticized, be ridiculed, Jesus was the holiest man that ever lived, was the most abused, you expect better treatment from this world than he got? What are you shrugging up in that little church for? Because he never hurt you to go, because nobody fasts, nobody prays, nobody weeps, your preacher's dry-eyed, he talks.

How in God's name do they do it? I don't know. The preacher that can preach without tears shouldn't be preaching, he should be fired. I've come to this, I was reading a story, I must tell dear Dale again, I was reading about a man called Brown in the 1600s and he said, I live in eternity six days a week and then I come down to earth and I share my revelations, he comes with anointing, he's seen the king in his beauty.

As I've said to you, if I could push the door of heaven open, the gate, pardon me, the door of heaven and you could peep into it for five minutes, you'd never backslide, you'd change your lifestyle, you'd change your conversation style, you'd change your eating habits, you'd change everything. Listen, you and I are

supposed to be eternity conscious, the world out there is blind and dumb and deaf and crazy and it's sick to death. I've got more phone calls lately, I'll never go to church again after what's happened recently.

You talk about being full of the Holy Ghost, you talk about miracles, give us someone who are righteous, give us someone who are holy, that's what the world is wanting. And Jesus, the most righteous holy man that ever lived and he did not have the fastest growing church. You belong to the fastest growing church, there's something wrong with it.

Jesus had a fastest dissolving church. Of course they came, well he fed them like people do at your church, put on a chicken supper or something, get everybody there. He healed them, they lined up to be healed, they screamed, have mercy on my son, he's a lunatic.

As soon as he laid down the conditions of the kingdom and said you to be pure in heart, you won't see God, immediately he said that, went away. So he comes back one day and he says to the eleven, will you also go away? Is it too tough for you? There are more decisions for Christ these days than ever in history, but never fewer disciples. It's an instant thing, it's a quick rush to the altar and out.

As I said to a man today, yesterday, came up from Colorado to see me and he was deeply concerned about the condition of his church and that people are not getting born again. I said they aren't in any of these revivals, come to the altar and off you go. If a doctor ran away, if a woman ran away from a newborn baby, what would you say? People come to them, oh come and lay hands on them.

The man laying hands on you is twice as lousy as you are maybe. There should be a birth chamber in every church, there should be a room for travel and there should be a room where people go after they come to the altar and it take you an hour to get them through. In the great Pentecostal revival, Pentecost is, the name has been defamed and defiled in the last few, two or three years, not by opponents of Pentecost, but by exponents.

But read some of the history that in my day in England in the 1920s into 30s, when a man would come in town he didn't know a person there, he would rent a hall seating 2,000 people. In two weeks they had 924, I've got this listed in an article that my dear brother sells about Stephen Jeffreys. And in three weeks 920, in two weeks 924 people went through the inquiry room, which was behind the pulpit.

Every person was taken to the Word of God. They were prayed with, they were instructed, they were asked do you have assurance. I think Dave, you said you did the same thing in the Quaker place years ago.

Boy, they call them Quakers because they used to shake. Boy, they did shake. After all, George Fox, their leader, was a lovely fellow.

He'd come up and he'd say, well sir, how are you? He'd never seen me in his life. I see in thee the spirit of a tiger. Isn't that lovely? Come to some lady, I see in you the spirit of a serpent.

He didn't ask for introduction, he just said. He discerned everybody. I tell you what, you don't rush to church in a church like that.

You don't rush to church when somebody says, you know the pastor got angry last week and he killed an old rascal that had been coming for years, a dried out dumb old deacon, and he prayed over him, he fell dead, and then his wife fell dead. That's an exciting way to begin a meeting. But people don't rush to join a

church where God's present, where there's a holy sense of omnipotence, majesty, and the glory of the Lord.

So what did Moses do? The secret of Hebrews, as far as I'm concerned, is that little word, they endured. They didn't enjoy it all, but they endured, as seeing him who is invisible, while everything else was falling around, while they were getting news every day. What does it say? They, not one, they were stoned, they were sawn asunder.

According to tradition, Isaiah was hung this way, with his feet strapped up there, and sawn down the middle, not with an electric saw, get it over with a wooden saw. He was, he was sawn in pieces. They were stoned.

How long did it take them to die? They were sawn asunder. They were destitute, and that means they were totally void. They had no clothes except rags.

They had no food except scraps. They lived in dens and caves. I live in a mansion.

It's only an average three bedroom house. It's twin to Jacob's there, only mine's nicer. But anyhow, they were destitute.

These are saints. These are men filled with the Holy Ghost. These are men nobody could put a finger on them.

They were impeccable morally. They had every gift of the Spirit operating, and they never got proud. Boy, I've had more accolades in my time about my books and preaching, but it don't make a hill of beans difference.

I made up my mind about fifty years ago, nobody would flatter me, and nobody will flatten me. Do you know what I think about all the preachers? I roll them up in a ball. I don't care how brilliant they are, how big the church is.

Oh, do you know what happened since this pastor came? Listen, I'll tell you, I'll give you the title that God gives him, and gives me. Every one of us, we're unprofitable servants. There's so much we don't know.

There's so much we haven't done. I'm getting up the end of the line. I'm not old.

I'm getting older, but I'm still believing to say the greatest outpouring of the Spirit that the world has ever known. Okay, so we got to Moses here. We mustn't leave him up on the mountain.

It's too high. He's up on the mountain with who? Moses and Jesus. Who was the other? Good.

Well, let's say down here, he once did have a vision, and he saw this. Do you think he went right over here to eternity? When all the redeemed of all the ages are there? When there's a gallery with all the apostles and prophets and martyrs? John the Baptist is there? Zachariah is there? Isaiah is there? Daniel is there? Enoch is there? All the redeemed of the ages, and a multitude that no man can number, and Moses is there. What's the thrilling? Okay, well, here he left every creature comfort.

He left extravagance and wealth. Up here, he has a wonderful privilege of seeing Jesus radiant with the glory of God. What happens over here? When he gets there, they sing the Hallelujah Chorus, and then Gabriel or somebody says, hold it a minute.

Let's have one great sing. Oh, but we've just sung the most wonderful thing. We're going to sing another chorus.

What is it? It's the song of who? Moses. Do you think when his back was bloody? When his feet were torn? When he felt burdened, his sister was gossiping, and other people ridiculed him? When the priest that he had anointed lost his anointing and built a golden calf and broke the heart of God and broke the heart of this precious man, so that he has to stand there as one of the greatest prayers in history, he says, oh God, turn from thy fierce anger, not thine anger, thy fierce anger. Lower down in that chapter, read it in Genesis.

What does it say in Exodus? He says, oh God, turn from your fierce anger. Then Aaron says to Moses, turn from thy fierce anger. Do you know why you and I have no fierce anger? Because we're so sloppy about the love of God, but the other side of God is anger.

We need holy anger. How in God's name can we kill another million babies this year and not get angry? How can you go to a fashionable church where nobody weeps? Where you get crowds, you can't get seating, except prayer meeting night. All this has got to end.

And I believe God's going to do a new thing. Can you imagine in eternity, when Moses gets his reward, he could have been a shepherd. Instead, he wrote the first five books of the Bible, and he's still going to get all his royalties.

Father, when he gets to the judgment seat, that would be wonderful. Boy, I'll tell you what, Jacob will be envious that night. He doesn't get as much on his royalties.

But Moses is going to get royalties on the first five books of the Bible, and he wrote some of the Psalms. He's going to receive a special honor for being there on the Mount of Transfiguration. Every eye is going to see him as he's rewarded, as they sing the song of Moses and of the Lamb.

Something totally indescribable to us. And all because one day he renounced everything the world could give him, every honor, every privilege, every bit of wealth. He laid in dust life's glory dead.

Boy, I'm going to shout that day. I hope I'm the only tenor. I'm not even a tenor now, I can't sing.

You know, suppose you have two million or three million sopranos here, and four million contraltos there, and five million basses over here, and I'm over there by myself singing the tenor part. And we sing it once, and who's conducting it? Oh, I don't know. Michael conducting it, or Gabriel conducting it.

And he says, let's sing it again with less volume from the tenors. Boy, I'm going to sing that day. I'm going to make up for all the times I couldn't sing while I was here.

But you see, this man was as human as you and I, and you and I run into situations. It isn't sensible to do. It isn't sensible to follow Christ today.

I lay in dust life's glory dead. Here's a poem. It's going to be in my new book when I get it done.

Warren Parker wrote it, and he sent it to me years ago, and I kept it. It's called A Hundred Years From Now. It will not make much difference, friend, a hundred years from now, if you live in a stately mansion or a floating river scow, if the clothes you wear were a tailor made or just pieced together somehow, if you eat big steaks or beans and cake, a hundred years from now, won't matter what your bank account or the

make of car you drive, for the grave will claim all your riches and fame and the things for which you strive.

There's a deadline that we all must meet. No one will show up late. It won't matter.

All the places you've been, each one will keep that date. We will only have in eternity what we gave away on earth. When we go to the grave, we can only save the things of eternal worth.

What matters, friend, the earthly gain for which some men will bow, for your destiny will be sealed, you see, a hundred years from now, isn't that something? Won't matter if you live in a stately mansion or a floating river scow, what kind of clothes you wear, won't matter. The only thing that will matter, if we're clothed in righteousness, and remember, you are going to make, you are designing every day. You're going to have a designer dress, a designer suit in heaven.

You're the designer, because Revelation says, I counsel you to buy of me. We're not going to be the same in heaven. The dying thief got into heaven on the last moment of his life.

John Wesley fasted, prayed, he made money, he built schools, he built orphanages, he printed Bibles, he printed Methodist hymn books. Is the dying thief going to have the same reward? What about that job God gave you, and you gave it up, disgusted or discouraged? I'll tell you what, you're going to walk through eternity with somebody wearing a crown that God intended you to have. That's why the word says, hold fast to that which thou hast, not that no devil, but that no man take thy crown.

There was a job to do, and you backed off, so you lost your crown. Do you know all these guys have gone down the drain, do you know why? Let me tell you how to backslide. Why they backslide? They all backslide in the place of prayer.

In the place of prayer, and because they're cold there, in the place of prayer, because they're failing in the place of prayer, they lose the presence of God. Because they lose the presence of God, they lost the peace of God. Because they lose the peace of God, they lose the power of God.

It's time for God to come and anoint us. It's time for you to tighten up your prayer life. Supposing at the judgment seat, the Lord says, and remember there's a book of remembrance, every moment I've prayed, you've prayed.

Every tear you've dropped is stored in God's bottle. Supposing God says, I stand at the judgment with billions of people looking, all the preachers of the ages, Spurgeon's there, Finney's there, Wesley's there. I'm standing by myself, and God says, Gabriel, get the book of prayer, open it in 1700 and something.

And so he begins to read, and I read about the prayer life again of this precious little guy that's dying of tuberculosis. And God reads the life of that man, how he struggled, how he coughed, how he spit blood, how he had pains that wrenched his body, as though somebody were turning a knife. And yet he insisted in prayer.

And I see how he prayed. And there's a special reward for the prayer of that man. It's recorded in the book of prayer.

Wesley's life of prayer is in the book of prayer. Your life, supposing I go up, supposing, this last thing, supposing David Brennan goes up to get his reward, and all heaven bursts in glorious praise. Over here, you see all the Indians that were led to Christ through him.

You see the man who could have, he was at Yale University, and the reason he got kicked out, he criticized the faculty for not being spiritual. So they kicked little Brennan out. What did he care? Do you know who kicked him out? Of course you don't.

All the world, Christian world knows about Brennan. Nobody knows the guys that kicked him out. Wesley was kicked out of the Church of England by the Bishop of Gloucester.

Do you know the name of the bishop? No. Listen, brothers, you crave to pray. You crave, pardon me, to preach.

There's only one way to preach. It costs blood, sweat, and tears. At least it does me, and I'm not boasting of it.

But I'll tell you what. There's a mystery about preaching. There's something called unction.

The greatest preacher in England, in the reign of Charles II, was a man by the name of Dr. John Owen. He had distinguishes. He preached at, in Westminster Abbey.

He preached before the king. He preached at all royal celebrations. He was a major, and he has about, I have about eight of his books.

He has about six on the Holy Spirit alone. But here's John Owen. The king of England sent for him, and he said, Dr. Owen, you're the chancellor, vice chancellor of the University of Oxford, the greatest university.

It's the mother of universities. You are the greatest theologian in the world today. I hear that thou dost go, in archaic English, I hear that thou dost go listening to a babbling Baptist.

He said, Your Excellency, I walked four miles in the rain to hear that babbling Baptist the other day. Before that, I went to a building that was slats, just pulled together, and the wind was howling through, and the rain was coming in. And I stood spellbound listening to the babbling Baptist.

Who was he? John Bunyan. He is the greatest preacher in the world, listening to a man who has no education, but a man who has shut up with God 15 years. Oh, you rush to here and rush there.

Be still and know that I am God is as real as be filled with the Spirit. Everybody's rushing to meetings. Be still.

You're hearing men. You're not hearing God. We have to hear God in this crisis hour in history.

The next four or five years are going to be the most terrible in English history, American history, and world history. And the answer isn't getting Pat Robinson or somebody in the White House. Forget it.

He says the problem in America is moral. He's wrong. It's not.

It's spiritual. They never say that word. They tried to press him the other day to say, Well, who do you want to pray to? Oh, well, he said, We'll just pray to God.

Well, that doesn't offend the Jews. It doesn't offend the Mohammedans. Just pray to God.

I understand by law, you cannot mention the name of Jesus Christ in the United Nations. You can mention God, and Robinson wouldn't say Jesus Christ. He backed off everything they asked him.

But whether it's Robinson or not, it's not going to be that. God is a jealous God. We've had 25 years of the greatest prosperity of every nation under heaven, and now God's judgments are coming.

Everything that can be shaken. There are two great ministers are going to fall before very long. We've had two of the greatest.

You wouldn't have said a year ago, six months ago, it would happen, but it's happened. The devil has a hatred for the Pentecostal testimony. I believe it's the only message, and I don't see it today, but I'm going to see it.

These people not meeting, these young people meeting every morning at six. I know places across the nation, not once a week, but every morning they're meeting at six o'clock. And it thrills my heart to know there's such a hunger for God.

So there's a recognition we can't do it. Our barrel is empty. We're like Mother Hubbard.

There's nothing in the cupboard, but God is full of compassion, full of mercy, full of grace, and he isn't going to anoint angels, he's going to anoint men. They may be humble, unlettered men like Bunyan. I believe the greatest preaching that we've ever heard, and God uses preaching, he's going to come up in the next few years.

Like these dear brothers who want to go to Africa because they don't sense God in the meetings in America. And all over the different countries I'm hearing this. It's a shame.

When a young man goes to India and says, in America we have an imitation Christianity, and the people went and they send it to India, now we have an imitation of the imitation. But God is a jealous God, and he doesn't care if he pulls down the pillars of the universe, he's going to glorify his son. Well I want to thank you for all your love.

Pray for me as I at least attempt to write this book. I hope to get it done. Pray for the Indians, I trust these fellows are going, this Spencer and these other guys, the brother to the Choctaws, and this other brother to his tribe.

I'd love to see God start a revival amongst the Indians and provokers, without any fancy buildings, without any fancy garments for the choir, just plain men and women anointed. And everybody said, I hope so. Well, did you say amen? Now we sing our father which art in heaven.

Let's sing one.

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Audio: <https://sermonindex1.b-cdn.net/4/SID4353.mp3>

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