

Pure Heart, Pure Church - Part 8

by Leonard Ravenhill

Leonard Ravenhill's sermon emphasizes the necessity of a pure heart and the transformative power of God's forgiveness through confession and redemption.

Duration: 9:03

Scripture: Psalm 51:10, Isaiah 53:5, Matthew 7:20, Galatians 2:20, Galatians 5:24, Hebrews 7:25, 1 John 1:9

Topics: "Repentance", "Revival"

Description

This sermon emphasizes the need for confession of sin and a return to a deep reverence for God's presence, highlighting the importance of recognizing and repenting of sin, as well as the transformative power of God's grace in the lives of even the most broken individuals. It calls for a revival of the fear of the Lord and a rediscovery of the majesty of God, leading to a heightened awareness of sin and a passion for reaching the lost with the message of the gospel.

Transcript

Have you ever seen that a moving of the Spirit of God like Esau, or how he used to say there's only one sin that God cannot forgive, and that's a sin that's unconfessed. If we confess our sin, it's not a nice thing to be humiliated. You know, I can remember the old days, this precious lady does answer, when you went to a holiness meeting or a Pentecostal meeting, do you know what, there were more people at the altar before the service than after.

The altar was lined with people praying the glory down. We'd go to an old man who used to thunder out of his mouth, now Lord, you come and walk in our midst tonight, and I was a kid about twelve and I was saying, don't. I thought God was going to come down in his glory, you know, and I'd be running for the door.

You know, we'd say, come Lord, you come, if the Lord came to the average church, there'd be chaos in the choir and panic in the pews and the deacons would be running for the door. We don't know the glory of God, but I'll tell you what, I believe it's going to come back. It's going to come back.

We're going to discover a majesty in God that we've never, never, ever known before. And with the glory, the revealed light of God, there's going to come a consciousness of sin such as never known before. Just one thing, somebody sent me some little books recently from Ireland, their life stories of famous people abridged.

One of them is about Gerry Macaulay, he was an Irishman who came to Boston. He broke all records for drinking, violence, everything else, ended up in jail, if I remember was in Sing Sing, that's a name for a jail, who sings in Sing Sing? Spent about 15 years there, but met God there. Came out into New York, there's a famous street there just over Brooklyn Bridge on Canal Street, there's a famous building called the Water Street Mission.

There were more derelicts and reprobates and sinners and criminals converted there than any place in America. And Gerry, I believe, got saved there, and then he started a place of his own. But you know, he had a passion for the lost.

Our dear Dave Wilkerson, he could stay in his nice home, what do you want to go meet? Take a risk of being hit and stand amidst all the abuse and sin and uncleanness. But where did Jesus go preach? You don't go fishing in your bathtub, do you? If you do, you need to check with a doctor. You go where the fish are.

We sit in pretty churches. I'll tell you what, I worked 20 years ago with Dave Wilkerson when Teen Challenge was first starting in New York. There's one thing about those guys, you didn't have to tell them they were sinners, they knew.

You had to tell them you had an answer. There's a lovely hymn written in America, not many great hymns written in America. One great hymn written in America that I love.

We used to sing it in England, I admit that. It was written by H.G. Stafford, a very wealthy man. He had four beautiful daughters, he waved them goodbye on a ship called the Le Havre from Pier 90 in New York.

Before the ship got to England, it sank off the rugged coast of Wales. His four daughters perished. His wife was saved.

They sent him news to New York, sitting at his desk in his office. Wealthy, wealthy, wealthy man. The ship has gone down, your four daughters are lost.

He got a piece of paper and he wrote, When peace like a river attendeth my way, when sorrows like sea billows roll, Whatever my lot, thou hast taught me to say it is well with my soul. The second stanza says if Satan should buffet, if trial should... But the third stanza... I stopped a meeting in the great Baptist church in Atlanta about four years ago, on the Friday night. I said, look, everybody stand please, sing this hymn.

Sing very carefully the third stanza. My sin, not my sins, that's the fruit. My sin, that's the root.

Oh, the bliss of this glorious thought. My sin, not in part, but the whole is nailed to the cross. And I bear it no more.

On the Sunday night, Dr. Stanley stood on the platform. He said, I don't know what happened, but as we sang Friday night, Brother Abner said, look at the third verse. Something snapped inside of me.

A deacon came to me, he said, Brother Abner, what happened to Dr. Stanley happened to me Friday night. And he said, I told my friend at the door, another deacon, he said, the same thing happened to me. I wanted God to deal with that root of sin.

The very fountain of rebellion and uncleanness. There are no degrees of purity. No degrees of death.

There are degrees of life. There aren't degrees of death. There are no degrees of purity.

Your heart and mine is either pure or impure. And if it's impure, it's an offense to God. If I'm harboring grudges, if I have pride, if I have... There is no other message in the world like the message of the gospel.

It's a mandate to go to the derelicts, to anybody. This psalm always reminds me of Hebrews 7.25. He's able to say to the uttermost, and somebody said to the muttermost, and to the uppermost, and to the guttermost. There's no such thing as such a chronic condition of sin that God cannot cleanse that heart.

He's able to say to the uttermost, all who come unto God by him, seeing he ever liveth to make intercession for us. Again, I say the normal condition of the Christian life is a life of wholeness. He says, create in me a clean heart, and give me thy Holy Spirit.

When Saul, the king of Israel, had an evil spirit, he did evil things. When a man has an unclean spirit, he does unclean things. When a man has the Holy Spirit, he produces holy things.

You know, if Jesus could have solved ten million arguments if he just changed one word. If Jesus had said, by their gifts ye shall know them, it would have killed ten million arguments. But he didn't say that.

He said, by their fruit ye shall know them. Gifts, I don't belittle them, who would? They are wonderful. There are many of them.

But you never saw fruit strutting, did you? People strut with gifts very often. Fruit is noiseless in its production, noiseless in its purity, in its progress. And that's what God wants in our lives.

My sin, not in part, but the holy nails of the cross. In other words, when he died there, I died with him. Taking this illustration, here it is.

Here's a man standing up in the water of baptism. He goes down under the water. As soon as he goes under, he's cut off from the world above, isn't he? He can't see it, he can't talk to it, he can't smell it, can't sense it.

Immediately he goes under that water, it's symbolic of the fact that he's been buried with Christ, therefore the world above has no fascination for him. Paul says, I'm crucified with Christ, nevertheless I live. Not only that, but at the end of Galatians 5 he says, and the world is crucified unto me, and I unto the world.

Now you've seen a lot of things. Some of you men that went to war saw some bloody things on battlefields. Dismembered body.

None of us ever saw a crucifixion. Five, ten thousand people would follow a man carrying his cross. As Dr. Chaucer said, if you saw a man taking his cross outside of the city, he was sure of one thing, he wasn't coming back.

Once he went there, you could throw rotten fruit at him, rotten eggs at him, rocks at him, filth pouring on him. Five thousand people there at night to see that man crucified. Six o'clock in the morning, not one of them there.

The first to be there were the vultures that came on the cross there, and stood there and pecked out his eyes, and pecked out his body until his entrails were hanging out. Then the dogs came and licked up the blood. There's nothing more horrible than an area of crucifixion.

With all those skeletons, dismembered bodies there. Paul says the world is crucified. Is it? Come on now.

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