

# Holy Ground

by David Wilkerson

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*David Wilkerson's sermon emphasizes the necessity of reaching a spiritual state of holy ground to truly encounter God and serve Him effectively.*

**Duration:** 40:18

**Scripture:** Matthew 6:19-21, Matthew 6:33, 1 Corinthians 4:11-13, 2 Corinthians 4:18, Hebrews 11:13, Hebrews 11:39-40, 1 Peter 4:14

**Topics:** "Holiness"

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## Description

In this sermon, the speaker emphasizes the importance of having a vision of Christ rather than just having ideas. He criticizes the preaching in the country today, stating that it lacks the true expression of Christ. The speaker questions why God often gives worldly success and riches to wicked individuals, highlighting that materialism is not valued by God. He also discusses the concept of holy ground and describes it as a spiritual condition of humbly walking with God and considering the world as a stranger. The speaker references biblical figures like Abraham and the apostles to illustrate the importance of living in poverty and persecution for the sake of magnifying God's grace.

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## Transcript

Thank you, Leland. This property was never mine, so it wouldn't be mine to give away. The money of God's people built it, and it's heartwarming to me tonight to see it being used so properly.

This really blessed me last night when I came and sat and watched the usefulness of the property, and this was the desire of my heart. And that was just about a hundred feet from here up this little road that the Lord spoke to my heart, and I've never once regretted it, never. I've always admired Lorne Cunningham as one of the God-possessed men of this generation, and as much as I really enjoy hearing his parents speak, their lives have impressed me by how it's been lived, how they live their lives.

And they, with Brother Ravenhill and some of those who are just a little older, represent a special breed of Christian that's almost extinct. I've told all my sons and all my daughters that they had better take as much time as they possibly are allowed to know Brother Ravenhill. I said, when he's gone, he's one of the last.

When these people are gone, they're some of the last. But thank God, he's no respecter of persons. He's raising up others.

Yes, he is. He's always got his people in every generation. I feel very strongly that God is trying to move away from individualism.

He works corporately through his body. And if God speaks to anyone individually, it has to do with what he's saying to the whole body. And the more I seek him, the more I see how much we represent his body here where he was rejected.

Christ was rejected at the place you and I stand. And he is not, I really believe he's trying to deglamorize the ministry. I believe he's bringing down big-time religion.

And I believe that he's trying to take us away from dealing with God as individuals and dealing with him more as a body. I'm so glad to sit here tonight feeling a part of this body. We are part of this great invisible body of Jesus Christ on this earth.

And sometimes you look around, I hear people say, where can I find a church? Where can I find a church to meet my need? And yet, even when we don't see it, the church is here. The church is here. The church is everywhere where God has his special people in touch with heaven.

The word I bring to you tonight has been in the making in my heart for about two years. And it's probably going to be another year before I see it in the fullest revelation that the Lord has for me. And I don't think I'm going to preach to you or at you as much as I want to probably just share this in more of a reading fashion.

I may just read it. After all, some of the most powerful messages of all time have been read by men of God who read it. And I'm not telling you I'm a man of God to be revered as such.

But I do feel that what I'm saying tonight is so real to me. I don't want you to miss what I'm saying. And it's really not enough a part of me yet for me to speak extemporaneously.

And I've long passed, moved away from trying to impress people with my preaching anymore. I really don't get my thrills out of preaching anymore. I get it out of knowing him as seeing him who is invisible because he's the life and he's the light.

Heavenly Father, you're going to say something to all of us tonight. And Lord, the anointing has nothing to do with how fast I speak. It has nothing to do with how loud I speak.

The anointing has to do with the power of the word that you've given. And we stand on that power, Lord. We come to you, Jesus, because we want to see you.

We want to know you. Lord, this is the message. Holy ground.

And put us on holy ground tonight. Help us to understand what it means to be on holy ground. And help us to stay on holy ground.

Lord, move us tonight in a very special way. Lord, I need your touch. I feel nothing emotional tonight, but I feel something so deep in my inner man, in the spiritual man.

Because down there, Lord, you're screaming. You're trying to be heard. In the inner man, you're trying to be heard.

Let us hear you, Lord. Not just with our ears, but in the inner man. There may be just one sentence that the Holy Spirit is able to penetrate through to us.

And as he penetrates, may we hear it. Oh, God, please let us not look at any man, but let us look to you, the author and the finisher of our faith. We speak of holy ground tonight.

Take us there, Jesus, I pray. Amen. Holy ground.

God can't use a man until he gets him on holy ground. A holy God has to have a holy man on holy ground. Now, holy ground is not a physical place.

It's a spiritual place. When God commanded Moses to take off his shoes, because he was on holy ground, he wasn't talking about a little two-by-four piece of real estate. He wasn't talking about earth at all.

Because the kingdom of God is not in earthly things. It's in spiritual things. He was talking about a spiritual state of this man, a condition that Moses had arrived at.

God called Moses from the burning bush, and he commanded him this. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Exodus 3, 5. The place was holy.

And the question is, what is the place? The spiritual condition to which Moses had now arrived. Moses had arrived at a place in his spiritual growth that God was finally able to speak to him and get through to him. The message could not have been heard one moment before.

He was now in a spirit and place of receptivity. He was ready to listen. He was mature enough now to be dealt with by a holy God.

Now, please don't think for a moment that Moses was the only one on holy ground. As far as I'm concerned, all of Israel was now on holy ground, even though they were in bondage and not aware of it. They, too, were on holy ground.

I've never believed in my lifetime, I've never once believed that God would inflict slavery upon an entire nation while he deals with one man. I've heard it preached that it took 40 years for God to train Moses. My God is no respecter of persons.

He will not leave 3 million Jews in bondage and slavery for 40 years while he's training a man. He was working on Israel to get Israel on holy ground, too. Our Lord, in those 40 trying years, was preparing Israel as well as Moses.

And by way of a loving judgment, the Lord was driving Israel back to holy ground, back to a hunger for Jehovah. And they were coming to this state or this condition of being placed on holy ground. Now, while Moses is on the mountain being stripped of all of his rights, and that's what it means by taking off your shoe.

Any Jew knew what it was to take off his right shoe. He gave up all his rights. Joshua knew what it was when the commander of the Lord was there.

And it wasn't the question, are you with me, are you with us? It was the angel's question, really, in his heart. Joshua, are you with me? And it's always that way. And holy ground was understood by the Jew.

Or rather, the taking off the shoe was considered as a matter of giving up your rights. And while he's here being stripped of his rights in the valley, Israel is being stripped of their strength. God was going to be able to prove himself in no other way than to have a man with no rights and a people with no strength.

God could prove himself as the I Am no other way. They wouldn't need an I Am. A strong nation doesn't need it.

A man who goes about claiming his own rights has no time to lean on Jehovah. What is holy ground? Let me list at least four descriptions of this spiritual condition. There are many more, and God is showing them to me daily, but I want to go perhaps just over three or four tonight.

First of all, holy ground is a place where all hidden leprosy is exposed. Moses, above any one of his time, was truly touched by the hand of God. Truly a God called man.

He was supernaturally called. He was full of revelation about who God was. Nobody could tell you more about who God was than Moses at the time.

He was permitted to know guidance as few other men have known. He was humble. He was pious.

He was burdened for the honor of God. He loved God, and he grieved over the sins of the people. But in spite of all this, Moses did not know there was leprosy in his own bosom.

And the Lord said unto him, Put now thine hand into thy bosom. And he put his hand into his bosom. And when he took it out, behold, his hand was leprous as snow.

What terror to reach into your own bosom and touch leprosy! What an object lesson of the depravity of the human flesh! There's nothing but disease and death in our old nature and the old man. Now, how can Moses stretch forth a leprous hand and bring about deliverance? That's impossible. Now, God wasn't indulging in some magic with Moses.

God doesn't play tricks. He doesn't play pranks. This is one of those powerful lessons in all the Word of God for Christian workers to learn.

And here is God's way of saying to His man, When self is in control, you end up hurting people, bringing reproach on My work. When you attempt to do My work in spectacular fleshly ways, you minister death and not life. I cannot use that old nature from Egypt.

It can't even be reformed because it's leprous and will always be leprous. There's got to be a new man, a new man who's caught up in the glory and the power of the I Am. God was trying to show him what he was in his flesh.

Moses was commanded to put his leprous hand back into his bosom. And he put his hand into his bosom again and plucked it out of his bosom. First time he put it in, the second time he plucked it out.

Pulled it out. Behold, it was again as his other flesh. He had to do it again in the sight of all Israel.

God's people are going to see with their own very eyes both the miraculous anointing on this man, but also his potential for horrible evil. They were not to get their eyes on Moses, but on the great I Am. And I wonder if there was any man or woman in Israel who dared put their hand in their bosom, lest they dare touch the leprosy in their own heart.

All the flesh was exposed that day before all Israel in its ugliness and its corruption. Because, you see, stretching forth the hand represents ministry. By it the seas were opened, fire fell, miracles were performed.

Who is there among us who would dare stretch forth a leprous hand? Who's going to attempt to do God's work with a bosom filled with unexposed leprosy? That leprosy is always going to be there, by the way. It's latent in the old man, the sin nature. And God has to expose it before our very spiritual eyes.

Not only is there no good thing in us, there's a leprous thing in us. It's that horrible thing that lusts against the Spirit, that deadly thing in us that we must die to at the cross. And what a grief it has to be to the heart of God to reject so many works that are done in His name because it has leprosy in it.

It's the leprosy of ego, the leprosy of human success, competition, self-motivation. It's disease with leprosy. The leprosy of a worker permeates everything he touches.

One can create a great spectacular work for God and people may praise it for being so big and grandiose, but someday the truth comes out because if it has the seed of leprosy in it, it'll spread and finally destroy it. And what is leprosy, young people, but sin? Hidden, unexposed, unforsaken sin? And what happens when a man or woman gets on holy ground? Isn't it true that all his inner mind is exposed? His deepest hidden sins are brought to light? And you can't lie when you're staring at a leprous hand. You can't lie.

And from that day on, when you stare at that leprous hand that you've touched in your bosom, you no longer go around telling people what you've done for God. You're no longer glorying in your service. You're too humbled by the exposure of what you found in your flesh.

Never again will you take lightly the potential for evil that's hidden in you. And I'll thank God for that second sanctifying touch. And that's as close as you're going to find me talk about a second work of grace.

But that cleansing moment when by faith your flesh is done away with, by faith that hand is purified, once again the proper flesh. And what is that proper flesh? His flesh. The flesh of Jesus Christ, our Lord, clothed in His flesh.

Secondly, Holy Ground is a place of no reputation. Moses had decreased to zero point. Once he'd been held in such high esteem, he counseled in high government places.

He was great in reputation. He had prestige. He moved among the wealthy and influential.

He was probably one of the best known men of his day. But God couldn't use Moses until he tore him away from his reputation and his esteem. Who's going to know this man now? He's hidden away.

He's out of sight. He's been silenced. He's lost his influence.

He had no outlet for his great energies now. No one was hanging on every word he spoke. What world leader is going to counsel with this lowly shepherd with the smell of the open fields? A has-been? But the very moment Moses reached zero point, when his reputation was totally given up, and there's nothing left of the old self-promoting Moses of Egypt, he was suddenly on Holy Ground.

That's what God was saying to him. Moses, you're on Holy Ground. You've come to this place.

I've been waiting. And how long did God wait at that burning bush ready to consume it and give a full revelation of Himself? Oh, He had to wait until the reputation was gone. And when you get rid of your reputation, you get revelation.

Only until that final breaking moment when Moses truly no longer cared about his work or his reputation, when he gave up the last scrap of his reputation, God broke through to a glorious revelation to his heart. You know, the Lord Jesus stood on that same Holy Ground. The Scripture says of Him in Philippians 2.7, He made Himself of no reputation and took upon Him the form of a servant.

He made Himself of no reputation. That was a willful choice, to shun reputation and become a servant. And oh, thank God the Holy Spirit is raising up others today who are ready to move into that Holy Ground of no reputation.

A great man of God wrote to me recently and he said, David, the man of God who truly preaches Christ will finally become less known. If he preaches Christ in his fullness, his reputation will constantly decrease and Christ will increase. True prophets die unknown.

God gives them their dues only after they die. And I believe that. I'm seeing that more and more.

If as a minister, a Christian worker, I'm gaining a larger, more widespread reputation, something's missing in my message. Self is too prominent. Christ should be the one who's gaining.

I should be losing recognition. I should begin to be less known as the years go by until finally, like Paul, shut up in some prison alone with God. Recently, I wrote to some brethren in England who manage the Kingston Trust.

These godly men have given their lives to distribute the books of Darby and J.B. Stoney and C.A. Coates and Macintosh and some of those great, holy, pious English writers. These men have stirred our souls. Their knowledge of Christ is awesome.

Brother Ravenhill and I are putting out a magazine for Christian workers called The Refiner's Fire because we see so many young people hungry and not getting the meat because much of what is written by modern writers is just chap. There's no depth. So we've found these old, out-of-print writers.

These men at the Kingston Trust, most are in their late 70s and 80s. Brother Ravenhill and I thought it would be a good idea when we print their messages to have perhaps a photograph, a little biographical sketch on each man. So 30 days ago, I wrote to Kingston Trust asking for biographical sketches on Stoney and Coates and all these great men of God, T. Austin Sparks.

And I got back a letter three days ago from the head of Kingston Trust. And this is what he said, These men labored, mostly unknown and unrecognized in their time. They allowed little to be written about themselves.

Consequently, there's nothing to send you. They were concerned only with the glory of Jesus Christ. They cared nothing for reputation or recognition.

These men often didn't even sign their names but their initials. T. Austin Sparks wouldn't even allow his books to be printed in color. He wanted them in plain wrappers lest they took away from the message.

What? No pictures? No brochures describing what and how he preached? No press clippings? No glamour photos? No flowery recommendations from well-known personalities? Nothing left. They're all dead and gone. Nothing left of their work.

Nothing left of their reputation. Nothing left but the glorious message of Christ in his fullness. That's all.

These men fretted that someone might praise them and Christ may be robbed of even a bit of his glory. No wonder they had an open heaven. I can't find a picture of any of them anywhere.

I can't find one paragraph. Yet today they speak louder than ever. They all died in faith, rejected by organized religion and mostly unknown in their time.

And I find out most of those who go deepest in God are eventually rejected by organized religion. I wonder how many evangelists today would submit to the kind of ministry shut down, inflicted upon Paul. One day he's a busy shepherd of churches worldwide.

He's a fruitful evangelist teacher. He's shaking nations. He travels.

He trains workers. He heals the multitudes in the power of Christ. Next day, the next picture is one of total isolation.

He's put out of sight, out of action in a prison. But thank God for that holy shutdown. Out of it came the epistles to the body of Christ.

It was not a time of reputation, but it was sure a time of revelation. Do you want to say something now? Can I mean it? Let me tell you honestly what I believe a number of well-known ministers ought to do, especially evangelists, including television evangelists. Shut it all down for a year and get along with God.

Enter into a time and place of no reputation. Begin to decrease. Shut down all the machinery.

Turn off all the cameras. Silence all the publicity. Let all the promotion dry into a halt.

And let that dear man of God isolate himself from the public eye. And let him ask God for new revelation of who Jesus is. And then bring back again what is of God in a refined form.

What can a man lose? You say souls will not be won? How can God not be pleased with a man who shuts himself in and seeks his face for a new revelation of what Christ is trying to express to this generation? God showed me a long time ago He's more interested in winning all of me than my winning all the world for Him. And by the way, God cannot use men to save souls who will not decrease. He cannot save the world through men of reputation.

Take this dear man, Brother Raven, among us now. There was a time I knew this man that his name was a household word. He's still known in the true body of Christ.

But in reality, and he rejoices in the fact that he's less known now than he was 30, 40 years ago. That's the prayer of my heart. The more I live, the less I'll be known.

If in turn it can glorify Jesus Christ and He be increased. And isn't that true if a man is really preaching the gospel? He must become less known. We don't barter on our reputation.

Thirdly, this is probably going to be the hardest for me because I'm not here yet. That's my goal. Holy ground is a condition of freedom from materialism.

Moses forsook Egypt choosing rather to suffer with God's people than enjoy the pleasures of sin for a season. Nothing saps the power and authority of a man of God quicker than materialism. A true servant of God cannot set his heart on God and the things of the world at the same time.

It can't be done. Materialism is not things in themselves. It's a pursuit of things.

It's the fuel that feeds our lust. You see, materialism is not the sin of the wealthy. It's more the sin of those who have little.

Who covet so much more. And the little they have, they hold on so tenaciously. I used to think that materialism was the sin of those who had much.

I honestly believe that I am less materialistic now than when I was as a 25-year-old preacher wanting and needing so much. Because I've had it all and I've seen the emptiness of it. And I go the other direction.

And yet I've seen young workers just like many of you sitting among you now who sometimes even boast about their poverty and yet are under the deception of materialism and covetousness more than any millionaire in the state. No, that's a grievous thing when God reveals to you that hidden secret thing, that lust. You see, Christ stands before us with rebuke we can't shut our eyes and ears to.

He sat before us in the gospel as a poor man, despised, reproached, persecuted, no place to lay his head. Jesus never enjoyed the things of this world, not its property, its wealth, its pleasures, its success. He was satisfied with daily bread.

And by the way, that's all he ever asked us to pray about, daily bread. And if there was any worth to the things of this world, certainly he would have partaken of it. He denied these things because he knew they had no value or virtue.

He knew the things of the world can become the object of our affections, consuming our time and all our energy. He knows how material things woo us away from spiritual things and tranquilize the soul and the vision. That's why the Lord poured contempt on the things of the world.

Christ wanted us to be so detached from this world and its things we'd be ready to depart with him at any moment. What a shame we prefer the physical blessings of the old covenant to the spiritual blessings of the new covenant. And almost every prosperity preacher in America borrows from the old covenant.

He doesn't know anything about the new covenant, the spiritual blessings. And by the way, folks, I consider the preaching of prosperity, the health and wealth message, is one of the greatest perversions of the gospel of Jesus Christ in modern times. It's a perversion of the gospel of Jesus Christ.

Not that those who preach it are not men of God, but they've been to Bethel, but they have not been to Jabbok. And there's a difference. That's a Bethel message.

You can't go back to Bethel and find its true meaning until you cross the Jabbok. Christ wants us to know that he's calling the church off this chase for material things. You see, we excuse the poverty of Jesus as necessary to his work of redemption.

But since we're not redeemers, we don't think we've got to suffer any kind of a harsh lifestyle. Now, I don't believe Christ wants all of us to live as he did. But when he trampled on the things of this world and despised them, our Lord's trying to tell us they're not worth setting our affections on.

That's why he trampled on them. That's why he didn't partake of them. He was bringing to light a new way of living.

Of humbly walking with God, considering the world as a stranger. And even though God offered Abraham all of this real estate, it's as if he said, thanks God, but no thanks, because he looked for a city whose builder-maker was God. He was a soldier and he was a stranger.

And even though he inherited it all, he didn't want to touch it. He wouldn't even build but attempt. Passing on.

You see, the apostles lived as our Lord did. They died in a condition of poverty and persecution and distress. They're set forth before us as examples of suffering and shame, so that God's grace could be magnified.

Paul said, even to this present hour, we both hunger and we thirst. We're naked. We're buffeted.

We have no certain dwelling place. We're reviled. We're blessed.

Being reviled, we're blessed. Being persecuted, we suffer it. We put up with it.

We are made as the filth of this world and of the off-skying of all things under this day. Oh, folks, that doesn't even have a shadow of a sound to what I hear preached in the country today. Oh, how scathing Paul would be if he sat through some of our seminars and conventions.

That man would be livid with holy anger. He would stand before us with a holy whip in his hand and bring us back to this message. Why is it that God gives so much of worldly success and riches to the most wicked men on earth? God pours riches and fame on His worst enemies.

Beyond God, they get the greatest portion of materialism. Dictators have more wealth poured on them than they know what to do with. You can tell how little God values these things by how much He gives to the wicked.

If they're so valuable, why does He pour so much of it on the damned? Our Lord knew the stupidity of men who get their security through material things. You know, I've heard preachers go into the Old Testament and talk about our patriotic fathers. They say our godly ancestors lived to be hundreds of years old, and they lived with great prosperity and huge estates and unparalleled riches.

They were our godly fathers. But you forget also it brought on the violence and the godlessness that ended in a flood. You see, to get on holy ground, you've got to finally cut the cord of materialism.

In other words, you have to end your pursuit of these things. You have to look at what God has given you and say, Thank you, Lord, I enjoy it, I have enough. And move on.

So that He becomes the pursuit. Jesus Christ was the pursuit. And you're not pursuing things.

To have finally no place here on earth, but to give you time and energy in pursuing the revelation of Christ. And then maybe we can sing with our fathers, Take this whole world and give me Jesus. That was my favorite chorus when I was a young man.

You see, folks, the luxuries of yesterday have a way of becoming the necessities of today. Like the telephone, the in-house bathroom, hot and cold running water, the telephone. Those were luxuries when I was a boy, and now they're the necessities of today.

And I don't think God is concerned about what kind of car you drive or the house that you live in. And it's not that you have all these things and say, Well, they're mine, yet they're not really mine because they're God's. That's a cop-out.

What God is trying to say is, Your heart after me. Are you really set on me? You look past all these things. Is your heart set on a revelation of Christ? Is seeing Him who's invisible? God, help me.

I'm not there yet, but that's my goal. One of my greatest battles. The greatest battle of any American.

Let me go through one more description of Holy Ground. Holy Ground is a place of vision. Now, vision is the seeing and knowing of Jesus Christ, period.

Nothing else. It's the doing of that which represents a true expression of Jesus Christ here today. I've heard it said of men.

He has great vision. She has great vision. Now, what does that mean? Often it's said, That man has such great vision, he's not afraid to take risks.

He steps out in faith. He's a builder. I heard that said in a great convention recently.

That man's a builder, man. Every time he sees three stones, he builds them. That's okay.

But that's not vision. Your boat's not vision. None of your buildings.

This is not vision. There's only one vision. That's Jesus Christ.

Nothing else. The vision is Christ. We have got to come to this place where we say, Is this what I am doing? Is this a true expression of Jesus Christ for this last day? Are you going to walk around this Twin Oaks here and say, This is an expression of Jesus Christ? It's mortar and brick.

There's a lot of prayer behind it, But that is not the expression of Jesus Christ. That's a tool. Nothing else.

I'm glad to hear last night, The Anastasia being mentioned as a tool. Nothing else. The very words.

And I appreciated that. You see, Lord Cunningham is not a man of vision, Because he gets ideas. Because when you have visions you don't get.

Christ does not give us ideas. He gives us Himself. Lord Cunningham is a man of vision, Because he sees him who is invisible as his eyes on Jesus.

That's where we all must come to where we see Christ. And that which is born out of a vision of Him, Must inevitably then be a true expression of Himself. I'm constantly now having to look at everything I do, And everything I preach.

Is this really what I want to stand before the judgment seat, And lay before Him as the true expression of Christ through me? Oh, that's awesome, young people. Look at everything you're doing in YWAM. Come on, is this really a true expression of Jesus Christ? I'm going to tell you right now, There's some things you're going to cross out right now.

There's some of your plans you're going to lay down, And you're not going to be an idea man or woman. You're going to get shut in with God, And you're going to see Jesus Christ, And He's going to bring to birth something that is an expression of His own heart. And I don't want to do anything anymore, Unless it's an expression of Jesus Christ in these last days.

I want to be an expression, And I want to minister that which is an expression of the fullness of Jesus Christ. Look around you today, At what we're seeing. Is this really? I look at some of these projects, That Christians are indulging in today, And indulging is a very selected word.

And I look at that, And with holy grief in me, I say, oh God, Is this the best expression you can find? Does this truly represent your heart? Your holy heart in a dying generation? Huh? Can we not do any better than that? Is what we're seeing, The result of men shut in with God? Away in a mountaintop somewhere, Hearing from heaven and coming out, And a man hears from heaven, And this is what he builds, This is what he does? Hmm. I talked to a minister at one of the great churches in America. We had lunch.

He's a dear friend. He's a man of God, But he was going through a terrible time. He said, David, I haven't prayed in one year.

Oh, he's building some nice buildings. It's supposed to be an expression of Christ. I think of all these fancy headquarters, buildings.

And we need our buildings. We'd better face this one day. I'm not waiting.

I'm going to face it now. That's why starting next week, I'm taking a one-year sabbatical. I'm not going to stand at the pulpit anymore until I have a true expression, until I know what he's saying.

I don't want to represent anything anymore but him. I want to be an expression of his heart and his mind. I want to see him as invisible.

Frankly, I'm sick and tired and weary of all the misrepresentations of his nature, the false expressions of who he is. You know it's not God when you look at some of it. You know some man is off on some trip.

You know, by the way, he talks. I overheard a group of ministers talking about, oh, how God's blessed. He's moving, and I thought people were getting saved and healed.

You know what it was? I've got 25 acres on the freeway, prime acres right on the freeway. I'm building a church, 5,000. This man said, I'm hoping to build 10,000.

It was all property, prime property. God help YWAM if they get their eyes on property. My God, Ichabod.

The properties are incidental. I grieve over it. I don't want anything to do with it.

I'd honestly rather just shut it all down and go out and preach to 30 here, 40 here, 50 here, a dozen here who are real expression of the heart of Jesus, who were totally given to himself than to be a part of that false world. Because it's all coming down. That's babbling.

That's babbling. No clapping, please. God has to get us on holy ground.

God's not going to let anybody shine in YWAM. He's not going to let you rise out of the ranks. He took on himself the form of a servant.

Jesus, we want to be an expression of your heart in these last days. We want to represent what you are, what you truly are, and what you're truly saying. God, get us on holy ground till we lay aside our love for this world.

We lay aside our own desires. We give up our reputations. Hallelujah.

We deal with the leprosy in our soul. We look at our hearts honestly and lay it down. Don't let one YWAMer leave this conference and go forth to stretch forth a leprous hand because everything he touches or she touches will be leprous in turn.

Cleanse our hands and our hearts. Clean hands. Clean hands and pure hearts.

And then in turn, Lord, let us get our eyes on you as seeing him who's invisible.

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