

Alone - Abandonment

by Leonard Ravenhill

Leonard Ravenhill's sermon explores the theme of abandonment in the lives of Jesus and Moses, highlighting its significance in the Christian faith.

Duration: 1:10:06

Scripture: Exodus 3:2-3, Exodus 33:18, Deuteronomy 18:15, Psalm 119:97, Matthew 4:2, Hebrews 12:29, Hebrews 13:14

Topics: "Abandonment"

Description

In this sermon, the preacher emphasizes the need for a revival in the church. He describes the current state of the church as weak and powerless, comparing it to people in Africa lying in the gutter. The preacher believes that only God can breathe life into the church and bring about revival. He also highlights the importance of giving our complete attention and surrendering our lives to God. The sermon encourages listeners to prioritize their relationship with God over worldly entertainment and to endure opposition and reproach for the sake of Christ, just as Jesus did.

Transcript

...to bring the Lord Christ down. We do not have to descend into the abyss to bring him up. We don't have to placate you, Lord, with an offering.

We thank you for that perfect offering that once, at the end of the age, He appeared. Not Joshua or Aaron or Isaiah or the towering prophets of the Old Testament, but He, the Son of God, appeared. To undo, as the last covenant, the first covenant of death.

He came to put away sin by the sacrifice of Himself. And there remaineth no more sacrifice for sin. We think of the priest of old, he had to take the blood, he had to put the carcass of the beast outside the gate, then he had to take the blood, but not his own blood.

But our Lord Jesus brought His own blood. He suffered without the gauges of perfect wrath. We bless you for the majesty of the Lord Jesus.

He is no longer Jesus of Nazareth or the road of many crooks left. He was Jesus of Nazareth. But two thousand years ago, the apostle labeled Him this way in his word, and he said, but He, Jesus, is the Son of God, He is the blessed and the only potentate, and the King of kings and the Lord of lords.

And one day He's going to be the judge of judges. What a day. We thank you for the giving fruit of your word today.

We can't imagine how it's gone for us. Sometimes over radio or TV, sometimes via tract, sometimes with a little bunch of people at the Amazon, around a tree, listening to a language they can hardly understand, and it's a language that Mishra can hardly speak. But we thank you for the power of the Spirit to take our broken words and make them whole.

We thank you for this fountain full of blood, drawn from Emmanuel's bones. And there's another thing He says, that man shall never lose his power, that all the ransomed church of God be saved from sin no more. Then in the noblest, sweetest song we will sing our power to save, and we call this thing stammering tongues.

And even the most eloquent of preachers are stammering, but you take again our listening stammering tongues to the glory of your name. We thank you for our holy word tonight. We thank you for the men who gave it to us, who suffered to give it to us.

We thank you for the martyrs. Think of the man there, around England, when he held his hand out over the smoke, over the fire, and said that one day every cowboy would have this word. And it was then only available to scholars, and greedy to advise scholars in Hebrew and Greek.

We thank you for the marvelous achievements that are being done to make your word known. We bless you for those who have gone forth to make your name known. Perhaps some of them tonight homesick, fresh on the field, an atmosphere they can't understand, a language they can't speak, food they can't eat, and strange noises they can't understand.

We thank you for the growing staff of your servants. We pray you bless them. Speak, and we ask you to enrich our own hearts tonight from your word.

We say to the sermons, Lord, open by my lips, that I may behold wondrous things, adored by the Lord, and give you the praise in Jesus' name. Thank you. Be seated.

Thank you. There are some seats up at the front here if you'd like to come. There's a little extra that you can pay back later.

Okay. Come here then. Don't be shy.

I'm not. I'll fix that now. A few weeks ago in our Tuesday night class, which we don't have anymore, we made a comparison.

We made, what's really a comparison of the life of Moses with that of the Lord Jesus Christ. Now, if you think that isn't quite legitimate, let me give you a scripture here. Deuteronomy chapter 18.

Deuteronomy chapter 18 and verse 15. The Lord by God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me. Remember, this is Moses writing, and he's speaking of the Lord Jesus Christ that shall come.

A prophet like unto me, and unto him shall thee hearken. Last week we attempted, however imperfectly, to complete what we had begun two weeks before of Hebrews 14.13, which says Jesus went outside the camp, and the second half of the verse says that we should go out of the camp too, which is a very

dramatic and challenging thing. Well, to me there are three, you know, there's a word used so often today that I think it's getting a bit threadbare.

It's commitment, commitment, commitment, commitment. My dear wife and I read together. Well, honestly, she does the reading after breakfast, I listen, and then after supper at night.

And in the course of our listening and speaking and reading, a word came up which fascinated me, and it's the word abandonment. We hear a lot about commitment, and Nazarenes hear a lot about sanctification. But very few people talk about abandonment.

There are, I think, three classic examples of this. The supreme abandonment, of course, being the Lord Jesus Christ himself. The second being Moses, and the third being our friend that we talk about so much, the Apostle Paul.

In the second chapter of the Acts of the Apostles, this is Stephen, you remember, answering his accusers, and he's giving a rundown of their history, in a sense, of the Jews. Let's read from verse 17. When the time of the promise drew nigh, which God had sworn unto Abraham, the people grew and multiplied in Egypt, till another king arose which knew not Joseph.

The same dealt subtly with our kindred, and evil untreated our fathers, so that they cast out their young children, to the end that they might not live. In which time Moses was born, and he was exceeding far and nourished of his father, in his father's house three months. And when he was cast out, Pharaoh's daughter took him for her own, and nourished him as her son.

And Moses was learned in all the wisdom of the Egyptians, and he was mighty in word and in deeds. Now look, here's a division in his life here, in the next verse. When he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptians. There you get the first forty years of his life, mentioned by the first division, forty. The comparison, I think, is very beautiful, because, you remember, Moses was born in the slums of Goshen, and Jesus was born in the slums, because he was born in a manger, in a stable.

There was a decree, that Moses should be destroyed, destroyed from Pharaoh, you remember. And there's a decree, that Jesus should be destroyed from Herod. Moses was born in Egypt, Jesus went down into Egypt.

Moses was born among almost unknown parents. In his early days, he was a nobody, he became a somebody, and he's known to everybody. Another comparison is, you remember, that, I'll leave that a little later, and not use it right here.

Let's go over to the eleventh chapter in Hebrews. Hebrews 11. 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 commandment. By faith, Moses, when he came to years, refused to be called a son of Pharaoh's daughter. Refused.

Therefore, you've got refusing. Next verse, choosing. Rather to suffer affliction with the people of God.

Exactly what the Lord Jesus did. He chose to suffer. These are not, either in the case of Moses or Jesus, these are not cases of rags to riches.

They're cases of riches to rags. I remember as a little boy in England, the preacher announced a very unique event. He said on Tuesday night, Tuesday night, we're having a visitor from another country.

America. I've never seen an American. I thought he'd have feathers, and all kinds of things, you know.

And I went eagerly to church, and there was a man by the name of Barakluff. And he had just written a hymn, I think the only one he ever wrote. I guess some of you know it.

Out of the ivory palaces, into a world of woe, only his great eternal love made my Saviour go. My Lord has gone, and so wonders famine. So it goes on.

It's a very, very beautiful hymn. He came out of the ivory palaces, into a world of woe. I think it was the son of the Marashal that wrote that lovely hymn.

Down from His glory, ever living story. How many of you know that? It goes to the tune, O So Mio. Down from His glory, ever living story, my Lord and Saviour came, and Jesus was His name.

Born in a manger, to His own a stranger, a man of sorrows, a mouth on the limb, I don't know. A man of sorrows, tears and agony. O how I love Him, how I adore Him.

My breath, my sunshine, my all in all. The great Creator became my Saviour, and all God's fullness dwelleth in Him. By faith, Moses, when he would come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction.

If you go back to that 7th chapter in Acts, that 23rd verse again, when he was full 40 years old, it came to his heart to visit his brethren. But notice the verse before that, he had been 40 years studying in the universities of Egypt, he was versed in foreign languages, he was mighty in word, and indeed the scripture says, well he wasn't an orator. He wasn't a mighty orator because he stammered, didn't he? Had to get somebody to do his speaking for him.

But he was mighty in word. In other words, he was a statesman. He was mighty in word, and in deeds.

When he was full 40 years old, it came into his heart. Now, if you go back to the Old Testament and read it, it says it came into his heart. Now, this is why he got into trouble.

The Lord didn't send him, it came into his heart. But if you read that in Exodus, it says that he looked this way, and he looked that way, to see there was no one around. But he forgot to look up.

40 years studying in the universities. Studying, I'm sure, astrology, languages, what have you. You know, we think we're pretty smart, but nobody's yet fathomed how the pyramids were put together.

We can get a man on the moon, but we can't make pyramids like they made. You can't get a sheet of paper and put it between those slabs of stone on the pyramids. They've been there about all these years, they've weathered storms and every kind of thing.

As a testimony, I think, again to the brilliance of the men who built them. If you were to take the different runs on the pyramid, when it goes to a peak, if you ran those, what we call them now, if you made a

projection, they went up, you'd find each of them went to a star or a planet. And I believe that's how the Egyptians studied astrology.

How did the pyramids get there? Now, you think I'm nutty. You've already said that, so I excuse you. Didn't I believe? Those stones that nobody can weigh, nobody can move, do you know who put them there? The time when there were giants in the earth.

I believe those giants lifted them up and put them there as easy as that. Supernatural power, isn't all Christian, all Christian, all Old Testament stuff, there's a supernatural power of demons too. Maybe Moses did his homework sitting at the base of the pyramids, I don't know.

Verse 25 says, he supposed his brethren would have understood how that by God would deliver them out, how that God would by his hand deliver them out of, and they understood not. You know, he got quite a task. If he was going to wipe out the Egyptians, he was going to have a big job, wasn't he? Killing them one at a time, he'd still be at it and not finish the job.

But the Lord put it, they had a big baptismal service, the Egyptians, the Lord got rid of them all. All due respect to the Baptists here. But the Lord did that, didn't he? Moses saw like Jesus.

He chose to suffer. What did he suffer? Well when he fled from the royal palace, like Jesus came out of the ivory palaces, Moses comes out of a palace. It's not a rags to riches, it's a robes to rags.

He comes out of that palace. To me it is a classic example again of abandonment. He abandoned everything.

Go down to verse, in that 7th chapter again and go down into verse 29. Then fled Moses at this thing and was estranged in the land of Midian. There he begat two sons.

Now he fled into the wilderness. He'd left behind him his food. He'd left his royal apparel.

It's not a case of rags to riches, it's a case of riches to rags. How long do you think that royal robe lasted him? I don't think he stopped to change his clothes when Pharaoh had put a sentence of death on him. He fled for his life out of the place.

He left behind every treasure that he had. Left his parents. Left his people.

Left his nation. Add them all up and find out how much he left. OK, 29.

Then fled Moses at this saying and was estranged in the land of Midian. There he begat two sons. And when 30 years were expired, they had got another 40.

He had 40 years in the universities with the greatest scholars in the world and I believe he was the most brilliant scholar in the class. He learned more the second 40 years he lived with his mother-in-law. When the 40 years were expired.

Oh, we can't rush over that. What did he do for 40 years in the wilderness? What was his anchor? He must have been tempted of the devil. Remember, Jesus had a temptation not for 40 years but for 40 days in the wilderness.

Moses had a sermon on the mount just like Jesus did. In fact, when he was coming down the mountain he dropped his textbook and broke two of the tablets. Somebody said if we all took those tablets we wouldn't need the other ones.

What was he doing for 40 years? You know, so often we give credit to Dave as a psalmist. What about Moses? He was a psalmist. Do you know what I think he was doing for 40 years? You may disagree.

If you do you'll be wrong of course, but. I think for those 40 years God was drying him out. Getting rid of all his self-confidence and his natural knowledge.

And all his psychology and all his abilities. That's what you pay a lot of money and courage to get and it's no good when you get out anyhow. You know a simple definition? Psychology is something that nobody understands.

But nobody fully understands that the mother in the house is the best psychologist in the world I think. 40 years doing what? Until a year or two ago the most popular hymn in the nation was How Great Thou Art. O Lord my God when I in awesome wonder I believe like David he sat on the rocks and he contemplated the majesty of God.

When I consider thy heavens the sun, the moon which thou hast ordained. What is man about man follow him? I think again he was unlearning all the stuff that he had learned there in Egypt. When he was 40 years the 40 years expired that appeared unto him in the wilderness of Mount Sinai the angel of the Lord in a flame and fire in the Lord in a flame of fire in a bush.

When 40 years were expired that appeared to him where were Adam and her? Where were his two sons? I believe the greatest revelations of God you'll ever get will be by yourself. We're living in a fast place we talk about getting in the fast lane. To where? For what? I say there are three classic examples of abandonment.

One is Jesus leaving the father's throne leaving the worship of angels and all the glory of heaven and coming down to this rotten world that we have here. The other is this mighty man Moses leaving everything behind him his scholarship do you think it was easy to leave him? What was he doing for 40 years? What did he eat? What did he drink? Don't you think we've ever said well you've had nothing but mutton now for the last 15 years. Mutton burgers every morning mutton burgers every afternoon every evening.

Do you know what they're eating in the palace the royal palace tonight? And look at your garments all torn. Moses remember he used to be the head of the parade when foreign kings came you sat between the king and the princess? Remember those lavish banquets? And his mouth begins to rot and to drool what a fool you are. Why did you leave him? People say he ran away he ran away because he was running away from responsibility exactly the opposite he was running to it.

He was running from extravagance to exile. He was running from the royal palace he was running away from fame to greater fame. There's one scripture I'll ask him about when I see him.

I'm going to meet him personally before too long you know so I've got a question. It says there in Hebrews 13 He esteemed the reproach of Christ now look get it straight not reproach for Christ reproach is of Christ. Everything that happened in the life of Jesus happened in his life.

Jesus suffered throughout the gate he suffered throughout the gate. The brother and sister of Moses said who does he think he is? He had opposition in his own family Jesus had his brother said he was mad. People murmured against Jesus they complained all the time the church of Israel complained all the time about Moses.

That anchored him to that stability that he had for 40 years. Now if you think that's not wrong if you're not working tomorrow I suggest for a change you find a room or if it's not raining get under some big tree and sit there for 40 hours don't talk to a single person don't eat don't drink. Bless you some of us can't sit still 40 minutes we turn TV or radio on.

If that's not enough you get in your car and listen to bing bang bong all the way on the road. I don't wonder that we take more pills for headaches in America than anybody else in the world. One thing those women for years the older women have sat under hair dryers till their brains were boiled.

Now you young people have got blow dryers or something you should count your blessings. The greatest test the test of loneliness Moses was 40 years in the wilderness Jesus was 40 years in the 40 days in the wilderness Tempted of the devil in every aspect as a man tempted sexually tempted every way. Do you know how valuable worship is? If you don't know let me tell you in a sentence.

Worship is so valuable the devil says if you just kneel down once you see as soon as you kneel you acknowledge the other person's superiority. You just bow before me once I'll give you the kingdom of the world. Now look don't you get upset if the Lord starts using the devil in your life to make you a saint.

Oh I thought you always resisted him. Well I used to. Peter's going down the road and Jesus meets him and Jesus says Peter when you get down the road round the corner Satan's going to jump on you like that but don't worry I tell him go back to hell and leave my darling boy alone.

That's in the reverse version. What did he say? He says go I have prayed for thee. You need all this testing of Satan in your life.

You're going to turn out better for all the beatings all the upset. You cleave to me more than ever you've done in your life once he takes his leprous hands off you. Once you feel that he's not you backed up into a corner.

You know we want everything serving out on a plate don't we? Have you read the four laws or the twenty four or whatever they are? Solve all your problems. He was forty years in the wilderness. He forsook Egypt not fooling the wrath of the king and he endured seeing him who was invisible.

There were two things if you go back into Exodus and read it. One is hear the voice of the Lord. And here somewhere he had a revelation.

Where did he have it? I don't know. But we have a preview of Jesus Christ. More than two thousand years before Jesus came on the face of the earth.

He forsook not fearing the wrath of the king. Was it because he had this amazing vision? No. Well how do you know that? Because it says at the beginning of the verse by faith.

The thing that kept him stabilized in all the drifting thinking that he did on the backside of the desert is not down on the caravan route where you can see people going past and say well how are things in Cairo or

how are things somewhere else or what's the latest news. He's on the backside of the desert. The unapproachable area.

He can see nothing but sand kicked up in the air now and again. He can hear nothing but the birds calling. That is on the backside of the desert.

What kept him stabilized? I don't know. At least I looked in all the books today and nobody told me so I made it up myself. So you know it's right.

I believe the thing that stabilized him is his mother's faith, his mother's tuition and his mother's prayers. Plus his father. They don't get any congratulations much do they? Do you remember the names? What were the names? I guess you won't call your children by their names.

Amran and Jokabed. Wouldn't you like to go to school and say what's your name? Jokabed. I did ask you when you'd get out of bed.

I asked you what your name is. Wouldn't be terrible if you were Pila Marta. Wouldn't you have names like that? She saw he was a proper child.

He's either going to be an auctioneer or something. He's so noisy they have to hide him. Again she makes a little thing like this, a basket.

Puts a lid on it so the sun won't scratch him. Pushing it out on the water. Isn't that faith? What does faith do? Fundamentally faith does this in every life.

Faith reckons and faith reckons first of all that God is. And faith risks. I can't get the three.

What were the three Martha? I've said them so often. Faith reckons. Oh many at rest.

Thank you dear. Faith reckons that God is. Is what? Is everything he says he is.

And if you want to know what it is, read Isaiah 40 as I've told you before. You can memorise the thing. The whole chapter declares the majesty of God.

But he counts the stars not only that, he knows all their names. And there are trillions of them. Faith reckons that God is.

He's all he says he is. That he's able to save. That he's able to keep you from falling.

He's able to prevent you from faultless. Faultless before his throne. He's able to save to the uttermost.

Faith reckons. She reckons God's as good as his words. So she makes this as a basket and pushes it out on the nail.

Isn't that a risk? Good night. She hardly turned it back. A crocodile could have swallowed him.

The woman could have blown the little roof off the little thing that she made. And the child would have been barbecued. Before she got off the banks of the river, the child could have been stolen.

There are a dozen different ways. But she says God is. God is truly.

God is. Faith says God is. It reckons on God.

But it's a risk in the eyes of the world. So she risked it. She reckoned God is.

She took the risk and she rested. The Hebrews thought about rest. But it meant a rest for the people of God.

I want to go back to this a minute here. When he was 40 years of old, there appeared unto him in the wilderness. No, 40 years after.

So he was 80 years of age. So cheer up old man, you may be called yet to be a prophet. 80 years of age when God takes him up.

It's all about too old at 40. 40 years of age from scholarship in the universities, ready to go anywhere, ready to be a king, ready to be a lawyer, ready to be a senator as we would say, ready to rule a nation. And God cuts the middle out of his life.

From 40 to 80. His prime time on the back of the desert looking after stinking sheep. Never getting a decent meal.

Walking up those hills to his ankles was sore with the scrubbing on the side of the trees or the side of the scrubbing, shrubbery. When I went to college, I've got to tell you, because you'll never guess, but I went to college for 6 months anyhow. And it was great, I wouldn't for a minute forget any minutes that I had there.

A preacher offered, he was selling his library, he said you send me 15 cents, I'll send you 3 books. Tell me what types of books. I said, I want a book on prayer, I want a book on holiness, I want a book on the second coming.

My parcel came, I opened it, there was a book, not quite as large as this, in brilliant red cover and gold letters on it, and it said, Power Through Prayer by E.M. Bounds. That was the first time I'd heard of him. We had no sport at our school, no fooling around.

We had no women there, that's why they used to say they were too distracting. So we only had men at the school, like a monastery, but it was wonderful. When I got up there, I said, I'm going upstairs at lunchtime, we could go for half an hour, that's all.

And I'm going to spend this week, I'm going to go through this book. And do you know why I didn't? The book went through me. That was my first debt to America.

The second one was, a preacher that came to the church gave me an abridged life of David Bernard. I'll tell you what it did. I lived on the edge of Sherwood Forest.

When I was only in my teens, I wanted to be a David Bernard, so I went in the forest and prayed at night. Got up Sunday morning before anybody else got up and walked over the golf course and walked into the forest and prayed. Those two books literally changed my life.

When I was 40 years of age, there appeared unto him an angel of the Lord in the flame of fire. Do you think you ever forgot that? I tend to think of a scripture here, Exodus 40. In this verse it says, when the 40 years were expired by it, appeared unto him in the wilderness of Mount Sinai an angel of the Lord in the flame of fire in the bush.

And when Moses saw it, he wondered at the sight. And as he drew near, behold, there was a voice. First he saw it, vision.

Secondly, he heard a voice saying, I am the God of thy fathers, God of Abraham, God of Isaac and Jacob. And Moses trembling, does not behold. Go down into Leviticus, pardon me, go down there into Exodus chapter 40, please.

The last chapter. Exodus chapter 40 and verse 35. Moses was not able to enter into the tent of the congregation because the cloud abode thereon.

There was a pillar of fire by night. That is the last verse in the 12th chapter of Hebrews. Our God is a consuming fire.

Whatever else this man Moses forgot. Do you think he ever forgot the time he stood before that burning bush and it wasn't consumed? He kicked his shoes off his feet and from the midst of the fire came the voice of God? How did he get into the loneliness before God would speak to him that way? He said another 40 years. And there appeared unto him in the wilderness of Samhi an angel of the Lord in the flame of fire in the bush.

What was he doing that 40 years in the wilderness? I believe God was revealing to him so many mysteries. Preparing him to write the first five books of the Bible. Preparing him to write some of the amazing Psalms that he wrote.

We don't usually put that much emphasis on him for Moses amongst the great heroes. But you see God only has one treatment to get great men and that's loneliness. If I had a Bible school I'd let you come here for whatever period it is like they do at Bethany fellowship.

You go there for two years then you have a year off. Work it out. I would send everybody away for six months into quietness.

Oh Lord my God when I am awesome consider, consider what does that mean? It means meditation. It means contemplation. It means concentration.

We are so distracted on every level and seeing and hearing all the time. There are things pulling at us every moment. For the day Davidson is away this week in his new office there for a whole week.

He is not seeing anyone. He is just attending to write. I think that Melody is down in town doing the same thing.

This man is shut up with God. What came out of this period? Again five books, Psalms. The Lord Jesus shut away for forty days in the wilderness.

If the Son of God needs it don't I need it? Who else was shut away? Oh one by the name of Paul shut up in a stinking prison that you wouldn't let a dog live in today. What did he produce? He produced his epistles to the Philippians and Ephesians and Colossians. Where? From silence, from stillness, from being cut off from fellowship.

If you write like in splendid isolation here is another man who is going to produce one of the greatest things ever written even in the Bible. His name is John. Where is he? If you have gone to the church at Ephesus and you say I want to hear your famous preacher you say he isn't here, he is over there.

You see that little island sticking out of the sea? He is there on the Isle of Patmos. It is a criminal island. All the garbage is there.

He is outside the gates again. He is cut off from community. He is cut off from everybody else.

And there he is on the Isle of Patmos. You go up to say John I am sorry to see you here in the Isle of Patmos. I am not in the Isle of Patmos.

What are you? He says I am in the Spirit. Was it Madame Guillaume or was it Faber who talks right so much alike? Could I be cast where thou art not? That would indeed be a dreadful spot. But with thee my God to guide the way it is equal joy to go or stay.

There is no loneliness where God is. It struck me the other day we were riding out with some friends and it struck me suddenly, I was going to say awesomely, almost terribly that the most awesome place in the world Golgotha is now a tourist attraction. How in God's name could it be that? And it is Christians that go and gaze at it.

They don't want to get on the cross, they want to go see what it was. We don't get anything by going touring Israel anyhow. This one has this revelation of God.

Our God is a consuming fire. Look at the verse. It blows me away you young people would say.

I am a bit more substantial, I don't blow away easily. Exodus 40 verse 35 And Moses was not able to enter into the tabernacle of the congregation because of what? The glory of God abode there. Do you remember when they finished that temple of Solomon's, one of the most lavish buildings ever put up in the history of the world, most expensive building ever? But he said it's no good, you may as well turn it into a stable.

We've got all the gold, we've got all the accoutrements that we need, but something missing. We've got an altar. All we need is the presence of God.

What did he do? He prayed and what happened? The fire fell. Again, my cliché, which I'm not ashamed to use often, but Do you know why the world is going to hell fire tonight? Because the church has lost Holy Ghost fire. The symbol of the church of Jesus Christ is not a cross, that's Roman, and brutal, and heathen.

The symbol of the church of Jesus Christ is a tongue of fire that sat upon the head of each of them there in that upper room. And until that tongue of fire returns, not visibly, but that same anointing of fire, pyre, that's the eternal fire of God, indestructible fire, measureless fire, until it returns to the church, you can have all the organization you like. Build your castles, your religious castles, have your fun.

You know, the tragedy of this day is that the church today is pursuing happiness, not holiness. A young man choking up called me yesterday from the other side of the nation. Mr. Redner, he said, could you come out for us? I said, I'm afraid I can't.

He said, you know, you're having regular banquets and breakfasts and feasts, but all we hear is prosperity, prosperity, lament and comment. I'm sick of it. We need something about revival and holiness.

You know what Moses did? He said there was a need. What did he do? He went and tried to deliver them. So forget the idea that the need is the call, that's what he did and got into trouble.

He didn't hear the voice of God. He felt in his heart he should go, he was working on his emotions. I would go sometimes to a, when I was a youngster there, in England, I would go to a missionary conference.

I had some great missionaries. I had Padgick Wilkes, the founder of the Japan Rescue Mission. I had the founder of the Japan Evangelistic Band.

I remember a bit later hearing two ladies, I forget their names now. I said, you know, my mind. That was in the 1930's when they, these two ladies came out of China, walked right through the Mongolian desert.

Walked the market. Unless occasionally they could ride on a beast. Walked through one of the most plague infested areas of the world.

Mildred Cable and Miss French. I remember looking at those ladies, their lovely pink cheeks, whitish hair. Up in their 60's they had gone through death.

Death every day, like the Apostle Paul. Suffering, hardship, threatened with rape, threatened with everything you can imagine. And they went right through the Gobi Desert.

Unless they could get right on no horse drawn truck kind of thing. Somebody asked them why they, what are you going to do now? Go back. Why? The young lady didn't feel comfortable when she answered because you're not going.

She said, I'm not Abandonment. Isn't it easy to sit here and stand there and stand here and sing in a lovely atmosphere, all to Jesus I surrender, all to him I freely give. Maybe keeping your hand on your wallet while you're singing.

We're the whole realm of nature man. Forget it. You'll never own the whole realm of nature.

Give me what you've got and prove it. You think God's moved by our sentiment? All he'll do if you sing that sonata is put it down and judge you at the judgment seat and judge me for it. Lord Duncan Campbell used to say that the fundamental, how did he put it out? I can't think of his word.

The fundamental feature, put it that way, of the Christian faith is sacrifice. Until we're totally abandoned to God, my richest gain, whatever else it is, until it's totally abandoned, I believe the measure of my yieldedness to God is the measure of his yieldedness to me. If I don't have a job, I don't intend to give him my wife.

Is he on tap for me to call? Is he my servant? I mean, there's not much left if you give him now, is there? Here again is a supreme example of a man who could have lived there in glory, in majesty, driven down Main Street every day in a chariot, could have sat with kings and others, and he chooses to go and be isolated and live on the back side of the desert. The Lord said something to me earlier this year. I remember when I was praying, at the turn of the year, I was telling God I wanted to take him at his word.

You know what he said? I want to take you at your word, too. Supposing the Lord took me at my word every time I went to a word, what would happen? It'd be pretty serious. If you go to England, if you go to Manchester, you see some of those big double-decker buses.

In London, usually they're red. I think up in Manchester, they're green. At the end of the front, they have a kind of a shamrock emblem, and thinking of the name of the man, I think his name was George Crossley.

He lived in one of the loveliest cities in England, a city of Chester. All the cities in England with Chester at the end, it means that the Romans founded them. Manchester, Chichester and so forth.

He lived in Chester, had a magnificent home, drove through his business every day in a carriage with two gorgeous horses. He lived in Manchester. Everybody saluted him, acknowledged him.

He was a kind of ruler in that area. And he was a very, very good Christian. One day he was telling the Lord how much he loved him.

I'd be willing to go outside the gate for you, the Lord said, go. Sell you a mansion. Go live in a slum called Ancoats in Manchester.

He went to Manchester, sold his magnificent mansion, got rid of a tribe of servants, cut his living down as far as he could. What did he do? Well, there was not much help for the poor. He built a hospital and charged no one any fees for going there.

And the poor people crowded. And aside he built a huge auditorium. He called it Star Hall.

He was a thoroughfare as far as I know of in this century to import, if you want to use that word, some of the great preachers of America like G.D. Watson, who wrote so many wonderful books on holiness. A whole stream of people like that. He had a yearly conference.

He paid all their fares over. It was a move of revival in that poverty-stricken area. He held the voice of God.

I love a great American hymn. My faith looks up to thee, Lord. Now hear me while I pray.

Take all my guilt away. Oh, let me from this day be holy thine. May thy rich grace impart strength to my fainting heart, my zeal inspire.

Now here's a tough part. As thou hast died for me, so may my love to thee, pure, warm, and change will speak, a living fire. Love without sacrifice is not love.

Whether it's in the physical element or it's in the spiritual element. How many millions of books do you think we have on the Holy Spirit in the nation? How many millions of books have you on prayer? We're all stuffed up intellectually. We all have Bible knowledge.

How is it working out? The supreme need that we have tonight, surely, is a fire of God. Moses made a supreme offering. Friends and tithes and I don't read that God laid the map out for him and said, these are all the stops in your life.

But he made one supreme surrender and therefore he was ready for anything. There's going to be a payday one day. We're going to stand before this God who is a consuming fire.

Have you ever wondered if you look ridiculous when you stand there by yourself, you can't lean on your husband or your wife or your pastor or a friend or somebody that you've always kind of adored. You're standing there with a thousand million eyes on you and God goes through your record and sees all these vows you made and you never kept them. I could have invested your life in that area.

You went miserably after the things of this world. The tragedy of the church as far as I see, I get into trouble for saying it but I'll say it, but people in the church are as mesmerized with wealth as the world

outside. And the My mother used to gather a lot of aphorisms.

One was, remember Len, that money is a good servant but a bad master. You can be sure of this, the heart of Moses was as pure as the heart could be in that day. Otherwise he would have stayed there.

He could have fulfilled all his ambitions, the dreams of any man to be a ruler of the universe or of the world. To live in splendor, to have servants, to have everything else. But my richest gain, I count but loss.

But I'll tell you what, there's going to be something in that day in heaven. Why? They're going to sing. Are they going to sing the hallelujah chorus? Oh, I don't know, I think they will.

I can tell you the name of one man that already has sent the manuscript of God, they're going to sing his song. Who is he? Moses. Revelation 15 says they'll sing the song of Moses and of the Lamb.

You see, God doesn't begin to unveil himself to Moses until after he has seen God in the burning bush. And I don't believe he goes out for anyone either. Until they've been to that place and got a full revelation of the holiness and majesty of God.

When Moses saw the burning bush, he wondered at the sight and he drew near and behold a voice in the middle of the thing said, I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. And Moses trembled and burst not, behold. Do you think he ever forgot that? He had obeyed God up to this point.

Now God reveals himself. Oh, he couldn't reveal himself further because you remember after the miracles when I would think he'd seen everything, he said, show me thy glory. I'm longing to go to the sanctuary where nobody dare preach or speak or stand up and say a word of any kind.

We're all overwhelmed with the majesty of God. We don't do that. As I ask people so often, did you come here tonight to meet God or hear about him? If we're honest, we didn't come here.

We didn't want him to take our hearts out and show us the carnality and the envy and the pride and the covetousness and now reaching after worldly things. He wanted to whisper to us sweetly. I believe the supreme test in our Christian life, if it's not thee, it's one of the supreme tests, is to be left alone.

I challenge you to go live alone. I challenge you to go for forty hours alone. Take no one with you.

Take your bag with you. Wait on God. Take no music.

Shut yourself up and say, Lord, at any price, I want to hear your voice. Wasn't it bad enough I wrote a book, *The Cost of Discipleship*? We've got a very pleasant Pentecost today, haven't we? All it means is you get filled with the Spirit and go to another banquet and prosper. It's the very reverse of the scripture.

After Pentecost, what they got? They got prisons, pain, persecution, and privations. Were they blessing the Lord because they prospered? No, they were in jail. And they rejoiced that they were counted worthy to suffer for His namesake.

That's the reverse of our theology. Moses takes all that comes to him, like Jesus. Read Isaiah 53, and all that came to Jesus seemed to come to Moses.

Go back into the fiftieth chapter where it says he gave his back to the smiters. As I said last week, it's not easy to go outside the camp. It's not easy to go It's not easy to be rejected by your family.

This week, somebody again asked me, what do we do in our church? It's so dry, so lifeless. Oh, we say the right things. We have the right language.

The pastor isn't a liberal. But there's no breathing of God. There's no revelation of God.

There's no anointing of God. There's no confrontation of God with God. Moses was fortunate, I think, that he had that revelation of the glory of God.

But he still isn't satisfied. Later he says, show me thy glory. I think I've seen the glory.

If I saw God part the waters of the Red Sea, mercy, I wouldn't come down to earth again, I don't think. If I saw him deliver again and again and again as he did. We're so happy with small things.

J.B. Phillips wrote a book thirty years ago, Your God is Too Small. That's why the world doesn't want it. We're so happy.

We're so contented with little things. I believe in miracles, but I don't get too excited about them anymore. I believe they'll be restored fully in the church.

But the trouble is we get content with those kind of things. We get content with blessing. We get content with fellowship.

The Apostle John said what? Our fellowship is what? With the Father, with his son Jesus Christ, and with one another. But we have made fellowship with one another as substitute for the fellowship with the Father. How many times have you gone to church and there's been fellowship with nice people, but you never felt the touch of God on your spirit? If there's no fellowship with the Father, we have no real life.

We have to make choices. I think the supreme privilege of a human being is that we make choices. He chose to suffer.

Isn't it ridiculous? Why step out of security at a king's palace and go live like a tramp? Why not wear beautifully perfumed clothes and gorgeous oriental clothes and gorgeous gold things? Why not? Because he saw something greater. Because he heard a voice speaking to him. Because he saw, I don't know how, he saw a vision of Pharaoh, and he would rather suffer affliction with the children of God than enjoy the pleasures of sin for a season.

After all, they're so seasonable. They perish, they dry up. But at his right hand there's pleasure forevermore.

There's no termination. And remember again that entertainment is not joy. Entertainment is a devil's substitute for joy.

That's why there's more entertainment than ever on TV and what have you got. I'm convinced of this, the more spiritual you are, the less TV you watch anyhow. The more you hear the voice of God, the less we want to hear the voice of people.

What a day it's going to be, you know. I try and imagine that gorgeous day when Jesus sits on the throne handing out the rewards. Five possible crowns for all of us.

Don't know how many we'll get. Don't you think the awful applause will sound like a million thunderstorms when Paul rose up for his reward? Do you think that when Paul was sitting in that smelly stinking hole there, he ever dreamed that today maybe a billion people have read some of his writings? Do you think that Moses one day when he sat down, washed up and said, oh brother you've been a rotten day. Maybe he never said that.

Do you think ever thought that one day in eternity there'll be millions of voices and an orchestra of 144 harps singing the song of Moses and of the Lamb? What about the applause when he goes up and people say I'm glad you wrote those first five books. You see the devil wants to blind our eyes to the possibilities of grace. It's stupid.

You can be a good Christian and do this, go make a fortune, do it, as long as you make it for God. Make it for yourself, you're light bewildering. I don't, every damn you have, God trusted you with it.

If you were no brilliant brain than someone else, God trusted you with it. If you were no talents as we say. We say that girl's got talent, that, no no, forget it.

Talents in this scripture are always related to money. Never to our abilities. God doesn't say Abraham had talents or Moses had talents or Paul had talents.

Talents were either talents of silver, talents of gold. We do have gifts for which we're responsible. And again, this man does not consider it.

He esteemed the reproach of Christ, not for Christ but of Christ, the very things Christ went through, he was willing to go through, he went through them. Cast out from his people, cast out from his church, cast out from his family. Hardship all the way.

That's the only way God makes sense. The hardest thing is to be alone. I'm going to give you three classic examples here.

Think about them. Out of the loneliness of that man. Come on, get up, what are you doing, Paul? You've been here two years, go out and have a healing crusade.

Come on, for the people who are sick, you raise their debt even. You cast out demons, go do your thing. You can get money.

Isn't it great to know when God says no? No, I'm not going to go because God won't let me go. What are you doing here on the Isle of Patmos, John? I mean, you have a ministry. You've already written a gospel, that's the most precious thing on earth today.

Why didn't you get up and go? More than one started to talk about how to be a better man, remember this. In this generation particularly, Christians are all activists. Do you know one way to wither in your spirit? Now, you'll race me out of the place for saying this maybe, but okay.

Run to every special meeting you hear of. When did you last give an hour or two to God? Why don't you run at the feet of every man and listen? If you're not listening to God, you're robbing God. Maybe you wanted to speak to Him three years ago and you said, oh, we're going down to some big meeting, some

big shop's going to speak and we can buy one of his books and wonder of wonders he'll autograph it for us.

And God never wanted you there at all. You wanted to go. Moses in his heart said, I'll deliver a man.

God never sent him so he got into trouble. I believe we should have fellowship with God's people, sure enough. You know, some people are always living for a big event.

Oh, two months we're going to so and so. After that we're going to so and so. That's childish.

Do you remember when you used to live for Christmas and after that your birthday and after that something else? Event, event, event, event. You jump from the top of the tree to the top of the next, never come down to earth. Well, I'm literally joyful, yes, but do you know there happens to be another verse that says, be still and know that I'm God.

How still are we? They but wait upon the Lord, not wait upon famous preachers. I think the church is, many denominations are just crippled with famous preachers. We're chasing them, listening to them, tuning in to them when we should be listening to God.

God is waiting for people to give him an ear. You say God doesn't speak to you, he doesn't get the chance. You think he's going to borrow into your car when you've got that noisy thing going all the time? Or he's going to yell to you when you get a bus to go to some big meeting in Dallas? He's a jealous God.

He's a lover. He wants you by yourself. See, how many of these men were alone when God revealed himself to them? There's a price to pay.

Moses chose deliberately to suffer with the children of God, rather than enjoy the pleasures of sin for a season. All these perishing things of clay that A.V. Simpson used to talk about, born but for one brief day. I don't know what you feel like when you look at a crowd like this.

The potential is here to go and stir nations. There's more than 120 here tonight. There are 120.

We're depending on TV to do it. Forget it and never do it. One boy is always saying on TV, this is God's method to reach the nations and folk can't even afford a shirt in other countries.

Never mind the TV set. We've got only hundreds of thousands of people up the Amazon. They never even, say, see a plane go over and wonder what kind of dirt it is.

Seen those people in Africa lying in the gutter, lying in the dust, lying in the filth. Do you know, I believe if God showed us a picture of the church as he sees it, it would be like that in the middle of the desert, a bunch of skeletons, paralyzed, weak, powerless. Only God can breathe on these things.

We're never going to organize revival. Agonizing, yes. Organizing, no.

If preaching could do it, we would have preached the world into the kingdom come by now. No. God is demanding our lives, our soul, our all, our complete attention given to him so he can take it and use it, do as he likes with it.

Well, I didn't get what I wanted to tonight, but anyhow, give me that chair, please. I'm going to ask you to spend a little time in prayer. I don't know whether you dare say, remember again, Moses looked that way,

it says he looked the other way, he forgot to look that way.

I wonder as we pray, dare you, I'm not daring you to do it in the ordinary sense of the word. Do you think you dare not just make a commitment, which you make so often, dare you say, Lord, I abandon everything, all I have, all I am, all I hope to be, if need be I'll abandon my nation and go to some other nation, if need be I'll leave friends and time and earthly stuff and I'll give you my body and my mind and everything there is about me to do the will of God. Let's pray for some of the great needs that there are, these are the countries, our friend returned from India a few weeks ago, there was a great deal of persecution to the Christian preachers in Nepal, you know, we live in easy street, I don't know how much longer, as we wouldn't go, God drove them out by hornets, maybe he'll do that with us before long, he's going to glorify his son however he does it.

So let's pray for these needy nations and if you have a need, pray for your own need before we close.

Audio: <https://sermonindex1.b-cdn.net/14/SID14722.mp3>

Source: <https://sermonindex.net/speakers/leonard-ravenhill/alone-abandonment/>

Grow in Your Walk with Christ

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

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

www.sermonindex.net