

Cost of Worship - Part 2

by Leonard Ravenhill

The sermon emphasizes the importance of worship and the value of a deep and meaningful relationship with God, highlighting the dangers of forgetfulness and ingratitude.

Duration: 32:47

Scripture: Psalm 5:3, Psalm 119:147, Matthew 6:33, Matthew 26:6-13, Mark 14:3-9, Luke 10:38-42, John 4:23-24

Topics: "Worship"

Description

The sermon transcript is a collection of fragmented and disjointed sentences that lack coherence and a clear message. It includes random phrases about murder, rape, and other unrelated topics. There are mentions of serving God and the importance of starting the day with devotion, but these ideas are not developed or explained. The transcript also includes a story about a man losing a million dollars and a reference to a person's love. Overall, the transcript lacks a clear theme or message and is difficult to summarize in a coherent manner.

Transcript

Well, do you get the point? You don't. Well, what she poured out on him came back on her. It was a double, it was a blessing to him.

But wherever she went, that fragrance was there. And people, she'd go past it, oh, that's, that's the most, like you say, oh, that's Chanel or that's something else. That's the most amazing, the most aromatic, pungent, powerful, beautiful, costly ointment in the world.

I wonder where that woman got that ointment. She poured it out on him. It came back on her.

That's why there's a two-fold attitude in prayer. One is pouring out, even if you use prayer to that degree. And then there's a waiting until the dew drops.

The dew falls. And I remind you again, dew never falls on a windy morning. God said he would give the dew unto Israel, and the dew only drops when there is stillness.

The old Quaker poet, John Greenleaf Whittier, wrote that lovely hymn, Dear Lord and Master of Mankind, forgive our foolish ways. We ought to sing it every day. We ought to sing that in the government.

Forgive our foolish ways. But the last time it says, Drop thy still dews of quietness Till all our striving cease. Take from our souls the strain and stress And let our ordered lives Confess the beauty of thy peace.

Breathe through the heat of our desire Thy fullness and thy balm. Let sense be done, let flesh retire. Speak through the earthquake, the wind or the fire Or the still small voice of calm.

Or this old hymn, an old English hymn. Frieda Hanbury Allen wrote this. It's beautiful.

Within the veil. You know, when you go into the secret place, the holy of holies. When you put a notice on the door not to be disturbed for two hours.

And maybe you'll start off with prayer and maybe you'll end into praise. But you should finish up with adoration and worship. And Frieda Hanbury Allen said, Within the veil didst belove thy portion.

Within the secret of thy Lord to dwell. Beholding him until thy faith is glory, Thy life is love. Thy lips his praise shall tell.

Within the veil. For only as thou gazest upon the matchless beauty of his face Canst thou become a living revelation Of his great heart of love. His untold grace.

Within the veil. His fragrance poured upon thee. Like the woman poured the ointment.

Without the veil, that fragrance shed abroad. Within the veil. His hands shall tune the music Which sounds on earth The praises of thy God.

Within the veil. Thy spirit deeply anchored. Thou walkest calm.

Above a world of strife. Within the veil. Thy soul with him united Shall live on earth The resurrection life.

She poured out the ointment. This man must have felt pretty bad, don't you think? Watching all this go on. There's a table loaded with food.

I don't know that he ever took a bite of food. There's no record of it in any of the stories. Maybe he wasted a fortune on it.

Jesus wasn't wanting food. He wanted worship. God wants you to work yourself to death.

No, no, no, no, no, no. What does it say? Kill yourself. Testify.

It says worship the Lord in the beauty of holiness. Do the other but don't do it Unless your soul is bathed in him. Unless you're anchored deeply in him.

Unless the fragrance of God is on you. No, I don't know that Jesus Took a spot of anything to eat Or drank anything. I think maybe this man was saying, you know what? I just about missed it and wasted everything.

I just wish Jesus could see it my way. You know, I tried for about 20 years to get God to see things my way And he wouldn't. So I had to give up and see things his way.

Jesus didn't want food. How do you know? Well, I'll tell you what, the devil There's a lot of things you could say about him But he's a grade A student, you know. He knows the answers.

He'll never ask you to do what you can't do. He'll never ask you to walk on water. He said to Jesus, Get some of those rocks and turn them into bread.

He knew he could do it. Look, if you want to know how valuable worship really is The devil was prepared to give God the whole world if he'd worship it for five minutes. Does that make you realize how valuable worship is? You just fall down once and say, and worship me.

The very fact he knelt would mean I'm in subjection. You're a lord, you're a master. And if you just fall down and worship me for five minutes I'll give you all the kingdom of the world.

And the devil, God didn't, Jesus didn't say, they're not yours to give anyhow. They were his in one sense to give. He ruled governments to a certain degree.

And wicked systems. And yet Satan so wanted worship that he said, I'll give you the world. No, you can't.

Jesus isn't going to turn stones into bread. You say, well that's what miraculously he didn't do. Well, I think he did it.

Where's the record? Well, one morning he called some disciples over the sea and he said, Boys, come and eat. We used to sing a hymn in the old days, Come and dine, the master callers, come and dine. There they met their heart's desire, bread and fish upon the fire.

You think Jesus went shopping for fish? You think he knocked the baker up? It wasn't daylight. You think he knocked the baker up at one o'clock and said, Hey, could you make a few hot buns right away? Because I want to give my disciple boys a treat. Poor boys, they're tired, fishing and all that.

I think Jesus, this isn't in any book. It'll come up. Winky's going to put it down.

But anyhow, I think that he put some stones on the floor and he just said, become bread. And they did. And he said to the devil there, I'll do it when I want, not when you want.

That's the way to get victory. You can do the right thing at the wrong time, but you'd never do the wrong thing at the right time. I think he made bread there just to snub the devil and laugh at the devil.

But again, there's no evidence that Jesus ever took anything. All the dignitaries are there. I don't know how many disciples and others were there.

And yet a little unnamed woman is the only one listed. She's listed in millions and millions of copies of the word of God. Do you know what happened the week after? Crowds of people were sobbing and sobbing and they were pointing.

I think there was just one woman who was really happy at the crucifixion. It wasn't the mother of Jesus necessarily. I think it was this Mary.

She looked at those feet. They had a nail through them and blood running off them. And she said to think last week I had those feet in my hand.

I'm glad I did it. While the critics said, what's she wasting money? Jesus said, she's done it against my burial. The rough thing about this to me is this, that if you take the twenty-sixth chapter of Matthew and you read the story again, it puts another slant on it.

That to me is terrible. Because it says that he went into the house of Simon the leper. Ah.

Does that do anything for you? You say he couldn't go into the house of Simon the leper. A man wasn't allowed in. That's right.

There came a day when Simon went to his wife and said, darling I've kept this away from you so long I can't. Look at my. Oh, she said, you've got lifeless feet.

Don't use the towels. Don't touch the children. And he went to the temple and they pronounced him unclean.

And he went to the gate of the city and they pronounced him unclean. And he lost citizenship and he lost fellowship and he lost every relationship. And he went up the road begging and crying, I'm unclean.

And they'd throw him a coin, he was unclean. Well, what is he doing at home? Well, there's only one reason I know that he's at home is that one day he met Jesus and Jesus cleansed him because nobody else could heal leprosy. He runs back to the gate of the city and they say, we know you Simon.

You're a successful businessman. You're a leper. And he says, well, look.

Oh, you've got flesh like a baby. What beautiful hands. And he ran to the temple and the priest said, don't come and defile God's house.

And he said, I can't defile it. Look at my hands. And they said, oh, what beautiful hands.

And he ran home and there was Rebekah. And she looked through the lattices and said, don't come near. I know you want to see the Jewel and don't come near.

You're a leper. And he said, darling, I'm no leper. Oh, what beautiful hands.

How did he get cleansed? I don't know any other way. There was no other way known to man that a man could be healed of leprosy except that Jesus healed him. Incredible.

If Jesus hadn't healed him, he'd still be up there with bugs on him. His flesh would be dropping off. I've been in the leper colony and preached to lepers.

I've seen men without ears, without cheeks. A man you could see down his throat because all the flesh was eaten off. You could see his workings.

And in that tropical atmosphere, it sprung like a manure heap. In some of the greatest meetings I was ever in, people without fingers and pots running off them because there's no medication were clapping their hands and singing, my Jesus, I love thee. I know thou art mine.

And I enjoyed that better than any fancy choir all dressed up and cheap diamonds on, doing this stuff on TV. A man was a leper, was cured, and he forgot to worship Jesus? My God, I say reverently, how careless and forgetful. What ingratitude we could have.

He was a leper. Well, in case you forgot, you're a leper too. Because in the Old Testament, leprosy is a type of sin.

There's no cure for it. And one day, dealing with friends, somebody said to me, don't shake hands with the leper. But I said, all right, I'll take the risk.

And I shook hands with that leper, all his stubby fingers. And I said, I love you, and the tears rolled down what cheeks he had. And the women there, beautiful women, with half a cheek or ears off or noses off and other things.

And you saw leprosy working. Say, if Jesus hadn't stopped you somewhere on the road a year or two this morning, fellow, where might you have been right now? In hell? Or serving a life sentence? Woman, you might have had three or four. We had girls in teen college, how they looked as though they'd left school with as many as three legitimate kids.

And they couldn't tell you how many men they'd slept with. Whether they were black or yellow or red or black or white or what, they wouldn't know. They'd just live that lousy life.

But I tell you, one morning when we went into the chapel and I, and they said, but the raven is going to talk this morning. And a little Puerto Rican stood up and said, let's sing the national anthem. I guess I told you this before.

And I thought, national anthem? Get out of here. But I didn't notice what he said. He said, let's sing our national anthem, not the national anthem.

And they stood up and they began to sing. Do you know what they sang? There were about 30 or 40 young women on this side. Beautiful girls, all clean, now prostitutes here.

Not weekend prostitutes. They were second wives to some of your most famous film stars and ball players. They were redeemed.

And here were boys who were murdered and raped and done every devilish thing. And so the little Puerto Rican, his teeth were flashing there. And he said, let's sing our song.

And they struck it up. Amazing grace, how sweet the sound. Wow! I was in tears before we got to the first stanza.

And so were they. They knew the pitch of which they'd been listening. Isn't it amazing that sometimes, come on, let's be honest, you're so busy working for him, you never touch him during the day.

We're trying to say, Lord, I served you. No, I'm going to bed dumb tired. I can't even read my Bible.

I'm too tired to pray. Well, that's not the way to go about it. Read Jeremiah and say how often that man of God rose early in the morning.

Give him the dew of the morning when your mind is fresh and your body is fresh. He forgot to kiss Jesus. He forgot to wash his feet.

He forgot to anoint his head. And I don't think he's got another chance. Briefly, that's not my best word, but let me say briefly.

Somebody said, you say, well, finally, and you go on for another 20 minutes. I say, well, I learned that from the Apostle Paul in his epistle. He says, finally, write three more chapters.

You expect me to do better than Paul? There's one story a little more mysterious to me than this story. It's the story of the most failed woman on earth. There's a new controversy on now.

It's in this present edition of Christianity Today. Because the Pope, the new Pope, this nice boy, said recently that he wants to restore veneration to the Virgin Mary. And now there's a discussion about it.

We ought to honor her. Well, I honor her. I call her the Blessed Virgin because the Scripture does.

But if you tell me she's called Edemprix, I'll ask you why she wasn't crucified with Jesus. She's not called Edemprix with Jesus. You can't pray to the Virgin Mary.

It's a lie. It's the biggest fall the devil ever put on the earth is the Roman Church. Well, nobody said amen, but it's still true.

So let's go on. This woman, privileged of all the women in the world to bear the Son of God. Isn't that something? The heaven of heavens cannot contain God.

And he was pressed into the matrix of the Virgin Mary. God contracted to a span incomprehensibly made mass. And there's a big convention on, and people like conventions.

So Joseph and Mary decided they would go. And they went. And they had a great time.

Met all the in-laws and out-laws, and enjoyed the great preaching, enjoyed everything else. And then, of course, they had to go home. Oh, it was a majestic thing, you know, when they went up to the temple.

They sang the hymns, the latter part of the Book of Psalms, which is the Jewish hymn book of course. And the women went first, and the men went behind. They were doing what we sing.

They were marching to Zion, the beautiful city of God. And the women sang a verse, and the men responded, and the women sang, and the men responded. The women went first, in case the brigands came down the hill to molest them and destroy and so forth.

And they went back the same, except, you see like little streams joining up. The congregation got big, big, big when they were going. But as soon as they came out of Jerusalem, the crowds got less and less, and they began to filter off.

And at night Mary goes very tired, and her feet are aching, and finally she says, excuse me, have you seen my husband? Have you seen Joseph with a husband in the eyes of others? Oh yes, there he is, that tall, nice. He said, I like your husband very much. And she said, well, where are we going to sleep? Because there's no Holiday Inns, and all those trimmings we have.

No black top rods, just dirt, roughness, dust. Must have been something following a million people, isn't it? Run your teeth over it. You swing over your teeth, you clean them, there'll be that much grit on your lips.

Well, I don't know what I was saying darling, but I'll tell you what, this is about the hottest day and my feet are blistering. She says, well, mine are too. You had a bad day too.

Did you get a drink at the well? No, I didn't. Boy, those people were very sanctified yesterday, very selfish today. They were elbowing at the well, you couldn't get a drink.

I haven't had a drink since this morning. I haven't, and I'm tired. Well, how did Jesus get up? Oh, Mary, come on, don't fool, I'm too tired.

You know he's been with you all day. With me? He's not been with me, he's been with you. He hasn't been with me.

Well, I thought he was you. Do you know what it says? They, supposing he was in the company. That word supposing is used twice in the New Testament.

When the woman went to the garden and she heard somebody moving, and she supposed he was the gardener. So she supposed Jesus wasn't there when he was there. They supposed Jesus was there and he wasn't there.

We suppose he's in the company. Well, what do we do? Well, what do you think to do? She says, serves him right. I've told him many times not to go off here and there.

Let's go to sleep, Joseph. I, I, I suggest she cried herself to sleep that night. After all, if you lost a 12 year old boy and there were so many burglars and thieves and wild animals, will you go to sleep? She cried herself to sleep and they got back to Jerusalem.

And again she cried herself to sleep. They searched everywhere and couldn't find him. Or maybe he's at the pool of Siloam.

He likes to watch the fish and they thought he wasn't there. Maybe he's still down at the bazaar. He loved to sell, see those men selling little girls.

No, he wasn't there. And finally they said, well, where can he be? Isn't it amazing that they lost Jesus right after they'd been to a great convention, a great religious feast. We lose him sometimes because God speaks to your heart.

There's blessing on your heart and you go outside, outside the sanctuary as a theatre you've left or something and you talk and talk and you dissipate the blessing God put there. There are times I think we ought to walk home and just quietly not even speak. Maybe husband and wife and just get still and say, Lord sink this deep into my heart so I'll never need to learn that lesson again.

See brigands came down the hill to molest them and destroy and so forth. And they went back the same except you see like little streams joining up. The congregation got big, big, big when they were going.

But as soon as they came out of Jerusalem the crowds got less and less and they began to filter off. And at night Mary goes very tired and her feet are aching and finally she says, Excuse me, have you seen my husband? Have you seen Joseph with a husband in the eyes of others? Oh yes, there he is. Tall, nice.

Yes, he's there. I like your husband very much. And she says, Well, where are we going to sleep? Because there's no holiday inns and all those trimmings we have.

No black top roads, just dirt, roughness, dust. Must have been something following a million people, isn't it? Run your teeth over it. You turn over your teeth, you clean them, there'll be not much grit on your lips.

Well, I don't know what I was saying darling, but I'll tell you what. This is about the hottest day and my feet are blistering. She says, Well, mine are too.

You had a bad day too. Did you get a drink at the well? No, I didn't. Boy, those people were very sanctified yesterday, very selfish today.

They were elbowing at the well you couldn't get a drink. I haven't had a drink since this morning. I haven't and I'm tired.

Well, how did Jesus get on? Oh Mary, come on, don't fool, I'm too tired. You know he's been with you all day. With me? He's not been with me, he's been with you.

He hasn't been with me. Well, I thought he was you. Do you know what it says? They, supposing he was in the company.

That word supposing is used twice in the New Testament. When the woman went to the garden and she heard somebody moving and she supposed he was the gardener. So she supposed Jesus wasn't there when he was there.

They suppose Jesus was there and he wasn't there. We suppose he's in the company. But what shall we do? Well, what do you think she'd do? She says, she says him right.

I've told him many times not to go off here and there. Let's go to sleep, Joseph. I, I, I suggest she cried herself to sleep that night.

After all, if you lost a twelve year old boy and there were so many burglars and thieves and wild animals, would you go to sleep? She cried herself to sleep and they got back to Jerusalem. And again she cried herself to sleep. They searched everywhere and couldn't find him.

Or maybe he's at the pool of Siloam. He likes to watch the fish and they thought he wasn't there. Maybe he's still down at the bazaar.

He'd love to sell, and see those men selling slipworms. No, he wasn't there. And finding this there, they said, Well, where can he be? Isn't it amazing that they lost Jesus right after they'd been to a great convention, a great religious feast.

We lose him sometimes because God speaks to your heart. There's blessing on your heart. And you go outside, outside the sanctuary as a theatre you've left or something, and you talk and talk and you dissipate the blessing God put there.

There are times I think we ought to walk home and just quietly, not even speak, maybe husband and wife, and just get still and say, Lord, sink this deep into my heart so I'll never need to learn that lesson again. And they searched and they couldn't find him. And finally they said, Well, we've searched the temple.

It was a vast place and they couldn't find him. And then they said, Finally, there's a room there. Yes, but only the chief rabbis and the dignitaries go there.

We can't go there. But love gets desperate. And maybe Joseph opened the door and he said, Mary.

What was he doing? Was he in the pulpit? Giving a lecture on Daniel, the left foot on Daniel's image, the middle toe. This is the explanation. Was he preaching prophecy? No, no, no.

He wasn't doing anything like that. What was he doing? He was doing what any healthy twelve-year-old boy would do. He was asking questions.

And they run up again and say, Don't you care about us? Well, it sounds like the men on the sea. Remember when the boat lashed the boat? It looked as though they were, I thought the disciples loved him so much they'd have shaken him and said, Master, how are you going to drown? But they said, Don't you care that we perish? Wasn't that lovely? I wonder if he didn't say, He didn't say, You stupid people, I've taught you a hundred lessons and you still think of number one first. Care us thou not that we perish? Hey, what are you doing? Is this your gratitude for us? We've fought you with tears, we've been heartbroken and here you are sitting in the temple asking questions.

Oh, his answer was beautiful, wasn't it? When he said, Well, don't you think I should be about my father's business? I wonder if that's the first time he testified. I wonder if that's the first moment he realized what his myth on earth really was. Do you think it was, Ed? He's not sure.

Tim, what do you think? He doesn't know either, so that's very helpful. Thanks. I give my contribution, I'm not sure either.

But maybe it had dawned on him, maybe while he was still in the sanctuary, God had said to him, This is where it all begins, at twelve years of age. And from there, for another twenty years, he was locked up in silence and locked up in stillness. And every great man, it seems to me, that God has used here in the Word of God.

He had to be sent to an isle of Patmos. The greatest brain the world ever had, I think, was the Apostle Paul, after Jesus himself. And he had three years in the wilderness.

And John went to the isle of Patmos and Moses learned in all the wisdom of the Egyptians, it says there in the seventh chapter of the Acts of the Apostles. He was a scholar, he was brilliant, how do you know? Because he's learned in all the wisdom of the Egyptians, that's why. And it says he was mighty in word.

It doesn't say he was an orator, because he stammered, but he was mighty in word. He made laws before he got the Ten Commandments. And when he was brilliant in culture, the armies bowed down to him and everybody revered him.

God spliced his life. After all, he lived in three forties, first forty years. He lived in the palace as a king, as a prince.

The second forty years is in the school of silence and the third forty, God took him up at eighty years of age. Can you find me a man that's come to spiritual greatness that hasn't lived in isolation? Just one thing, I remember going in one day, Dr. Paul had got some books and he never put them on shelves this way, he stood them up this way, because he couldn't bother to read them. And I said to him, I was in London last week talking to Dr. Martin Lloyd-Jones in Westminster Chapel and he sent his greetings to you and he said that your book, *The Pursuit of God*, will be living when most modern writing, theological writing in America has perished.

And he said, Len, be pointed like that. His office, one thing I don't like about my office, it's too small, my other office was larger and I feel it cramps me a bit. You could almost do this in Dr. Jones's office and touch the walls, it was so small.

But he looked at it and he said, Len, that book, *The Pursuit of God*, is the distilled wisdom that God gave me for 25 years in this office. I've never been out of it. You've never what? I've never had a vacation in 25 years.

I've listened and listened and listened to God. And what God has taught me, he said, I put it down there in that book. Oh, it's easy to give God things when they're cheap.

Oh, yes, I like to read a book. As a matter of fact, I play tapes going to work and have a great time. Well, that's all right, but listen, you can play tapes from here to ends of the earth.

It won't satisfy the Lord, it may satisfy you. He wants you to worship him in spirit and in truth. He wants you to put everything else out and it will cost something.

She bought a small box, and I'll finish with this, but I'll tell you what she did. She bought it while he was living, just before he died. And I'm glad it mentions that it was a pound.

Do you know why? Because after he died, you would have seen two men going up a hill with a staff, and on it they had a great big bag swinging, and it had exactly 100 pounds of that same ointment bought by Nicodemus. Some have estimated it was worth more than a million dollars. He was going up to that costly mausoleum or whatever you want to call it where they were going to bury Jesus because he made it brave with the rich in his death too.

And these two men were going up the hill with a hundred pound weight of the same ointment that that woman bought one pound of. And do you know what? That one pound of ointment meant much more to Jesus than the hundred pounds. Why? Because he was living when he got it.

People have been shocked, disgusted, arguing with me when I said, look, if you leave a million dollars to a missionary group or a gaffer, leave it to a gaffer, okay, when you die, God won't give you 10 cents for it at the judgment seat. He won't? No. Hardly no.

Well, here's a rich man, let's say here he is in a lovely casket, and he left a million dollars, and we're all glad he's left a million dollars to a salvation army and a million to David Wilson and a million to a gaffer. And just before I put the lid down, I want you all to come and look at him. And I want you to keep one thing in mind when you come.

Remember, he's left two million dollars for these three distinctive groups. Now, as you come and look at him, he's unbarred, he's got a lovely hundred thousand dollar suit or something, got a jewel around his neck. Just look at him.

And as you look at him, I want you to remember this scripture. The Lord loveth... What? A what? He doesn't look too cheerful to me. Maybe the change is in the amplifier.

I'd better look. I don't know whether they have or not, but... The Lord loveth a cheerful giver. That man would still have his million dollars.

He didn't give it. Death took it from him. He met a bandit on the road called Death who said, Get out.

Put it out like a light. One pound of ointment while she was living. Jesus said, I've got more out of this than all your fancy show and all the celebrities here and everything.

She has ministered unto me. I can feel her feet. I can smell the fragrance.

I can see the love she laid of glory there. She's got hold of the whole thing. Because he said, didn't he? You don't worship in Jerusalem.

We Christians don't have to go to Rome. We don't have to go to Mecca. The Irish cult every day, we go to prayer.

We used to pray there a lot. And one man used to quote every time we prayed that we prayed on earth. There's no floor in the hut.

Just drops a shell in a field and it melts in the grass, melts in the dirt. And sometimes the water would run through like that. But we used to quote the same old thing.

Where we seek thee thou art found and every place is hallowed ground. The disappointed Christ. Thou gavest me no water.

Thou gavest me no oil. Thou gavest me no test. We need to ask Him.

I need to ask Him. And you need to ask Him. How we may learn to worship Him in spirit and in truth.

Audio: <https://sermonindex1.b-cdn.net/0/SID0484.mp3>

Source: <https://sermonindex.net/speakers/leonard-ravenhill/cost-of-worship-part-2/>

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