

Habitation!

by Leonard Ravenhill

Leonard Ravenhill's sermon 'Habitation!' calls for a deeper understanding of abiding in Christ and the transformative power of the Holy Spirit in the Church.

Duration: 51:59

Scripture: Psalm 96:1, Psalm 100:4, Matthew 6:33, Matthew 17:21, John 1:1-15, Acts 2:4, Acts 3:8, Acts 4:18-20, Ephesians 1:17, Ephesians 3:20, 1 Timothy 2:1-2, James 4:10

Topics: "Worship Service", "Abiding In Christ"

Description

In this sermon, the speaker discusses the structure of a church service and the different elements that make up the first three hours and the second three hours. The first three hours are dedicated to praise, adoration, and thanksgiving, while the second three hours focus on preparation, supplication, and intercession. The speaker emphasizes the importance of each individual's contribution to the service, whether it be through singing a psalm or hymn, sharing a personal experience, or gaining new insights from the Word of God. The sermon also touches on the concept of abiding in Christ and the need for Christians to seek help and support from their Heavenly Father.

Transcript

In the next three minutes we are going to take some studies from the Epistles to the Hebrews. This morning I thought we might consider one of the best-known chapters in the Bible, the 15th chapter in the Gospel recited by John. You better ask me to hear people talk about the four Gospels.

Actually, of course, there are not four Gospels. There's only one Gospel told by four different people. And they all have a different exchange on it.

The one particular Matthew is to say that Jesus Christ is a king, and Mark says Jesus Christ was a servant, and Luke says Jesus Christ was mean, totally dependent upon God. And John says Jesus Christ was very, very, very God. If you want to study the Kingdom of Jesus, and I think it's a very wonderful study, you should study it by Luke.

That's why I said, most of us at the time, many, many, many of us put it on trying to do this study on this side of the sample, but Luke says it was, not that Luke spent the night in trouble, but he said this side of the sample, which again is, I think, it's not to say that it's the normal side, but the interpretive decisions in our life, they should not be made without real self-centered thought. And I must say I thought it was a sort

of a conspiracy. A very wonderful study.

I thought it was, if Moses got on to the Sabbath lamb, he would say, no, no, he did not, he got on to a thousand years to get there, but it was so soon after the Lamb, the Lamb would go out of him. And he got on to about 2,000 years, because it was only about a month, and that Jesus was considered, that, again Luke says, that it was as if he was saying he was considered. And it happened that considered, as you know, Romans 12 and 15 start out the scripture, that you do not come into this world, but be in a strange form, and you go down and you look up to those who say, is the world transfigured, will be transfigured, that is, that revealing of a remaking of your personality.

And I said, that is, you're coming to Jesus being crucified, and Luke says that, it was only he was saying, that he was crucified, but he was even saying, Sabbath forgiveness. And so the evidence of Luke says, that it was Jesus, and it's said that the Son of Man was crucified on the Sabbath every month. But, John doesn't say the same as what the others say.

John has particular emphasis, as you know, that Matthew, Mark, and Luke have nothing to compare with John 16, and they have nothing to compare, with the Son of Jesus, the Lord's Son. And the Father, we call the Lord's Son, we have the Lord's Son, we call the Holy Spirit, we call the Holy Spirit. The Lord's Son is John 17.

And if you have it in different sections, it goes from 1 to 5, 6 to 19, and 20 to 1. And it says, the Lord Jesus prayed for himself, and then he prayed for his disciples, and then he prayed for the world, and I think that is the order. We need to pray in the tongue, that's what it says in the Bible, that's what it, in the, first chapter of James, that, this man prayed in his tongue. And we have a little children in England, who used to say, I hang my head and say my prayers, but do I ever pray? And I've been to primary schools, and what it was all about, I'm sure most of you know, but anyhow, we've got three.

But, I often say my prayers, do I ever pray? Now, in James chapter, there's a very beautiful, wonderful, interpretation of the life of Jesus. And I think, you can disagree, whether you like to do that, it's covered by the fifth amendment. And, you can, see the whole of the gospel, I think, is condensed in the very first verse, of the first chapter.

In the beginning was the Lord, and the Lord was his God, and the Lord was God. In the beginning, eternity, the Lord, was, in the beginning, was the Lord, so Christ was, in the beginning, in eternity, and the Lord was, with God, the Lord was with God, eternity. And the Lord was God.

Now, John goes on to make this, very, very wonderful, interpretation of the life of Jesus. Again, I'm still making a different emphasis, on this. And, there's even this 15th chapter, which, like every other chapter, the word of God, is an exhaustive list.

Somebody once asked the famous, American evangelist, G. R. Moody, how do you know the Bible is inspired in itself, because, it inspires you, and I think that's a very good answer. It has an eternal freshness. And, one of the secrets, I think, of John 15, is this, that it, it serves as a secret of, maintaining the fullness of the Spirit.

Now, you can pick up a dozen different books, and they'll all give you, a different interpretation of the fullness of the Spirit, how to get into the fullness. But, in order to make something, I think, how to maintain the fullness. And the secret of abiding in the Christian life, is abiding in the Christian life.

The secret of communion is union. Now, if you read this 15th chapter, and I hope you will, not now, but, when you get your card from that, I mean, getting a go. The best background to John 15, is Ezekiel 15.

You can read that when we go, somewhere down to a few weeks ago. But in the 15th chapter of Ezekiel, it says there that, what use is the vine? And then it says that the vine is no use at all. I remember being in a conference in, in Canada a few years ago, and there was a very famous, missionary there, and he had a marvelous collection of souvenirs, he had a picture up in the Mary.

He had a very beautiful dagger, that he came by, the King of Saudi Arabia. He had a number of very precious, and rare, antiques. And the nice, the many things that he had, he had some, very beautiful caverns, and one was a lovely, tall, beautiful, tent.

It looks so realistic, you can't even walk away, but there it was, and the, the wind was beautifully blowing. And I said to him, you know, this is a very unusual, cavern, and it's very unusual wood, and he said, yes, it certainly is. That, that piece of wood, was in Palestine, and I got this letter from his, office to carve it, and it happens to be wood from the, olive tree.

It was very beautifully carved, it was very, kind of olive colored. And then I went over to the cavern guy, and I said, well, this isn't from the olive tree, and he said, no, this is maple wood. Now, believe it or not, maple trees only grow in Palestine, in America.

And that may prove to be one of the last cards, I don't know, but, I'm sorry to tell you. The, the, the thing is that this, this, wood is very beautiful wood, and, it was very distinct, and different from the wood, of the cavern. And then I went to another piece of cavern, and I said, well, this is not maple wood, and this is not, olive wood, and he said, no, this is from, a student of Lebanon.

And I said to him, you've been in the, in the Middle East, the Middle East, for 30 years, have you ever seen anything carved, after the wood of the vine? And he said, no, I never did, but I never thought about it until now. And he says, he says, you can't carve anything, after the wood of the vine. Well, it's useless.

You don't buy furniture, after the wood of the vine. You don't make anything out of it. You see a vine growing, and it twists this way, and then another one twists that way, and then it's, it's no longer carved through.

The vine is only produced, for one reason, and that is, it is made by fruit. It's not meant to be an ornament, but an instrument. Well, some of that is still, the Church of Jesus Christ.

We're not here to be, an ornament, but an instrument. The Church is only here, for one purpose only, and that is, it is made by fruit, collectively, as a group of people, or individually, but the fruits of the Spirit, through the Manifest in us. We're not here, as a group of people, concerning Jesus Christ, that He is the same as today, to go on forever.

In other words, He's unchanged it. Now, Christ is the head of the body, and He is unchanged it. How in the world, has the body got so changed, when the head isn't changed? The Church, the Church, is not the Church that we are.

You've got a Church coming on, and you don't expect God to come. You expect the priest to come along, and give you a good sermon, so you can criticize it. But apart from that, we don't usually expect God to come.

We talk about Him coming, and we pray for His coming, and so they say, they say I should bless Him, but they say, like 50 years ago, imagine if He'd go in England. But what He's coming, is God coming, and stubborn, seeking after a power. And I'm quite convinced, in my own mind, that God is trying to get through to His Church today.

He must be. There's no hope for this world, unless the Church gets back to its apostolic power. And I think that the problem again, is not amongst the liberals, the problem is amongst the fundamentalists, you know, the Baptists.

But somehow, the outlaw of the supernatural, if you talk about Him, He's only one person out of us, and He's the one that's got a rabbit. And He's a rabbit, but apart from that, the thing is, somehow the outlaw of the supernatural, the outlaw of the miraculous, He's got a church, and all we do is spend an hour in the morning, an hour at night, defending a man that died 2,000 years ago. I'll tell you the story of Bennett's village, in New York, where he ran a place for a while, with David and his friends.

And this boy just kind of sniffed, and he said, you know, in case I don't go to church, and sitting there in his wet jeans, he began to smoke down the street. Look at that, he said there was a certain man named Nicodemus, the leader of the Jews, the same kind of Jews just by night, and he started to hate us. I've had that such a different life, in fact, when I used to go to church, I used to relax, sit down, and say, oh, here he comes again, Nicodemus, let's close this street and let's go.

And so am I, and Nicodemus fell on his face. Nothing good, nothing good he can't do. Again, this is the difference between the normal worshiping service in the church and the presence of the Spirit of God.

After all, in the 14th chapter, Jesus has been saying that the Holy Ghost would come, and he called the Holy Ghost the cantata, and some people say the Holy Ghost is just the word for spiritualistic Jesus. Well, that's exactly what he isn't. But isn't the word translation in the word cantata the word cantata.

In other words, the word cantata comes from the word consortium. And consortium means with strength. And so what Jesus says is when this person is going to speak to Sidney, Sidney, when Jesus comes, he comes with strength.

Oh, you know, it means, it means power. Not the Holy Ghost picking you up and knocking you tenderly and chanting you until something you can hardly say a shout about to the wicked one day, you don't do this and start with a bargain if you like. But coming from beautiful power that we might know and account for later, while Satan still has a stronghold.

And there's nothing more exciting than a prayer meeting where the Holy Ghost is. And there's nothing more good, a prayer meeting without the Holy Ghost in the middle of it. There's nothing more exciting meeting without the Holy Ghost in the middle of it.

There's nothing more exciting than a prayer meeting without the Holy Ghost There's nothing more exciting than a prayer meeting without the Holy Ghost more exciting than a prayer meeting without the Holy Ghost There's nothing more exciting of it. There's nothing than a prayer more exciting than a prayer without the And his wife came in a bit later, and she told a lie, and he said, carry her out. And they started a pentecostal meeting that morning by killing two members, two hypocrites.

Now, if he killed all the hypocrites, he'd have nobody left, but at least hardly. But anyhow, that's the way they began an epistemic day. You see, these were the dead, and not this, and not that interpretation, and

something else.

But anyhow, the ghost comes. If he comes into the individual life, he comes to completely transform that life. He comes to rule it with sovereign power.

Now, I tell you that in the scripture here, Jesus says, I am the father, and my father is the husband. If you really start to carefully, you'll discover that eight times, the word truth is mentioned, and nine times, the word abide is mentioned, and ten times, the name of the father is mentioned, and ten times, that living word is mentioned. I remember reading of Dr. O.B. Simpson, the founder of the Christian and National Alliance, who was speaking in a great conference in New York, I believe, and one distinguished speaker took the first part of the meeting, and he gave a very interesting talk, and the life of the believer, and he both moved interpretation on the word counteraction, which is really the Catholic interpretation.

Counteraction, that sin is not destroyed, it's counteracted. You don't get rid of the old man, you put him in the basement and feed him on dirty water. And so he went on and gave his interpretation of counteraction.

The next speaker got up, and he gave a very fiery interpretation, and said that he did not believe in counteraction, he believed in eradication. That the old man can be put out, put to death, and set off and so on. And O.B. Simpson was wondering, now, who would do? Would he stand behind this man, or stand behind this man? What should he do? Should he emphasize eradication, or should he emphasize the other point of view? Counteraction.

And then he stood up and he said, well, now, you've had a very wonderful talk on eradication, you've had a very good talk on counteraction, and my message this morning is on fabrication. Fabrication. So, at last, the very famous, the very learned, Tony Stella, some time ago, and then he observed the Vedas, and the Koran, and the great Bibles, as we might call them, of the great religions in the world.

Have you read the New Testament? And he said, yes, I have. What was the most startling thing you saw in the New Testament? He said, I've read it four times. And there's just one thing that just blows me every time I read it.

And of course, the Christian probably would say, the mystery of the Incarnation, that God is constructed to expand and incomprehensibly make man. But it wasn't that. Well, the physical resurrection.

After all, these are the works of the Holy Spirit. The Holy Spirit is brooded in the beginning of a chaos and out of it went Chasmas. The same Holy Spirit brooded in the matrix of the Virgin Mary and conceived Jesus Christ.

The same Holy Spirit brooded over the bunch of men, and they went out into the world outside that. Wasn't this the most startling moment? What was the most startling thing in the New Testament? He said, the last verse of Ephesians 2, where it says, You, if you are the world, believe that you are the habitation of God. After all, there is no other religion in the world where a man's God can be released out of him.

We tried to put over the door that Jesus fell into the earth and that bad man would. He didn't. That's a king's benefit.

He said, He does that, but that is not how He came. He didn't come into the world to make bad men good. I know some men who are not Christians who are better than first-rate Christians.

I know some very wonderful men. But I would say, perfect gentlemen. Not only officially.

You can't put a finger on them. And they are very well-to-do. They have their own life.

They have their own beautiful homes. They have great businesses. Not just like all those men for some of the rascals I know who profess to be Christians.

Jesus, He never came into the world to make bad men good. But He came into the world to make bad men good. There are some times when you put your finger on the life of some men.

But you have to say this. The world is not wrong in their relationship with other men. The world is wrong in their relationship with God.

He doesn't have the rights of their personality. They step it out. And that's the greatest sin in the world.

John said that. That's in the 16th chapter. When the spirit of Islam and His salvation leaves the world, it's free.

And as long as there's no sin of sin because they get drunk, no. Of sin because they commit adultery, no. Of sin because they steal or lie, no.

They may do this and this and sin. But primarily Jesus calls the homosexuals when He says, He will convince the world of sin because they believe not in you. That's number one point in unbelief.

Now I guess we've got over that now. I used to hate to have that diagnosis of it here. And maybe you are really concerned about progress in the Christian life.

I'd like to come back to Turkey to save some time to learn this. If anyone's here built on six easy lessons of how to become a Christian, no one or a couple like it will ever attempt to outdo it. Because that are not six easy lessons, you can't outline the steps of how God is going to make them.

If you've come to this altar and you've come in darkness and confusion, and Jesus tries to become your Lord and your Savior, and the Holy Ghost possesses you, all I can do is shake hands and say, I see you stand out in eternity. Because I don't know which way He's going to take you. Now this figure says, I have the two vines and my father is the husband.

Why do you say it's a figure? The vine doesn't matter too much. But God didn't concern men and women still as well as trying to be a manly vine. Why would God be trying to be a gentleman too? Why would He remind you things that are minor too? And then as I said, you have these different messages of God towards your other vines.

But notice here it says, I have the two vines and my father is the husband. Now very often, the Lord answers our prayers, but He describes His answer when it comes. I cherish the rainbows through the rain and feel the promises not rain.

I sometimes wonder what people are thinking when they're stumbling through it and seeing that His people are always to the right wing, and I think they're doing it. Well, what do you mean? Do you mean to the right wing in the desert for 30 days alone? Do you mean to the right wing in that sunroof, dotted, when He's by Himself? Do you mean to the right wing when He's poor and rejected of men? Is that what you're asking for? Is that what I'm asking for? Sometimes you say, Lord, I think our life needs a little correction or

a little improvement. And then the Father starts doing something.

He starts turning. And God is never mortal to us and then He's turning. How could He be? But you say, Lord, I want to be spiritual.

You say, draw me nearer and nearer, blessed Lord. And one of the things lets you down and some of the others leaves you out of the banquet and they have you for five years and they let you out this time. Another thing starts going along and you say, draw me nearer and you feel it naturally and you bless the poor to us and you say, Lord, I want to be next.

Draw me nearer, nearer, nearer, blessed Lord. And He says, Lord, I can draw you nearer to myself if you draw yourself and away from people. And as soon as you've done that, you start contending, saying, Lord, why do you bring me here? I don't understand it.

Well, you better check up and ask the Lord what you're talking about. You're telling the Lord that you want me to get nearer and so He says, well, why can't you let this one go? You say, I don't have much joy. Lord, give me joy.

And suddenly it turns into sorrow. Not necessarily a grievance. Maybe the spirit of heaviness.

Maybe a whole count load of misunderstanding. You say, you know, I prayed for joy and I got this, Lord. I don't understand it.

Well, that's because you haven't remembered your Bible. He gives you all his joy for, for what? For learning, that's right. He doesn't give you an extra bottle so you can throw yourself all over and go and feel happy and start having a feeling, you know.

You say, Lord, my life isn't very beautiful. It doesn't work. It can't, you know.

And you say, well, the only thing that the Lord will start is a beauty care. And most of us need it. I don't know how the ladies go and say it.

I never see an improvement. They spend millions of dollars but it doesn't do anything for the money you have. But on the inside, the things that it is, Lord, is, yeah, events.

So if you want the all of joy, he gives all of joy for learning. He gives beauty for happiness. He has to be grounded in my life.

And then I think, that's chaos, isn't it? He gives beauty for happiness. The all of joy for learning. And the garments of praise for the spirit of happiness.

I think probably that maybe I talk on problems in the Christian life. Maybe you don't have them. They say, I'm doing so well.

But, I think it's necessary sometimes to say something to these types of people. Now Jesus says, I am your true father and my father is your husband. And you don't believe that that is not true.

You say to people, I'm not going to believe that that is true. You say, Lord, I'm going to run away. I've never been busted.

And so they hauled him up to the intellectuals of the day. And it says that when they couldn't get any other answer, they thought they'd read their noses in the desk, and they said concerning Peter and John, these men are unlawful and indifference. And he said, I've got religion.

And you know, we can't swallow that. Oh, brother, that kills us. If the dirty, rotten, sinful world outside says that we're an unlawful enigma, the judgment of the world almost puts us in the dust.

So we were singing two minutes ago, thou old Christ art all I want, and more than all in thee I find, but if the world criticizes, we'll go sour. And we're awfully hurt. Let me remind you, son, that the man that was called unlawful and ignorant is the man that wrote this marvellous gospel, and then after that he wrote three other bestsellers, his first and second and third epistles, and then to make God worse as the Irish said, you know what that ignorant man did? He wrote the Book of the Revelation, but that was early wise men.

Now if I was ignorant, I'm a candidate for it right now. This means God's ignorance to all the learning of the mess. You can see the man on the moon, that doesn't make him smart anyhow.

The wisdom of this world is foolishness of God. But I believe that God is going to shake everything that can be shaken in the day in which we live. The American economy is very wobbly right now.

In another two years we may be standing on deadlines. Mr. LBJ kicked his friend into the oil banks. Very interesting story, isn't it? You can get free records if you have about eighteen dollars on a system called Illuminati.

I don't know who published them, but I heard them not long ago. They're scarers. Tells you how the monetary system of the world has been dominated for the last two hundred years, right down to the day in which we live.

It's a very, very frightening thing. Or you can get a little book on, I forgot what it was called, What was it called, Martha? The Profound Revolution. That'll keep you sleepless for the week.

And if you want to be sleepless for the second week, you can buy one on the death of the dollar. You say, well I don't care, I've got a dollar in my pocket. And what do they say on that dollar? They say, I've got one.

Yes, I have. My wife didn't know that. At the top it says Federal Reserve.

And you say, that's good. I heard of a doctor that, apparently a banker went to see his doctor recently, and the doctor said, man, you're in good shape. It was as sound as a dollar, and the doctor fainted.

I mean the banker fainted, because he knew the dollar was in place. Federal Reserve. Do you know that isn't a penny that you have in your pocket, owned by the American government? It has not government money.

It's owned by Rockefeller, Duke Hunts, and about six other families. It's got nothing to do with the American government. Because the government controlled it all.

It's a private corporation. Oh no, no, it's not, but it's sound. But a lot of other things too.

The moral situation. The secret rising that we know of, at least it's suggested, that in most of the capital cities that are, weapons are being stocked by, according to a report by the Black Panther movement and

what not, and we're teaching on the edge of revolution. And I believe that everything that can be shaken, according to the word of God, is going to be shaken in the days when we're too late.

And the only thing that will abide will be the church of the living God. Everything is going to be overthrown. And so therefore, you've got to have your roots very deep in God, otherwise the storm is going to ball us over.

And not everybody, as they like to say, they don't learn in this world. There are times when even the learned men run to church and ask somebody to pray for them. Pray to the sick.

You ask a fellow, say, I heard preachers, I don't believe in healing. And you know those fellows spend half the time in hospitals praying for the sick. Now if you're a pastor and pray to the sick and they die, you're all right.

But if they get better, you're a healer. You're in trouble. So you just pray and pray they'll die and you won't have any criticism.

But if you pray and they get healed, you'll be in real trouble. Unlearned and ignorant men. And look at the insight that these men have.

You know, there are secrets in every science. I remember some years ago we had built a church in England. We decided to landscape it.

One night an old man came and he leaned over the picket fence and he said, I said, what are we going to do here? I said, we're going to lay the garden out here with grass. We're going to lay some flowers over here. And here we're going to have three rows of beds.

And he said, do you know how to grow roses? I said, no. All I know is you dig a hole and stick a plant in it. He said, well that won't do much good.

If you want to grow roses, there's one way to do that. And that is to dig a hole about a yard deep. And then put about 12 or 18 inches of old dead fish at the bottom.

And then put cinders and then put sand. And cinders and sand and then clay and then soil. And then dig your hole and put your tree in.

So we did this. And we had the most amazing crop of roses that neighborhood had ever seen. People came to photograph them.

One night as I was going in church, a man came to me and he said, was there a gardener before you were a teacher? And I said, no. Well, he said, you've got very beautiful roses. What's the secret? I said, well, it's a secret.

And then he said, would you like to share it? And I said, sure. And I told him how to grow roses. Now, I don't know much about peaches.

I think they taste nice. But I understand that one way they used to use, if they don't use it now, in growing peaches, was to take, I think, peptic acid and make a hole about a yard away from a peach tree and put the acid in there. And there's some law of transmutation that that tree has.

It will take, it will take what it wants out of the acid and reject the others and you get very beautiful peaches. I've never found the grapes. I think they've got a lot of energy and we eat them often as we're traveling.

But I never think about the way that they grow them. You see, you can't put dead fish at the bottom of a tree that's going to grow peaches. You might get sicker peaches.

And you can't put acid at the bottom of the rose tree. It would kill the roots. And so if you want to grow a vine and get lettuce grapes, what do you do? Well, you dig a hole.

You dig it maybe, I don't know how deep, three feet. And then the best thing you can do is not put fish there or put acid there. But the best thing you can do is, listen to this, is find the carcass of an animal.

A dead dog would do. And put it down at the bottom of where you've planted your vine. The best thing they tell me is to find, if you can, a sheep or better still a lamb.

And before you get it, you rip all the stride out of it and you tear it open and you leave it there freshly chilled with the blood in it. And you put it there at the base of the vine. And then you plant your vine and that seed will go down.

Of course it goes downward before it bears two touches. And the tree will go down sealing its roots. And it will put all its sealing little roots into the carcass of the lamb.

And it will feed on the lamb. It will feed on the blood and give you a strong healthy tree. Now you may not like to think of that when you're cutting grapes in your mouth, but there it is.

And after I've used it in a space, the man came to me and he said, where did you get that information? And I said, I can't even remember. Well he said, that's right because I did it myself and got a wonderful crop. But how it bears out in the story.

We say sometimes, you see, Jesus Christ is the vine and we are the branches. As though we are here and he's over there. You can't have a branch without the vine.

You can't have a vine without the branch. Jesus Christ is not the vine and we are the branches over there. He's the whole thing.

He is the vine and the branches, but we're the manifestation of God. The light of God through us, in the branch, in the outreach. After all supposing this building was glass and I came in at the door, backwards way and he walked me backwards way and he said, look at all the grapes.

Hundreds of bunches like the grape, the grape big vine there in Hampstead Court in London. Maybe the largest vine and oldest vine in the world that we know of. It literally bears thousands of bunches of grapes every year.

Now if you're walking backwards and you go backwards and you see grapes and you see going back grapes and grapes and then some of you say, well that's strange. It's the first time in my life I've seen bananas growing on a vine. And you say, wait a minute, go further back and you say, now pomegranates.

Oh now pears, now apples. And you go back and you see all the varieties of fruit. You say, that is the fruit of his character.

Is it logical and reasonable to say that as the church of Jesus Christ began in the New Testament, after all she is the church's possession of Jesus Christ. In his own blood he bought her and for her life he died. Is it true that as the church of Jesus Christ is turned character, it should bear in 1969 the same fruit that it bore in the year that the church was started or created by the Lord Jesus Christ? It can't bear any false fruit.

It can only bear one kind of fruit and that is again in this instance the fruit of the Spirit. The gifts of the Spirit. I believe the gifts of the Spirit are the tools that God gave to the church and the church might be successful.

Now again we've outlawed them. We talk about gifts of the Spirit. You think there must be a pentecostal here or somebody over there or somebody over there.

But after all they're not. The pentecostal is where anybody else is. They're God's.

And if some people have gone mad over wildfire, it doesn't mean that you and I should have no fire. You know if a Baptist could only get some fire on the altar, they'd get steam up and they'd really go. But so many of the Baptists seem to be afraid of the fire too.

You could not have a church with all the gifts of the Spirit manifested and people never sleep in it. Somebody said to me I think last night something about these little groups that are not a few but a hundred. Indeed.

The Methodists claim that they have five thousand family prayer meetings over the state. Five thousand churches outside of the church. For two centuries, the first two centuries of the birth of Christianity, it was not legal for any Christian to own property by Roman law.

There were no churches. The churches were in homes. I believe, disagree if you like.

I believe the church is going to end up where she began. I believe that many of these big systems are breaking up. I finished a tour of churches on the west coast of America early this year at all kinds of churches.

I go wherever people have me. They don't often have me back but anyhow I get in one. And I told these pastors, you know I discovered that many of those pastors, really, many of them are fed up with bureaucracy.

They're fed up with the powers and headquarters and many of them would break out but they're afraid of being put out of the synagogue. Oh, they're just, well why didn't you leave your church? Why were you put out of this? And it's hard, you see. You see, you ought to be like me, blessed is he.

Nobody was put out of the synagogue. He was put out of the synagogue. He was crucified outside of the synagogue.

But don't ask me to go that way. Now actually I'm not suggesting a rebellion against the status quo or if there's a could be, say, the establishment. But again I emphasize the church that is is not the church that was.

We will never have revival if I go to church and expect them to turn the Holy Ghost on at eleven o'clock and turn him off at twelve and go home and snore and come back at seven and have a meeting till eight o'clock at night. But still he said to me, I want to tell you something. He said, Brother Ramiel, look, I said to

him, what about the meetings in your church in India? And without batting an eye he said, oh, we have wonderful meetings.

I said, well, oh, supposing I came to your church on the Lord's Day, what's it like? And you know without batting an eye he said, well, Brother Ramiel, the first three hours of your service, what did you say? He said the first three hours of the service he gives to praise, adoration, thanksgiving, ecstasy. Yes, sir. Then what? Oh, oh, he said the second three hours of the service we give to prayer and supplication and intercession.

The meeting is open for everybody. One has a psalm and another has a hymn. This woman says that God has been rebuking her for something.

This man says I've just finished two weeks of fasting. This man says I had a revelation. This man says I had an insight to the word of God.

And they all share. So the first three hours is praise and the second three hours is prayer and intercession. And I was getting a bit nervous and I said, and then what? Oh, he said the third three hours we meet around the Lord's table and it's then that we have expression of praise and worship and thanksgiving or saying what the Lord has done.

Not that you were saved because your grandfather was a Methodist riding coots or something. But what happened since last you came to church and the Lord dealt with you? Well, I said, but he's saying you're not suggesting that every time you go to the house of the Lord every Sunday that the service lasts for nine hours. No, no, no, no, he said.

Oh, I said, you mean your constancy? No, I mean the Lord's day. The service lasts for nine hours? Well, that's about average. But sometimes he said the glory of the Lord comes down where there's a 12 hours, 13 hours, 14 hours.

Oh dear. And then he said, he said, you know, the Americans in the business are very smart people. You give a woman a ball of wool and she'll knit socks and she'll knit a hat and she'll knit a pair of gloves and she'll knit something else.

You give an American some metal and some wire and he puts an airplane together, an automobile or something. The Americans are very smart. They can do anything.

There's only one thing the Americans can't do, he said. And he's toured America a number of times. I said to him, Brother Singh, what is that? He said, I've no idea how to worship God.

Isn't that something? And then Clothi told me, Clothi used to say, Len, I think you might like to see the time when people will come from India and Africa to show us what Christianity is really like in America. Oh, man, we've twisted it and distorted it and we've cut it down to size. But Singh himself said, he said, I was in a fashionable church in America and they said we like to play it around fair.

And I was still teaching at ten after and somebody went... And I was still teaching at twenty after and somebody went... And he said, I was still teaching at half-past and everybody went... Well, the Bible calls belly worshipers, you know. You know, if we had services lasting six and eight and twelve hours here in America, you'd have to stop after three hours and say, now we're having a break and the elders are coming with pop and cokes. And then we'd have to have a seven sitting stretch when we've been there

nine hours and let everybody have a hamburger and a few other things.

We couldn't get through, could we? Do you remember they had revival in Indonesia? I don't. Nobody looking at the clock. No evangelist is stretching unless he gets a big love offering.

Boy, we've commercialized the gospel so much in this country, I think God's disgusted with us. The big radio evangelist says, I'm only asking you to send me one dollar. Well, that's not bad when you have ten million people listening to him, is it? I wouldn't mind if they all sent me ten cents.

Why should you do it to an evangelist when you're earning six or seven thousand a year? Why should you do it to a man who's earning twenty-five thousand and twenty-five thousand a year? I've just about cleared all the evangelists out of my mind, bless them all, but I think God's going to have to find a new bunch of men. Simple, maybe comparatively illiterate. But again, men that can tell them, say, save in God I have none but such as I have.

That's it. And you can only get that after God has done a whole series of cunning in your life and it's certainly not very enjoyable. Because, you see, the Lord doesn't appear to us so much when we're collected like this and somebody says amen and you feel it's nice, it means it's going to get out in the storm breaks and everything goes down and you say, God I enjoy that conference so much.

But, there's a little witty lady over on the west coast of the state, she's dead a few years now. She was as twisted as a pretzel and I understand as I heard the story, after this arthritis took hold of her at about seventeen I think and she got worse and worse and then on top of this she got cancer. And on top of cancer and that she got blindness.

And then as I heard the story when she needed him most her husband died. And she had to be lifted in and out of bed like a brave, she couldn't do a single thing. And when the whole world collapsed, when the walls went up, the roof came in.

Then she took a pen and she began to write, He'll give us more grace when the burdens grow greater. He'll give us more strength when the load is increased. To add a deflection He'll add us His mercy.

To multiply joy He'll multiply peace. His love has no limit, His grace has no measure, His power has no boundary, no non-comment. But after the fullness of blessing in Jesus He'll give us and give us and give us again.

But you only get that when you get to the place of desperation. Again, that God only tells us after He has scripted. Now I say that Jesus Christ is divine, He is adorned, He is the source out of which all our life will come.

However high you get in spirituality, and please remember this, that nobody ever arrives this side of eternity. There is no finality to the spiritual life this side of the grave. To mankind who has arrived, just put him on your prayer list and put him right at the top, you need help.

The season of abundance is abiding. You can read the little story there in the prophecy of Zechariah 4 when you go to the choir. I think it's a very beautiful little story, it's the story of a seven-branched candlestick and on either side of it there's a living olive tree.

And there's a whole board into that tree and there's a whole board into that tree. And there's a little golden pipe, maybe as thick as my finger, pushed into the heart of those two trees. Now if you tap a maple tree, what do you expect to get out of it? Maple syrup.

If you tap a rubber tree, what do you expect to get out of it? Rubber. If you tap an olive tree, what do you get out of it? Olive oil. And the holes were brought in the tree on either side of the seven-branched candlestick and a little, little pipe is put in there, a golden pipe.

Gold is symbolic of devotion. It isn't a case of reaching up and getting hold of the highest branch and tying it down and cutting the end off so there's a drip, drip, drip of oil. It's a case of going into the heart of that tree and going into the heart of that tree and putting the two golden pipes in.

And because you have tapped the very heart and the life of that tree, it continually pumps oil into that seven-branched candlestick, into the basin. And then there's a gravity seed and that seeds the seven lives. My old grandma used to sing in the kidney corner in England, trust and obey, there's no other way.

Now I don't care if you read 50,000 books on theology and if you do you get 50,000 headaches. But if you've read them all, when you've finished with them all and you've read your Bible every day, you can read it, it comes down to this in the last analysis, it's trust and obey, there's no other way. And the two golden pipes are trust and obey and you get the very life of God if you trust and obey, there is no other way.

We were out in Idaho a few years ago and we went to a farm for a meal, it was a very lovely meal. And as we came back the pastor said this to me, he said, I'd like to show you something. What do you think is the biggest thing that we grow in Idaho? And I said, I know, potatoes, we grow big long potatoes, never seen potatoes like them, not even in Ireland.

Well he said, you know, we grow our things nearly as big as the potatoes. And I said, that would be interesting. He said, I'd like to see them.

So we drove down a country road. And as we went down that road, I noticed the side of the road looked as though somebody had sprayed it with brilliant red paint. And I said, well this is amazing.

I've never seen trees as red as this except when they're changing colour somewhere up north. Well he said, actually they're apples, wait till you get there. And as we drove by there were apples, oh they were enormous.

In fact they were so big I was scared they would catch us, but anyhow, they were great big enormous red apples, beautiful. And I said, well what a crop.

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