

# He That Goeth

by Leonard Ravenhill

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*Leonard Ravenhill's sermon emphasizes the importance of going forth in faith, bearing burdens, and the promise of joy that comes from obedience to God's will.*

**Duration:** 44:11

**Scripture:** Psalm 126:1-3, Psalm 126:5, Jeremiah 4:3, Luke 7:30, Luke 19:41

**Topics:** "Christian Life"

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## Description

In this sermon, the speaker discusses the concept of release and how it can manifest in different ways, whether natural, psychic, demonic, or through the anointing of the Holy Spirit. The speaker mentions the story of Paganini, a talented violinist who played on only one string after breaking the others. The sermon then focuses on Psalm 126, which speaks about the Lord turning the captivity of Zion and bringing joy and laughter. The speaker emphasizes the importance of having a vision from God, even though it may disrupt the status quo and bring weeping, as seen in Jeremiah 9:15. The sermon concludes by highlighting the power and paradoxical nature of the Bible, which can both comfort and challenge individuals.

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## Transcript

Tonight, not the whole book, just a part of it, Psalm 126. Do you know what it is without looking? No response, thank you. Psalm 126, let's just read it through.

Let's read it together, read it aloud. If you've got a good version, like the King James. Psalm 126, okay.

When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, the Lord hath done great things for them.

The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing. I don't know whether that's significant, that fourth verse, streams in the south, but maybe it is. We've got some streams in the south just now, not too acceptable.

They got some floods out further west, I think, but the streams that we really need are those streams that come again from the smitten rock, which was a type of the Lord Jesus. Some years ago there was a very

famous violinist, his name was Paganini. He only had one leg.

That didn't make him a good fiddler, but he had one leg. And he hopped around, he didn't stand still, he hopped around on one leg. They called him the demon fiddler.

Because he said he was, there came a place in his, I nearly said ministry, but in his service where suddenly he received an inspiration. You scholarly men might call that, what would he call it, the aplatus, the nimbus, what would he call it? The same thing happened once in the sports palace in Berlin when Hitler was addressing 120,000 stormtroopers. And sitting behind him was Goebbels on one side, and who was the other guy on the other? Goebbels and Goering, Goering, big fat Goering.

And Hitler talked for about 20 minutes and he got nowhere. You know, like a plane on the runway that can't get up. And then suddenly he was released.

And Goering said to Goebbels, or Goebbels said to Goering, I forget which, he said, it's all right now, the Holy Ghost is on him. Now the Holy Ghost wasn't on him, but another spirit was on him. In other words, there's a place of release, sometimes in the natural, sometimes it's psychic, sometimes it's demonic, and sometimes, thank God, it's the anointing of the Spirit of God.

But Paganini danced around on his one leg, and I don't know whether it was because he had just one leg, but you know, he broke the other, how many strings, there's a while in four, I think, and he broke the other three. He never played except on one string. And you can still get some of his work sometimes, occasionally, you'll hear of some display, a talented man, this young man that won the violin section of music there in Moscow the other week, and I think he played an extract from Paganini, it's fabulous.

So Paganini hopped around on his one leg, and all he needed was one string, and he got more out of that one string than most men got out of four. I say that to say this, because as you know, the Bible is not a one-string fiddle, it has not got one theme. It is true that it centers around one person, but it doesn't have one theme.

It's more like the piano that has all the scales and has such a tremendous range in it. And God, in his wisdom, when he can get us to listen, I don't know how often he listens. C.T. Stubbs said one day he went to the Lord, no it wasn't C.T. Stubbs, it was Rhys Howells, said he went to the Lord about a problem, and the Lord said, shut up.

Did the Lord ever say that to you, or can't he get a word in edgeways either? Do you do all the talking when you pray, or is it a two-way? But a good conversationalist isn't a person that monopolizes. My wife says sometimes, I talk too much, well I get round the table, you know, they ask me questions, I go on and on and on, and that's not good. A good conversationalist is one who listens as well as speaks.

Well, the Lord speaks directly, occasionally, indirectly, and yet directly through his word. There are many things God has, he shares with us. For instance, he shares his wisdom with us.

I don't think it shows up often, but that's what he says. He says Jesus Christ is made unto us whether you have a gift of wisdom or not. Christ is made wisdom and righteousness.

In Acts 180, he says he'll share his power with us. He shall receive power, the very power of God. He says he'll share his love with us.

The love of God is shed abroad in the heart by the Holy Ghost. But amongst the things that God will not share, he will not share his infallibility. I've heard guys preach as though they were infallible, but nobody is infallible.

But you know, we should be safeguarded against a lot of errors that we get into, for a number of reasons. Number one, this word is truth. Thy word is truth.

Number two, Jesus Christ is the way, the truth. Buddha died pursuing truth. He said, I'm still after truth.

He never found it. Jesus didn't do that. Jesus was the embodiment of truth.

I am the way, the truth, and the life. Somebody said, I am the way, that means you're going, and I am the truth. That means you're knowing, and I am the life, and that means you're growing.

Because without him there is no knowing, and without him there is no growing, and without him there is no knowing. And so we should be safeguarded by the word of God. Thy word is truth, by the Lord Jesus Christ himself, and by the Holy Spirit, when he, the Spirit of truth, is God.

And I don't care how smart the preacher is, I don't care, he knows all the laws of homiletics, and, you know, being a brilliant exegete. When he's said it all, and when you've heard it all, don't believe a word he says. Just go home and measure it by the word of God.

Because this is the final court of appeal on earth. Nobody's going to increase it, nobody can diminish it, nobody's going to destroy. After all, I've heard, you've heard preachers say sometimes, you know this book, there's blood from the first book in the Bible right through to the last.

There's a thin red line of blood. If you were in England and you picked up a piece of rope, you, you, it might cut it, and if it would belong to British Navy, in all those different strands there's always one red strand in every rope that belongs to British government. There's one red strand right through it, doesn't matter whether it's a rope so thick or a big one that you're fastening a great big liner up with.

There's always that thin red line of blood. Now it is true that that blood runs right through the word of God. It's equally true that not only is there blood from the first book in the Bible to the last, but there's blood on all the covers, because this book was given to us by blood.

It was given to us by martyrs, it was given to us by men. There was a time in England when a man would give a whole field of hay for one page of the Bible, because you see it was very precious and very rare. I've been in churches, an old church in the north of England, where they have a Bible about this size, and just for the sake of history they've left it as it was originally.

It's chained to the wall. Nobody could afford a Bible in those days. If you want to read it, you might have to stand in line and wish the other guy would hurry up, and until you got your chance, then you'd turn it over and ponder over it.

Not many people could read in those days. You know, we call a preacher in England, at least in the Church of England, he's a clerk in holy orders. What do you do? You say, well there's a clerk at the bench or in the bank.

He's supposed to be a man of superior learning. I don't mean he is, but he's supposed to be. You know, there used to be a day in England when if you wanted to write a letter, you went to the pastor to write it.

It would be difficult if it was love letters, but anyhow, you went to him and he wrote you letters, and when you got one back you couldn't read it. You had to go and ask him what your girlfriend said up in London there. Somebody had written that.

Not very private, but anyhow there it is. You see, this word is precious. Let's get this in our minds.

I don't know, I maybe have 30 different versions of the scriptures. I have the old Paschito version, which is supposedly the oldest version in the whole world. But you know, I don't like many versions, because most of them, except the King James version, all the others come from through the Textus.

Not the King James version comes from the Textus Receptus, which is the purest of Greek. The others all come through the Textus Vaticanus, which is perverted in my judgment. But this book is precious.

And you know, we're getting to that place where now we've got a Bible which has been accepted by the Jews, the Catholics and the Protestants, and hey boys, it's something new. I wouldn't give it house rule, but you know what's going to happen before long? Somebody will come to your door and start talking about the Bible and say to you, do you have a Bible? Oh yeah, I got a Bible. Could I see it? Have you seen this new version? Oh, this is the latest thing.

See, it's got the stamp of the Papacy on it. We've got the stamp of the Church of England. It's got the stamp of all the leading denominations.

Now, this is much more scholarly than yours. Well, I'll buy it. Oh no, you can't buy it.

Oh, I can't have a copy. Oh, you can have a copy. Free? Yes.

You can't buy it, you can have it free. But you must give me your version. You must give me the King James version for it.

Because you see, this is the bulwark. This is the thing that Satan has hated all the centuries. And this is why we've so many versions, and they're not all versions.

Some of them are perversions. They're not all translations, they're transliterations. And many of them are very inaccurate.

Some of you have what I call, you know, the Catholic Bible came from what we call the Vulgate. And so the Catholics have a Vulgate, and the Protestants have the Vulgar Bible, called the Living Bible. But it's a vulgar Bible.

Dirty thing that it is. I wouldn't keep it in my hands. Just because the girl that sings about orange, you know, forage or orange juice says it's a nice barrier, she doesn't know ABC, so why take notice of her? Why? Do you know what they all do? Every other version except this, to some degree, diminishes the deity of Jesus Christ.

Every one of them diminishes it in one way or another. And even that new so-called Living Bible. I told you the other night, a lady came to me, a dear old lady, said, I've just got a Living Bible.

And I said, my dear, I've had one fifty years. I never knew the Bible was dead, did you? I didn't need Kenneth Taylor. I taught with Kenneth Taylor, but I didn't need Kenneth Taylor to tell me the Bible's living.

God told me that. He said that when he wrote it, didn't he? Doesn't Peter say that? This is the Living Word of God. And my word, it's quick and it's powerful.

You know, a fella got converted, they said, in the bush in Africa, and after they taught him to read a little, he went home. The only man in the whole area, four hundred miles, who had a copy of the Bible. And they thought, my, we've penetrated a new area.

Do you know what he did? He came back after about a month, gave it to the missionary. The missionary was busy. Well, I'll see you in a few minutes.

No, I want, I got to go back. Oh, you brought your Bible? Yeah, I don't like it. You don't like the Bible? He said, no, it kicks.

It kicks. It kicked him. It's quick and it's powerful.

You know, the Bible's a paradox. I was going to say it comforts the feeble-minded, but you know that. I mean, what does it do? Well, I'll tell you what it does.

It, let me see how you put it. It afflicts the comfortable, and it comforts the afflicted. There are times when you need a kind of a sedative in your spirit, and you read the Word of God, and oh, boy, it acts like a charm.

It stills you. I like the hymn, I nearly struck it up, but I wasn't sure if you knew it, How Sweet the Name of Jesus' Sound. It makes the wounded spirit whole and calms the troubled breast.

You know, there are times when the Word of God comes in like a barb. I wake up at night, and I creep out of bed and go in my office and stew over it, and it hurts me. And I don't want God to take the edge off it.

I need that provocation. You know, provocation is a legitimate Christian exercise, if you do it the Bible way. Provoking one another to what? To love and good works.

Now, if you provoke people to irritate them, and make them uncomfortable, and pull them down a peg or two, that is not right. But we're to provoke one another to love and good works. You better watch your wife will work that one out on you this week.

But anyhow, there it is. Provoke one another to love and good works. All right.

Saying that again, to say this, there are parts of the Word that, as one man already said, it was bitter to my taste. You ever read it like that? Oh, boy. Just like taking something sour that kind of jars you when you say, oh, there it is.

Because most of us like lollipops. They like meetings that are sweet and happy, and you clap your hands and swing on the chandelier. As I said last night, if you said, Leonard Ravenell's coming to a banquet next week, it cost you five dollars, and he's going to preach on filling up the sufferings of Christ.

Well, I'm afraid it'd only be Leonard Ravenell and the guy that promoted it there. You wouldn't pay. Now, if you heard about Johnny Jones coming, he used to be a big star footballer, and he'll sign your autograph, or the Twinkle Twinkle Little Stars are coming to sing, and you can buy their record, and you might even sit next to them.

You'd never get over that, would you? But if you come to maturity, and you're going to fill up the sufferings of Christ, well, now, you know, I mean, Jesus paid it all. Well, I remind you that the Apostle Paul said he wanted to fill up. And I think he got more brains maybe than a whole lot of us put together, and more insight.

And yet you never find him after ecstasy. He's always after something which is solid, basic, strong. He doesn't want you to pipe a little tune and dance around.

He says, come on, give me. You see, we wake up too late, don't we? You know, I used to be stupid, I don't anymore, but I used to be stupid and think that all Christians die happy, but they don't. Oh, no, no, no, no, not for the life of you.

Some Christians died miserable as sinners. Why? Oh, I realize I've wasted my life, I've wasted my money. The Lord would only give me a chance again.

Oh, but some of you said that the last time you had surgery, the Lord would only lend me a life, but you haven't done much things maybe yet. Some of you women, when you're having a baby, thought you're going to die. Lord, if you really get me through this, I'll tell you after this, I'll never miss my prayers one day, and I'll never do this.

But, you know, we're all built that way, aren't we? Isn't it true that the highway of life is strewn with a wreckage of vows? The Good Book says it's better not to vow than to vow and fail to keep that vow. Well, that's the introduction. What about getting down to the text? The text is composed of the last two verses of this 126th Psalm.

This is really the people of Israel rejoicing after their almost incredible return from captivity. And it says, They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Now, as I see this text, the last one, there are three movements in it. He that goeth, that's one step, isn't it? He that goeth forth, one, weeping, number two, bearing. So, it's going, weeping, bearing.

The return journey is what? Come again, coming, rejoicing, bringing. If you like, you can say the first part of the verse is cause and the second part of the verse is effect. He that goeth.

Hmm, there's not much in that, is there? I think there's an awful lot in it. Because if you're going, you're going to leave somebody somewhere. And if you haven't discovered this, you will discover it, that there are two major crises, problems, in the life of the believer.

Number one is to find out God's will. Not for the church, but for you. Number two is having enough energy and strength to do God's will.

Now, he that goeth, if he's going somewhere, he's leaving something and somebody behind. And if he's going forward, and he's going, as it says here, he's going bearing, weeping, and bearing precious seed. All right, let's say this, you've got to find out the will of God.

Now, the problem, when you find out God's will often, is not what it costs me to do God's will, it's what it costs other people if I do God's will. Is it? Supposing, for instance, God might call you into evangelistic work. You have to sit down, if you're married, and your wife says, well what about this, and we've so many

children, and what about the other, and something else.

And before long, you discover that there's a hardship. I've done my share of traveling around the world, and I've stayed away from home as long as ten months at a time. My wife had three lovely boys, and she did a superb job with them under God.

But it wasn't what it cost me so much as what it cost her to do it. I'd be going nice places, riding in jets, traveling over the ocean on the Queen Mary, United States or something, meeting lovely people. She's tied up in a home with three boys, week after week, month after month, almost a year at a time.

Now, I'm enjoying myself. I'm living like a king in hotels, and traveling, and sailing on people's yachts, and doing this, that, and the other. That was okay.

But you see, it's what it cost my wife, and what it cost my children. Now, there's always a price to pay. You see, I think this really, of course, is concerned about revival.

But, you know, I think there's only one reason we don't have revival. Do you know why? Do you know why we don't have a national revival? Because we're content to live without it, that's why. It's hilarious.

Oh, we love our country. Oh, let it go to hell. What do you care about America? We've only got ten million alcoholics.

We have nine million people on drugs. We have the highest rate of illegitimacy, perhaps, in the world, in one sense. I mean, amongst so-called civilized people.

We have a thousand problems, but, come on, does it break our hearts? Hmm? Heave at gawth. Gawth where? Well, maybe the Lord says, go from the table for a few days. It wouldn't do most of us any harm, I know this, but supposing he says, take up a fast.

Not just for your health and beauty. They'll tell you that in a decent place where you go now for health and beauty. Everybody's cutting on to fasting.

If you want to live a day and really do yourself good, well, a simple way to do it is, one day a week live on grapes, three times a day. Do your world of good. In the scriptures, grapes and honey, basic diet of profits.

But immediately you start to go. Well, if you really start to go, under the divine command, you start something else. You start to grow.

And you start to glow. Because, you see, the path of the just is as a shining light that shineth more and more and more to the perfect day. You see, what many of us want to do, not all of us, but many of us, we want to accumulate experience by sitting down and reading a book.

Now, you can't do that. You can accumulate knowledge, but you can't accumulate experience. Experience means you go through the mill.

And as I've said so many times, a man with an experience is never at the mercy of a man with an argument. Now, you may get involved in something philosophical or scriptural or otherwise, and lose your ground and lose your argument. But if you went through that situation, there isn't a demon in hell or a man on earth that can argue you out of that situation.

You say, but it happened in my life. Now, somewhere God has every right to bring me to some supreme challenge. You know, I'm pretty sick.

In fact, I'm totally sick of modern evangelism. I think it's emasculated. I don't think it's scriptural by a million miles.

But, you see, one thing we do when we really get saved, if we're genuinely born again of the Spirit of God--and remember, that's a super miracle. There's only one way for you to be born again of the Spirit of God, through the finished work of Jesus, sure enough. You see, the same Holy Ghost who came on the matrix of the Virgin Mary and conceived Jesus Christ in her, that same Holy Ghost comes and creates Jesus Christ in you.

If he doesn't, you're not saved. You're not saved because you've given up your lousy sins and you don't get--you don't fight and beat your wife and go to dances and flesh pots. That's renunciation, but you could do that and go live in a monastery.

Or just suddenly come to your senses and realize, after all, it's a silly way to live. I'm losing my health, I'm losing my money, my life's breaking up, this, that, and the other is happening. I'd better be sane and sensible and settle down.

Now, you can repent, and not only that, you can reform. Repentance is something I do. Reformation is something I do.

Regeneration is something the Holy Spirit does. George Whitfield said, you may think me superstitious, but he said, when I go back to Oxford, I walk down a certain cloister and there's a crack in the floor, and there's a place where you can sit by the window. And he said, you think me superstitious if you like, but I go to that spot which is hallowed.

Somebody gave him a little booklet, if I remember right, written--was it by a Scotsman, Henry Scougal, The Life of God in the Soul of Man. Charles Wesley had seen this huge man, this great, big, oversized man, by the name of George Whitfield, and coveted him for the Lord. And one day said to him, hey, you're a good scholar, read this, do me a favor, read this.

And he read it. Now, he was religious, he was a--you see, I got problems, you may not have, but I got problems with those guys. I got problems with Wesley, I got problems with Whitfield, I got problems with Henry Scougal.

Do you know why? Because they were more spiritual when they weren't spiritual than I am when I am spiritual. You know those guys used to get up at four o'clock in the morning to pray, they weren't even saved. Do you know that John Wesley lived on a hundred dollars a year and he wasn't born again? But he said, why there are so many poor and destitute and afflicted people, how can I waste this money? He stopped powdering his wig, which was a nasty thing to do in those days, you powdered your wig, you know.

I don't even have a wig, I'm getting going to need one soon, but he quit those things. There were disciplines in his life that I don't know the first thing about. But George Whitfield says at that spot, as I read that book, the life of God in the salt, that's what it is.

If Christ doesn't live in you, you're reprobate. As I said the other night, if you go to a Pentecostal church and say, I'm saved, and now you've got the baptism, everybody says, yeah, great, that's great, praise the Lord, that's wonderful. You won't turn a hair, you won't turn an eyelash, not even a real one.

And if you go to a Nazarene church or a holiness church and say, I'm saved, and then I got sanctified, folks, amen, another brother sanctified, isn't that great? Now I'm not scorning those, those are not the right things to say. But supposing you change the, you know, the music for once and stand up and say very sweetly, Christ liveth in me. You'd have to get a glass of water for the pastor maybe.

I say, what does that woman, who does she think she is? Maybe when you sat down, your husband give you a nudge and say, Mary, when did that happen? I didn't know. I've been living with Jesus for the last ten years, I never suspected that. I know you're a bit nicer than the woman next door, but I never realized I was living with Jesus.

Was that Jesus that got mad last night? Jim, was that Jesus that slammed the door last night and said, ah, wait till I come back, I'll be back at six tonight and we'll settle it. You know, we have to, in many areas, we've got to have a second blessing because the first one didn't do much for us. We've got to have a baptism or a sanctification or something, because heaven knows there wasn't much radical change the first time.

I said to someone today, almost facetiously, you know, everything these days, well, of course, if you're not filled with the Spirit, if you don't speak in tongues. I find more people reading Tozer, Dr. Tozer, and I knew Tozer, I talked with him for hours, I prayed with him, loved him immensely. Little shrimp of a man that he was.

He had more wisdom than any man I'd met, but he wasn't filled with the Spirit, isn't that? Well, he was filled with the Spirit, but he didn't have the baptism because he didn't speak in tongues. Isn't it amazing, a man could sing, write a hymn, all for a thousand tongues to sing. Do you know any Pentecostal that's written a hymn like that? Do you know anybody that's written a hymn like All Hail the Power of Jesus' Name? Do you know anybody except an old drunken reprobate, a slave trader that used to steal women and rape women and do every devilish thing he could, and one day became so perverted they sold him as a slave.

And yet when he got marvelously changed by the grace of God, John Newton wrote the hymn. He wrote Amazing Grace. Good thing he did, the Baptists wouldn't have much to sing about from that, but he wrote Amazing Grace, and he wrote How Sweet the Name of Jesus.

Now tell me, have you got any modern songs like that? I've got a mantra, no, but a hymn, ta-ta-ta, ta-ta-ta, take your partners. I mean, it puts an itch in your feet, doesn't it, you want to do this, that and the other. But I'll tell you what, you see, there's the difference between hymns and songs.

Hymns, songs make us happy, hymns make us holy. You get some of the favours, this dear young lady, Sue, isn't that your name, Sue? Sue's in red, you see, Red for Danger. But anyhow, Sue's got a hymn book of Tozer Kam-Thar, what's it called, Mystical Verse for Christians or something.

You get that, that was a hymn book of Tozer Kam-Thar, you know, there's nothing lilted and thrilling about it. It's deep and majestic, and oh, it's just the most gorgeous stuff. It's got Madame Guion, it's got strings of favoring and Montgomery, and you know, something majestic.

You know, if you went to some of these banquets and began to sing, immortal, invisible, God only wise, in light inaccessible, hid from our eyes, unmeasured, unhasting, they wouldn't know what in the world you were talking about. Hmm? Majestic, a man that gazed on the holiness and majesty of God. Well, you don't get that by, honestly, when you go to a banquet and maybe go to church these days, you're going to have to do your own digging and you're going to have to get along.

But you see, it says here that, he that goeth, and sometimes the best thing is to go, not go out fellowship, go alone, be still and know that I am God. He that goeth forth weeping, that's not very popular these days, we're all laughing. There's a saying, isn't there, laugh and the world laughs with you, weep and you weep alone.

You could change that and say, laugh and the church laughs with you, weep and you weep alone. What do you think would happen if somebody said, this church is going to be closed down for a month until God rends the heavens, and there's going to be no silly songs and no evangelists come to tickle your ears and no guitars, we're going to just meet on the word of God and do some fasting and praying. And I think God may take us down into the valley of tears.

Why do we weep? Well, I'll tell you one way to weep is when we get vision. The great and wonderful leader of the Salvation Army, you remember the revival in the Salvation Army in 1865, in case you've forgotten, William Booth, half Jew, half Gentile. And when he began to train young men and women to go to the gutters, he said, when they've got their diplomas, I'd just like one thing, I'd like to hang every one of them over hell for 24 hours.

Because, he said, with that vision they would never backslide. Two officers in a big corps, as they called it in England, couldn't get going. They tried everything, you know, soup and soap and salvation and free dinners and everything, and folk just didn't come along.

And so finally in despair, they sent a telegram to the general and said, we're resigning, we've tried everything and it doesn't work. And he just sent two words back, William Booth. That's how he signed it.

Now the two words were, try tears. And they did. And they had a revival that filled an auditorium seating about 1,200 people, and it was filled for years.

So the ministry of those two officers had almost gave up on the verge of bankruptcy. He that goeth forth and weepeth. There's not much evidence, is there, do you think, in the scripture about Jesus weeping? He wept at the graveside, but I think he wept because of their stupidity and their blindness.

He that goeth forth. Why do we weep? Well, we weep when people are blind. We weep when people are arrogant.

We weep when people are so dumb. Would you like to skip over into prophecy here? Read in, say, Jeremiah. Go to chapter four.

Jeremiah chapter four and verse three. For thus saith the Lord to the men of Judah and Jerusalem, break up your fallow ground and sow not amongst thorns. Now he that goeth forth weeping.

Now if you run into fallow ground, that's sour ground, and ground that's hard and ground that's unresponsive and ground that nobody else wants, you've got quite a job on your hands, haven't you? Look in the ninth chapter of Jeremiah and verse one. You know, it's fantastic when you think of it. I almost think,

and you don't have to agree with me any time at all.

I don't care. I'm only here to tell you what I feel and know and understand and reject it or accept it. You know, sometimes I think we're almost arrogant in the way we strut around in our spirituality.

We know so little about it, actually. We say what the Holy Spirit does, and I'm not diminishing that at all. But listen, look at these men like Jeremiah.

Remember how far the other side of Pentecost they lived. And look at the caliber. Look at the height.

Look at their majestic concepts of God. We used to sing a hymn sometime that had a phrase in it like this, Blessed are the men of broken heart who mourn for sin with inward smart. We sing a chorus, don't we? Take a burden to the Lord and leave it there.

Well, let me ask you a simple question. Who does the Lord put his burdens on? You say, nobody. He carries them on.

No, no, no, he doesn't. That's not true. What did Jesus say? My yoke is easy and my what? Burden.

That's why Paul wanted to fill up the suffering of Christ. There's a burden to be carried this day that, in a sense, Jesus didn't carry in that day. He carried the burden of sin.

But you see, we're living in a different age. And Jeremiah, he was a man that wanted to lay on his side for a number of years. Do you remember Isaiah? Isaiah was a gentleman.

He was an aristocrat as well as being a prophet. You know what he did? He walked three years in Jerusalem naked and barefooted. Do you remember when the prodigal came home? Daddy just put shoes on his feet.

Do you remember before the colored people became so wealthy? They used to sing lovely choruses. They never sing them now, and they're the losers too. They don't sing their wonderful, wonderful spirituals.

But remember they used to sing, I've got shoes, you've got shoes, all the children have got shoes. I'm going to walk all over heaven in my shoes. Why? Because they never had shoes.

Only the upper class wore shoes. The prodigal's father says, put shoes on his feet. Jeremiah was an aristocrat.

He took his shoes off and he walked around like a slave. Jeremiah was one of the most brilliant men that ever laid, pardon me, Isaiah. And he says, I lay naked three years.

Now it doesn't mean stark naked, because God doesn't send men out like that. All they did, they used to wear like John Baptist wore a loincloth kind of thing. They wore that.

But if a man hadn't that garment on, if he got his other robes off and threw them away, they said, there's a naked man. And for three years that man, to draw the attention of the nation to their sin, he walked around in nakedness. The same thing with Jeremiah.

He went around just like an old tramp. Why? Because he knew that God was going to send judgment on the nation. Look at this verse again, will you? Jeremiah chapter 9, verse 1. All but my head were waters, that my eyes were a fountain of tears, that I might weep day and night for the slain of the daughter of my

people.

That's a magic word to me. Oh, do you remember that Jesus used it? I used to pastor a church in a city called Bath in England. It's an old Roman city.

And as I went across the square, there's an old playhouse there. And it had a huge head, an enormous head of Garrick, David Garrick. He was probably the greatest Shakespearean actor ever.

He would have been better than Sir Lawrence Olivier today. They said he could get inside of a man's skin and portray that man. Could change his voice until it didn't sound like, well, it wasn't his own voice at all.

He was almost the perfect actor. One day, David Garrick was going up the road and somebody said to him, you're an actor. Oh, there's a man coming to preach at the end of the road tomorrow morning.

He used to go preach at five o'clock in the morning those days, Wesley and Whitfield. And he said, Mr. Whitfield's coming. Where? So-and-so.

Oh, I must hear Whitfield, he said. And he said, I went to hear George Whitfield. And he preached as no man has ever preached.

He's a big, fat man, though he was young. He said the tears ran down his face and bounced off his big, fat tummy and fell on a woman that was standing below the box he was standing on. And she said to him, Mr., Mr., why do you weep? I stood there four times yesterday and you wet me through four times with your tears.

Why do you weep? He said, woman, I weep for sins that you won't weep for. David Garrick said, I listened to him. And at the end, he said, now I know you to give me an offering, but it goes to my orphanage.

And he said, we'll pass this hat round. And they passed it. And he said, I put my hand in my pocket and took out all the coppers that I had, all the pennies.

But he went on appealing, so I put them back. And he said, I reached in my other pocket for my silver and thought I'd give him all my silver. But he went on appealing and he said, I reached in my pocket and took out my pouch.

I had my gold coins in. And he said, he drew out my gold coins. But he went on appealing and he said, and then I took my silver coins.

Then I took my copper and he said, I gave him everything that I had. But he said, the thing that impressed me most was not just that earnestness for those orphans and earnestness, but he said, he lifted those big hands up and he cried, oh, at the top of his voice. It seemed to tear something inside of me.

Oh, he said, that you would repent for your sins. And he left a record. He said, I'm supposed to be a great speaker and a great auditor, but I would give a thousand golden pieces if I could say, oh, like George Whitfield.

Well, why did George Whitfield say it like that? Did he say it because he practiced? Was he, you know, was he just practicing oratory? Was he, he had a musical voice, they could hear him a mile away and he'd no amplification. What made him do that? The same thing that made this man cry, oh, that my head were waters. The same thing that made Jesus say, oh, Jerusalem, now that kill us the prophets.

You remember in the seventh chapter of Luke where Jesus says, oh, you stupid people, if you knew the day of your visitation, but your opportunity is gone. And he wept over Jerusalem. And I reminded you the other day, that word weep is only used twice in the whole of the New Testament.

It's used the other time in the fifth chapter of Revelation where John says that, and there was nobody in all eternity was found worthy to take the book out of the hand that sat on the throne. Jeremiah, can you do it? No. Moses, can you do it? No, don't ask me.

Paul, can you do it? No. Whitfield, Wesley, come on. John Hus, can you do it? No.

John Calvin, no, don't ask me. He says, I sought on earth, I sought under the earth, I sought in the heavens. Michael, nobody can do it.

And he says, I wept. The Greek word means there that he wept with a broken spirit. This to me is the apex of all the things that happen in eternity.

That one moment when Jesus takes out of the hands of him that sits on the throne. He breaks the seals. He says, I can take it.

But he says, I wept much because no one was found. And then he says, behold, there is one. And again, that one is a different thing.

And a lamb stood as it had been slain. And I reminded you again, that word lamb is only used once in the New Testament again. And that's when Jesus says, do you love me, Peter? Yes.

Well, feed my sheep. Are you sure you love me? Yes. Feed my sheep.

Do you really love me? Well, you know I love you. Feed my lambs. You know the implication there is, feed my little pet lamb, my darling lamb.

And it says there, there was one who was able to take the book out of the, and you know what it was? A lamb as it had been slain and yet standing, death and resurrection. And he took it out. The pet lamb of God.

I have said to people when I preach a message that seems God's use around the world more than any message I preach. And that's on Isaiah 6. Vision. The most disturbing, shattering thing.

And I say to people when I'm preaching, look, don't you shoot a word to heaven and say, Lord, give me a vision, because it'll knock my props from under you and shatter your status quo and maybe make you weep for a week. He that goeth forth weeping. Why does he go weeping? Well, look a bit further down in Jeremiah chapter 9, verse 15, Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

I will scatter them also among the heathen, whom neither they nor their fathers have known, and I will send a sword after them till I have consumed them. Isn't that something?

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