

# Paul's Passion and Preaching - Part 1

by Leonard Ravenhill

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*Leonard Ravenhill explores Paul's unwavering passion for Christ and the significance of living a life dedicated to glorifying Him, even in the face of adversity.*

**Duration:** 8:35

**Scripture:** Acts 2:1, 2 Corinthians 5:14, Philippians 1:20

**Topics:** "Holy Passion", "Christ Magnified"

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## Description

This sermon delves into the theme of being constrained by the love of Christ, drawing inspiration from the hymn written by Marishal, emphasizing the fire and life that comes from surrendering to God. It reflects on the passion and vision of early Salvation Army members who blazed with a holy fire, highlighting the need for a renewed Pentecost experience. The focus shifts to Philippians 1:20, where Paul expresses his desire for Christ to be magnified in his body, whether in life or death, showcasing the dedication and sacrifice required in serving God wholeheartedly.

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## Transcript

Finally chapter 1. I mentioned before that for years I drifted on in a self-made delusion by believing that in the second epistle of Paul to the Corinthians chapter 5, where he gives a summary of all his expectations, I thought the 14th verse was the secret of his motivation. He says the love of Christ constraineth me. I can't say that without thinking about the Marishal, the eldest daughter of the founder of the Salvation Army.

She came to a church I passed that she was a tall, ungainly, large-shouldered woman, but a tremendous soul winner. And she wrote a hymn, and one verse of the hymn says, there is a love constraining me to go and seek the lost. I yield, O Lord, my all to thee to save at any cost.

There is a fire that falls on me as in the upper room, destroying all carnality, dispelling fear and gloom. There is a life which was given me, a life divine and strong. It carries me through every sea of sorrow, storm, and wrong.

You know that precious woman came from that fantastic family, and when she was less than 20 years of age she went to Paris, invaded Paris, and as a result had to go to jail. She invaded Switzerland, as a result she went to jail. They lived in hardships, and so, but you know she was like a daddy, she blazed with a holy fire.

Remember he wrote that hymn, Thou Christ of burning, cleansing flames, send the fire. Thy blood-bought gift tonight we claim, send the fire. Look down and see this waiting host, give us the promise.

You know the Salvation Army never made anything about gifts, but God help us, they went through the world. They went into 90 countries in 70 years, not 90 cities. Men didn't go for a holiday at weekend and give out a few tracts, they blazed for God.

Their emphasis about the Holy Ghost was not power, but purity. They still have a banner with a red banner with a sign on it, and it says on there, a blaze for God, if I remember right. An army that he raised up.

Well we need another Pentecost. I don't know whether we want it, but we need it. I don't know whether we pay the price for it, but something's going to happen before too long, I'm absolutely sure of that.

Well now then, I change from 2 Corinthians 5, 14, where Paul says, the love of Christ constraining, I'm sure that was one factor, but I feel that this, here's the answer in Philippians 1 and verse 20. According to my earnest expectation and my hope, that in nothing I shall be ashamed, with all boldness as always, now also that Christ may be magnified in my body, whether by life or by death. That Christ may be magnified in my body, whether by life or by death.

This city of Philippi, well it's written in Philippians, Philippi was founded by who? It was founded by the father of Alexander. Yeah, Philip. But it's founded by Alexander.

The other thing about it is this, that it was written on Paul's second missionary journey. I guess the most unused part of your Bible is the maps in the back. I had a tutor that used to say, you can't understand the New Testament unless you read your maps.

You see where Paul went. I used to draw a map, but I can't draw these, could these. But you go to Asia Minor, here's say where he sets off to Jerusalem, he goes to Asia Minor.

As Kipling would say, after he got saved, after he got vision, he put on his seven lean boots and he strode over Asia Minor. Well you just trace in the back of your Bible, get a Philip's Atlas of the Bible. See how many miles he went without automobiles, without planes.

He went on ships, they weren't allowed to go up a river these days, the Union wouldn't let them go. No wonder he says he was in death soft, in weariness, in fasting, in painfulness. He does more than a dozen men.

You know, as I prayed, I said, God give me, give me just one percent of the passion and vision and unction that man had. He out prayed everybody, out fasted everybody, out preached everybody. And he says, I want Christ to be glorified in my body.

You know, Christ gave all he had for us, and you've got to give all you have for him. He won't ask of you anything less than he gave, he won't ask any more than he gave, but that's his right. You see, the paradox is that God always uses dead men, he doesn't use live men, he uses dead men.

This man had an experience of dying. Let me go back here a minute. There's some wonderful things in this epistle.

One thing, I don't know if you noticed it, but never once does he mention sin in this epistle. I'll tell you what he does though, and remember he's writing from a stinking prison. During World War II, we were in

England and we read in the newspaper that some prisoners in a prison in America had gone on strike because they were only getting one egg in the morning.

We only got one a month in England. Boy, prison in America is like the Waldorf Astoria. They go on strike, they can't have colour TV, isn't that degrading? Poor souls.

They ought to be rejoicing in it. They can't have enough ping-pong, they can't do the other. Here, Paul is in one of the worst prisons that the world ever had, and yet fourteen times in this epistle he says either joy or rejoice, rejoice, rejoice, rejoice.

You remember that he's, in the Thessalonian epistle, he says that we were shamefully entreated at Philippi. You remember they put him in jail. What? No, no, no.

It's a strange world we live in, you know. If you do bad things, they put you in jail. If you do good things, they put you in jail.

How many of you want to go to jail? A Baptist preacher was put in jail in England, many years ago, and in the course of being there for fifteen years, and how many prayers do you think were asked, Lord, liberate him, liberate him. You got Paul out of prison, God didn't want him liberating. People call me sometimes, would you ask the Lord to take this burden on me? No, somebody else would be praying he'd put it on you.

The only way you'll get sense and reality is to carry that burden. John Bunyan, fourteen years in Bedford Prison. I sat in his chair once, it didn't make me write any better, but I had the joy of sitting in the chair where he used to sit.

I sat in another chair that used to be occupied by Adam Clout, the great expositor, but it didn't make me a good expositor. I sat in a chair that the king of England sat in, but it didn't make me a king either. But in the prison adversity, he's saying to me, listen, come on you folk, rejoice in the Lord, rejoice.

Why do you hang your head? He says that Christ may be magnified by my body, whether by life or by death. In the next verse he says, for me to live is Christ, and to die is gain. In other words, he says the only reason for me to live is it will be profitable for God if I live.

I don't believe my life depends on circumstances, whether I fly or I don't fly. I believe when God can't do without me, he'll call me home. When he says I need your love here, he'll call me home.

And I don't want to get there ahead of time, because I know some of you will drag your feet.

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