

Travailing - Part 2

by Leonard Ravenhill

Leonard Ravenhill emphasizes the necessity of deep spiritual travail and personal sacrifice for true revival and spiritual growth in believers.

Duration: 9:20

Scripture: Galatians 3:1

Topics: "Spiritual Growth", "Sanctification"

Description

This sermon focuses on the concept of spiritual rebirth and the need for believers to return to their original quality in Christ. It highlights the dangers of backsliding, the importance of enduring in the Spirit, and the necessity of sacrificial love tied to true faith. The speaker emphasizes the journey of spiritual growth, the fellowship of Christ's suffering, and the transformative power of Christ being formed within believers.

Transcript

My little children of whom I travel in birth again, the word again fascinated me, I pondered that today. The Greek word there is palin or palin, p-a-l-i-n. It means to restore to its original quality.

He says that they may be born again. Notice what he says in the, in chapter 3 and verse 1 there. O foolish Galatians, who hath bewitched you, that ye should not obey the truth? So there they had become disobedient.

In verse 3 he said, Are you so foolish that having begun in the spirit ye are now being made perfect in the flesh? Have ye suffered so many things in vain? If it yet be in vain, he therefore that ministereth to you in the spirit and worketh miracles among you. So there you are, they had been embraced in truth, they'd been surrounded with a miraculous and yet they'd backslidden. Because in the 7th verse of chapter 5, he's speaking obviously in the past tense, he did run well.

He ran well, who did hinder you? I heard someone quote that verse the other day that's always misquoted anyhow. Saying about somebody he's lost his first love. Not so.

Is not what the scripture says? No. At least not the King James Version doesn't. What does it say? He left his first love.

He didn't lose it, if you lose a thing you don't know where you lost it. If you left it, you know where you said goodbye to that person down the road, or you know where you made a deliberate choice. And these

people unfortunately had made a deliberate choice.

They did run well, but something or somebody hindered them. My little children of whom I travel in birth again. Wouldn't it be something if every pastor in the nation suddenly realized how sick his congregation was, and how far they backslidden, and he began to travel in birth, and ordered every deacon to come along and say we're going to have a week of traveling.

It would revolutionize the whole nation. He doesn't say we travel, he doesn't say all his buddies in the other revival party, no. Bless you, this man was so isolated that he says Demas hath forsaken me, and somebody else has gone off there, and somebody else has gone off there.

He stands in splendid isolation, and he says when all men forsook me, come on now, come on, haven't you been singing, nearer, nearer, blessed Lord, draw me nearer, me nearer, not us, not last days, me nearer, blessed Lord, or Agapio, wherever you go. And God starts doing it, what we do, we start squealing. The only way he can draw you nearer to God is to draw everybody else away from you.

Is that okay, a good deal? Is that what I want? My little children for whom I travel in birth. You know somebody has said in marriage, if the wife had the first baby and the husband had the second, there'd never be a third. This is something we don't know a thing about, travel.

And these days of course, when anything's made easier, even childbirth is made easier in many cases. Some say they're sweated out, these precious women, and go the natural way, which often can take them to the very gates of death. Now here's a man who does not depend on somebody else's prayers, or somebody else's support.

He has a hold on God. He's like the prophet, Bucks Basin, an old Jewish commentator. In fact, he lived in America until a few years ago.

He said, maybe the most tragic figure in the world is the prophet. Some of you guys aspire to be a prophet, get ready for pain. He said he's a tragic figure because he has a fierce loyalty to God and a consuming passion for his nation.

He's drawn in two directions. Come on, how many, whether it's your daddy or your, does your pastor, do you think he lays at night in travel? Do you think he goes into the pulpit under his own steam, his scholarship, his ordination, or what? There can be no birth without travel, there can be no revival without travel. Little children, for whom I travel in birth, what did he say about it? My little children, for whom I travel in birth, again until Christ be formed, where? In you.

On the Damascus road, he said, Jesus came and revealed himself to me. A few years later, he said, he revealed himself in me. That's why he says so often to me, it's Christ in you.

You can't love a theology, you can't love a textbook, you can't even love Mr. Finney, he's gone away a long while ago, as good as he was. You can love me, I wouldn't mind that, but that's all right. You can only love a person.

God is love. The fruit of the Spirit is love. Love is the most extravagant, ridiculous thing in the whole world.

And essentially, sacrifice is tied up with love, and true love is tied up with sacrifice. I'm praying, he said, not that you may make a mental ascent, maybe they'd made that. Maybe the reason that they'd

backslidden so easily was that they'd never come into a, what he calls later elsewhere, a full assurance of faith.

He said, you began in the Spirit, why have you gone back into the flesh? You came out of Judaism, why are you going back to circumcision? Why are you leaning on visible things instead of the invisible one? Now this man knows something about anguish and pain. What did he say in Philippians 2? That I may what? Know about the second coming? What did he say? Know him and? And? Yeah, but you see, actually it has to go the other way around. We have to know the fellowship of his suffering before we can know the power of his resurrection.

The fellowship of his suffering. The dearest friend is the one to whom you can go and pour out your broken heart. Anybody will listen to you when you're in the good weather and in a good situation.

But what about when your world collapses, when somehow something's gone desperately wrong? Do you know somebody you could go to and pour out your heart? What is Paul? You remember on the Damascus Road when he was intercepted by, Ananias was told to go and tell this man, Saul, what he must suffer? That's not what he said. The Lord said to him, what great things he must suffer. That's about psychology.

I had a man chase me one day because I said, two disciples, to become a Christian you have to renounce your sins, repent, restore what you can restore, and then take up your cross. Oh no, he said, you mustn't tell young people to take up the cross, it will frighten them. Well, you argue with the Lord about that, not me.

That's what the Word of God says, you take up your cross, and you follow him. Paul is, I don't know, I was going to say it, well I'll say it anyhow. Must be right if I say it, but anyhow.

He wrote 14 Epistle if you include Hebrews. By the way, let me remember because I've slipped so many times. We were going to start a class next Tuesday night, we have to postpone it until a week next Tuesday, which is good, it gives me breathing space.

I didn't change it, someone else did. It's going to be over in Dave Wilkerson's place as we call it, and we're going to stay with Hebrews 11 approximately from next Tuesday night until Christmas. I said last week I've been in coal mines, and gold mines, and in submarines, and seen many things.

But the most wonderful thing that I find interesting is how God makes men.

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