

Woe Is Me, I Am Undone - Part 2

by Leonard Ravenhill

Leonard Ravenhill emphasizes the urgent need for spiritual discipline, holiness, and a return to fervent prayer in the face of a dying world and church.

Duration: 38:42

Scripture: Habakkuk 2:1, Acts 20:27, Romans 1:16, Revelation 20:12

Topics: "Sinfulness"

Description

In this sermon, the preacher tells the story of a criminal named Charlie Peace who committed heinous crimes and was eventually sentenced to death. Despite his impending execution, Peace remained unrepentant and claimed to have paid all his debts except one to the law. The preacher uses this story to emphasize the need for divine intervention and a change of heart in society. He also highlights the brokenness of the nation, with issues such as drug abuse, alcoholism, and underage pregnancies, and calls for a revival where people see themselves as God sees them and strive for holiness.

Transcript

Remember this, the Mormon Church doesn't pay for those kids, the parents have to pay. They have to spend two years in a foreign country, and their parents have to pay every bill. And when they're gone, they're told, look, you can't call your girlfriend on the telephone, you can't write to your girlfriend, you've two years of being shut up to Mormonism.

You can't go to movies, you can't go to dances, you can't talk to folk on the phone. Dear God, we have a camp meeting for our kids, we have to tempt them with everything. They can be half naked, now swimming, we don't have any restrictions.

We let them do as they like. It's almost a West Point that the Mormons have got. Discipline your life, get down to study, study Mormonism.

And they do it, they leave their careers, they leave their homes. I want to call mother, I'm not well, you can't call, it's against the law, you know that. And they have to agree with the conditions of discipleship.

Do you wonder that they're so cocky and self-confident? The Mormons have more missionaries around the world at this given moment than all the denominations in America put together. It's a tragic situation. The old devil has got everything under his control, it seems.

And he will have until the church awakes. And I said I'm trying to write a book on the judgment seat. I was reading through Revelation 20 and I was suddenly stopped dead.

Reading what? It talks about the second death twice in that chapter and only once somewhere else. Now you've heard hundreds of sermons maybe on the second birth, or more on the second coming, or more on the second Adam, and there never was, one never will be. There isn't a second Adam.

That hymn was written by a Catholic. It doesn't make it essentially wrong in that sense, but it was written by Cardinal Newman. And in it he says, O loving wisdom of our God, when all was sin and shame, a second Adam to the fight.

There wasn't a second Adam. If there was, there could have been a third and a fourth. He's the last Adam.

There's nothing to be done by anybody. Jesus has done it all. Well why in God's name are we in such poverty, when there's all the wealth of eternity there? Why are we so weak when he'd give us power? Come on brother, does your belly got the top of you? Can you say no to your appetite? In the body, sex or eating or what? Who's in control? Is the spirit in control of your appetite? Spirit in control of your body? Spirit in control of your mind? Spirit in control of your affections? That's what it's going to take to move the generation to God.

I preached in a church one day, for a few days, sometimes I get kicked out. A lady came up to me after about three days, she said, did you know Mr. Mr. Tozer personally? I said yes, I'd talked with him often, prayed with him, that was awesome. We discussed things together, always about God, Bill, never about anything else, not about church growth.

That reminded me, church growth. I had to preach in England at a big conference 50 years ago. Somebody said, your church is growing rapidly, isn't it? Yes it is, it's the biggest church in England.

Well, can you describe it? He said, it's three miles wide and an inch deep. Did that fit your church? Some heads nodding, good. Of course, I've seen that.

Oh, thank you, Dr. Tozer. Thank you, dear brother. He's a good memory, he's a Nazarene.

But, I said yes, I knew Dr. Tozer, I'd talked with him, ate with him and prayed with him. Oh, how wonderful, she said. Did you ever shake his hand? I said, yes.

She said, could I shake yours? Yes. She said, I feel better now, so if you're not feeling well, shake hands with me before you leave. Then I've got a habit of quoting Wesley's hymns, he wrote 3,000, I've a habit of quoting them.

And at the end of the week, she said, did you know Mr. Wesley personally? I said, no lady, he died in 1791, a couple of years before I was born, a few years before I was born. But going back to this, as I say, you've heard second message on the second coming, on the second blessing, on the second testament maybe, on the second covenant. Have you in your life ever heard a sermon, a sermon that seared you by a man on fire for God preaching about the second death? Come on, who preaches hell anymore? If you don't, you're not a faithful minister.

It'll get you into trouble, but boy, if you're not in trouble, you're not a Christian. Never mind a preacher. Hell, a second death.

My son Paul, I'll have to quote this again, get it correct Paul. Paul was telling me about some man that lived in Maryland a few years ago. He had a daughter, exceptionally beautiful, and she fell in love with a guy that was exceptionally ugly in every way.

Long hair, dirty, drinkers, smoke, drugs, as wild as could be. And they decided to marry. Father and mother said no.

One day he came home, there was a note on the table, a husband, mother had written it, his wife had written it, said she had gone on the bus down into, uh, where were they going? Oh, Chicago. And he said, then we're going to stay a day, then we're going off to California, they're going to get married in California. That godly man took that piece of paper, and he paced the room, and he cried, God you can't let this happen.

It can't happen. If this happens, I will make a mess when I get to heaven. My tears will be all over the golden streets.

I can't, I can't let it happen. God almighty, please intervene. I know they're strong-willed, I know they're determined, but he said you've got to intercept them.

And he said, I fell in the rug in, on the rug in agony, in tears, and just groaned, God stop this thing, stop this thing. Now if he'd said, my daughter will be in hell, he didn't say that. He said, Lord I'll be in heaven, and my, a part of me will be in hell, he said.

And I believe I'll have some agony in heaven, my daughter in hell forever and ever. And he just continued to cry. And before long he got a phone call to say that they weren't going on with the process.

That God had stopped them, the girl didn't go to California. But you know, we don't get much sweat in prayer meetings anymore. I don't care the number of people in your church.

American, English style may be different. In America, go to church Sunday morning, it tells you how popular God is. Go Sunday night, tells you how popular the pastor is.

Go Wednesday night to the prayer meeting, tells you how popular God is. Who wins? You couldn't keep me from our Friday night prayer meeting if you gave me a thousand dollars. I'm going with those young people, they're learning to pray.

One or two of them are real intercessors, they pray with groaning, they pray with tears. They're not looking at the clock, unless we finish in half an hour before time. Not that we're trying to run the clock out, but when you're a bunch of people who are so burdened about the lost, who see that we're in an impasse, we need a divine intervention in the country, it surely is an entirely different thing.

Vision. Wasn't it William Booth that said if he could, after his soldiers, as they call them, came out of training, he would hang them over hell for 24 hours? I was in a holiness conference 20 odd years ago, and I gave an illustration. Ten years afterwards, I met a man.

He said, Ramiel, that illustration you gave haunted me. He said, I'm I think 72 years of age now. I want to tell you something, I've never been in bed after five o'clock any morning since you preached that 20 years ago.

I shared it with my son, he's 21. He's never been in bed after four o'clock in the morning. We got so disturbed.

I was raised in a city called Leeds in the middle of England. There's a criminal there with a strange name, his name was Charlie Peace. He broke every law of God and man.

He raped women, he broke into banks, he murdered people, finally the law caught up with him. He was brought before the judge and he was found guilty, and the judge said to him, Mr. Peace, you've been found guilty. According to British law at that time, a man had three weeks for what they call amendment of life, to rethink his life, and a chaplain talked with him every day.

He said, you have three weeks of solitary confinement. So he put him, they put him in the cell. The night before he was to be hung, and that's a quicker death than electricity by the way, put him on a trap door and he falls down, jerk his neck out.

A man came in his cell and said, Mr. Peace, you die in the morning. He said, I know, and I'll still be here. He said, I've paid all my bills, I've one more to pay to the law.

They came in in the morning, the doctor came, the governor of the jail came, the other officials came, and a parson came, and the procession set off. Charlie Peace got up, he said, well, I'm ready. He was the most calm person of the group of them, and the preacher went on reading sonorously, you know.

Charlie Peace behind him, the hangman Pierpoint at that time, I think, was behind him, and the, what they call the prison director, whatever you call him, was at the back. The procession's moving forward, the preacher's reading sonorously, and suddenly Charlie Peace grabs him by the shoulder and spun him around, and the preacher goes, what, what, what? He said, what you're reading just now, you read something about heaven, everlasting bliss, everlasting joy, but you mentioned hell, and you said hell is a fire that is never consumed. You said hell is a hole into which you fall and never reach the bottom.

You said hell is a second death, where death gives you never die. He said, preacher, are you telling me that when I swing on the end of that rope, something in me won't go down there, it will go somewhere else? Are you telling me that I, Charlie Peace, will be eternally falling and never reach the bottom? Eternally burning and never be consumed? Eternally dying and never feel the ease that death brings? Is that the hell of the Bible? The sleepy preacher said, well, that's what I've been taught. He said, I want to tell you something, sir.

If I believed in the hell that you preachers say you believe in, if you covered England with broken glass from Liverpool to Hull, and that's about 130 miles, if you covered it with broken glass, and you said you get on your knees, and you crawl all the way across the country, leave a bloody trail behind you, if you told me to do that, believing in the hell you believe in, I'd do it. I'd snatch a man here, I'd snatch a man there, and I'd say, this is agony, this is death before I die. But I have the joy of knowing I've snatched one man from hell.

Wasn't that part of the thinking, again, of George Whitefield? He said, I was plucked as a bran from the burning? The Liverpool preacher had been to hell and put the fires out. They'd been to heaven and taken the gold off the street. It's time to demythify, they say, the Lord Jesus.

But listen, this word stands true forever and ever and ever, it's the word of the living God. And once we get back to some hellfire preaching and some hellfire praying, your church will be revived. Our people are

blind.

Why? You didn't talk to them, that's why. Somebody told me recently, you get excited when you preach. Well, it's the greatest thing in the world.

Preaching is not a profession, it's an obsession. And it's not only an obsession, it's a passion. Somebody said to a preacher in Scotland years ago, this man said, the preacher said, I want to see that Shakespearean actor up in the theatre.

They turn four or five hundred people away from his theatre every night. So he went to see this fine actor, and he said, Sir, I've lots and hundreds of empty pews, but you don't have any empty pews. You turn hundreds away every night.

What's the reason? He said, Sir, could it be this, that I make artificial things look real and you make real things look artificial? You know, I'm waiting and believing that the glory of God is going to come down, and we'll walk out of the sanctuaries dumb. We've seen his glory, we've seen his majesty. We sing, the things of earth will look strangely dim.

I'll tell you something, when you get to the judgment bar and look back, the church, the things of earth will look strangely grim. But the Chaucer said to me one day, he said, Brother Raymond, when you get to the judgment, I don't believe one of us will look in the eyes of Jesus Christ, the blazing coals of fire. And he said this remarkable thing, I don't think I'm afraid to stand up before Jesus and account for what I've done since I was sent.

He said, Len, it's not the things I've done that trouble me, it's the things I could have done if I'd listened to him. I have to account not for what I've done, but why I did it. Not what I didn't do, but why I didn't do it.

I think the most awful thing in the world tonight is to be a Christian. And if there's one thing more awful, it's to be a man that's supposed to stand between a living God and a dying people. And I believe the greatest tragedy in the nation tonight is a sick church in a dying world.

I was reading in Hebrews 12 today, and it says there, without holiness no man shall see the Lord. It doesn't say without a ministry. It doesn't say without Bible knowledge.

The Word of God says the people who know their God, not people who know their Bibles. There are millions of people who know the Word of God that don't know the God of the Word. It's not the people that know their Bibles, it's the people that know their God.

And to knowing you have to live with him, walk with him, talk with him, listen to his rebukes, humble yourself before him, weep before him, travel before him, discount any intelligence you have in that natural field, and crave and covet every ounce of spiritual wisdom and strength you can get. It's a crisis hour. America won't survive another decade.

I don't care who gets into office. God's pretty angry with us. And his spirit won't always strive with man individually or nations.

It's a very serious thing. And I say, when are we going to get serious about being serious? No, the Lord doesn't say without ministry no man shall see the Lord, or without prosperity. He says without holiness no man shall see the Lord.

That's pretty stiff, isn't it? Without holiness? Oh, we eulogize people. He was a good deacon, he was a good man, he gave so much to the church, he bought that new organ. So what? I think more lies are told at funerals than anywhere else, maybe.

There's only one place where more lies are told, and that's in church. We sing lies. Were the whole realm of nature mine? Start with what you have in the bank before you get the whole realm of nature.

Huh? Oh, I'd like to give God. We all want to give God what we haven't got. You tithe your money.

Oh boy, some baptists think if they die and they're a week behind in the tithes, Peter will hold them up at the gates, till the wife sends a cable gun with the extra tithes. It doesn't say bring your tithe, it says bring the tithes, and it's a trouble. Do you tithe your time? If you do, you give God two hours and 24 minutes of every day.

That's what he demands, and on top of that you give him a love offering. I've said many times, not because Luther said it, a preacher doesn't spend two hours on his face before God in the day, shouldn't be a preacher anyhow. It's the most demanding thing, it costs blood, it costs sacrifice.

And a young man came to see me just recently, a fine fellow, I think one of the up-and-coming preachers of the country. In the course of talking he said, Mr. Rainer, I have an agreement with my church, I'm not available for Tuesdays. I spend that day on my face with God.

I'm not available on Thursdays. On Tuesday I prepare the sermon, on Thursday I prepare the man. And his church is a growing church, a powerful church.

That used to be normal in the church in Scotland in the last century, two days when the preacher is not available. He's listening to God, then he comes. You know, they said about Whitefield, when he, if he preached on hell you'd think he'd been there a week.

If he preached on heaven you'd think he'd be there a week. He came with a glory, he came with a glow, he came with an utterance, he came with an authority. He didn't just mumble his words and say, in my opinion, he says, thus saith the Lord.

And people listened. And that's got to come back, the authority has to come back into the pulpit. In the year that King Uzziah died, I saw the Lord.

The cherubim, they had six wings. With two they covered their faces because they couldn't gaze on the blinding glory of the Son of God, because it says in the twelfth chapter of John, it was Jesus that Uzziah saw. And he was so glorious in his majesty they filtered his brilliance through their wings, they covered their, and then they could only just, and then they covered themselves, they couldn't bear the holy eyes to look on them, to see their spots and wrinkles, their uncleanness, their disobedience.

They covered themselves because they couldn't stand this searching light. There's an old hymn that says, search me, O God. You know, we're not ready to search the other person.

We know what's wrong with the pastor, we know what's wrong with the deacons. What's wrong with you, brother? What is it, your erratic will, do you need a revival to warm you up every few weeks? If you have the fire of the Holy Ghost, you won't. You'll find fellowship precious, but you don't need to run to everybody's fire and warm your hands.

Peter did all that, warmed his hands at somebody else's fire till he got a fire, and never needed that after that. Search me, O God, my actions try, and let my life appear as seen by thine all-searching eye, to mine my ways make clear. Search all my thoughts, the secret springs, the motives that control, the chambers where polluted things hold empire or the soul.

Search till thy fiery glance hath cast its holy light through all, and I by grace am brought at last before thy face to fall. I like that. Search me, O God, and let my life appear as seen by thine all-searching eye.

The great Scottish national Scottish poet of Scotland said he would from under power to give us to see ourselves as others see us. I don't want to see myself as others see me. These people even love me out of all reason, as Dr. Tozer said.

They won't tell me the truth, they love me, they can't see, love is blind. This man can't tell me because he hates me, and he can't, they can't judge me. And I'll be too careful with myself, I guess.

But when I say, you search me, O God, my actions try, and let my life appear as seen by thine all-searching eye. Lord, tear away from my heart the cover I've put there. Come and search.

Put your finger on my carnality. Put your finger on my envy. Put your finger on my pride.

Put your finger on my lethargy. Put your finger on the lack of love for lost men and women. Put your finger on it, that burning finger that wrote on the stone and chiseled there the Ten Commandments.

Put that finger on me tonight. Let me give you an illustration from the scripture that I'm through. An artist will tell you he can make a portrait of himself, he sits between two mirrors.

And then he gets the picture and he puts it on a canvas. Again I say, if that man sketches you, you'll be warped. And this man will be warped.

And if I do it myself, I'll be warped. Now here's a lady, she's a gorgeous lady. My goodness, nothing like her ever existed.

She's got gorgeous, wavy hair. To use scripture, her teeth are like sheep that have come up from the washing. Use scripture, her eyes are as blue as the pools of Heshbon.

To use scripture, her neck is like a pillar of marble. She's heavenly, queenly quality a woman needs to attract a man. And she paints that picture.

And she walks back. And I say, well just a minute. Oh no, she said, excuse me sir, I've got to write.

And she goes and writes something underneath. And I say, lady, I would like to talk with you a minute. About what? Oh, a picture that's being painted.

No, no, no, no, no, no. I don't want your picture, preacher. I want a picture of God.

I said, right, hold it. I pull the curtain. There's a picture of a gorgeous young lady with round, full, rosy cheeks.

Teeth that are white as snow. Eyes blue as the pools of Heshbon. Neck like a pillar of ivory.

She's the essence of queenly qualities of a woman. I pull the curtain. I say, lady, please, just a minute, just a minute, get ready for a shock.

I wouldn't dare to paint you. And I paint a picture, here, open it. Pull the screen across the curtain.

There's a picture of a haggard old woman. Her eyes are bloodshot. Her teeth are rotten.

Her cheeks are hollow. Oh yes, you wrote under the picture, I am rich and increased in goods. I'm in need of nothing.

God says, you're naked and blind and wretched and poor and miserable. It's the same person. One as she saw herself, the other as God saw her.

And what revival is, it's when people see themselves as God sees them and say, I can't live like this any longer. Preacher, come on, be honest. Could you take your congregation right now and say, come Lord Jesus, my church, if there's a church in this country that's pure as a bride, we're walking in holiness, we're walking in purity, there's no criticism in our church, there's no unloveliness, there's no unloveliness.

I want to present the bride. She's my church. Could you say that, preacher? That's what God called you to do.

He didn't call you to put up buildings. You have to do that sometimes. Or sit on committees.

He called you to prepare a bride. To instruct them, to encourage them, to warm them. It's not going to be long before he comes.

And it seems there are signs of his coming everywhere. Listen, we're a broken nation, let's face it. It's hard to take from an English tongue.

I'd say the same if I was in England. We're a broken nation and our minds are broken with drugs. Our bodies are broken with drink.

There's a scourge right now of girls under 16, pregnant, and the state that we're in leads the nation. Girls under 16, there are more of them pregnant in Texas than anywhere. And now this week they said it's dropped.

Five, four years ago girls under 16, now girls 12 and 13. Children are giving birth to children. And now we've got that special disease these guys bought for themselves, called AIDS.

I'm told there's a man 50 miles from our home who has AIDS. And you can't persuade him he's not sitting, and I'm not being fancy or exciting here. He thinks he's sitting on a, on a, on a bucket of live coals.

He's burning, they can't get him quiet. He says it's hell, it's hell. Why didn't he think about that when he was mucking about in this thing? The silly people on TV say, you know what, maybe your husband has a disease called alcoholism.

Well, that's the only disease you buy in a bottle over the counter, isn't it? Do you go into a drug store and ask for a bottle of disease? It's not a disease, it's a crippling habit. And we'll all be to the brewers when they get to the judgment seat. We've got these young men in agony, we've got more kids now.

Your kids at 16 know more about and sex than you know at 60. We need a revival amongst the youth, but they're going to have some role models. They're going to have to see holy fathers, holy mothers, holy preachers, holy deacons, in God's name quit.

The curse in America tonight is not powerful humanism, it's weak evangelism. We're afraid to demand the cost, that you don't get into the kingdom by just saying I'm sorry, you've got to repent of your sin, you've got to put something straight. We need the old hellfire preaching, and I'm going to preach it if I don't get a prophet to preach it.

If I can't get anywhere else I go to Bill's, he lets me in, he lets anybody in as far as that goes, nearly. You know it's a glorious thing to have a message of redemption? It's glorious to say that that twisted nature of yours can be untwisted, that your pollution can be changed and you can be purified, you can exchange your weakness for power, you can exchange your stammering tongue for the anointing of the Holy Ghost. Preacher, come on, can you present your church tonight, the Holy Ghost or angel isn't going to knock at your door and say go around to the deacons and Sunday school, you've just got 36 hours to get your church ready to be part of the bride.

Listen, you've been a pastor five years, six years, are they purer than they were when you went? Are they more holy? Are they less worldly? Come on, what are you preaching to, goats? Preacher, there's condemnation. Your hands are bloody tonight. You withhold much of the counsel of God and God will hold you responsible for those people who come every week and you've been afraid to declare the whole counsel of God.

When I see myself, dear Lord, when he pulls the curtain, I have to stand up before Wesley, before all the ancient prophets, minor prophets, major prophets, finna revivalists, what have you got? And they're all looking on little Rennerd Raymier standing there at the judgment of the believer. Would you like to go tonight? Two things. When this revelation comes to this man who's already a prophet, who in the first chapter has had a vision of the unclean world in which he lives, but when this revelation comes, he cries out two things.

He doesn't say, Lord, I'm slack in my prayer life. He doesn't say, Lord, I'm behind in my tithing. He says two things that move God.

He says, I'm undone and I'm unclean. My lifestyle is undone. My inner man is unclean.

I've got envy. I've got pride. I've got laziness.

That's all he said. And there's an altar there. The altar is like a table, but it had vows on the top.

There's a sacrifice there. And the blood is falling from the sacrifice onto the live coal. And a cherubim, the only time they're mentioned in scripture.

There are a set of things mentioned, but cherubim, I think this is the only time it's mentioned in the scripture. He can't even, with his marvelous celestial body, he can't take a live coal. And so he gets a pair of tongs and he takes it.

It just dropped off the sacrifice. Blood is symbolic of the cross. The live coal, the fire, is symbolic of the Holy Ghost.

I'm sick to death of hearing people say, do you have the baptism? That's a slang phrase. Why don't we say, do you have the baptism with the Holy Ghost and fire? That's what Jesus said. It's Jesus who baptizes with the Holy Ghost and fire.

A Baptist said that, so it must be true. John Baptist said, when he comes he'll baptize you with the Holy Ghost and fire. I wish every Baptist in America or the world did have the baptism, the true baptism.

That they went in Romans 6 and were buried with him and left the world up there. You can't talk to the world when you're under the water. You can't see it.

You can't covet it. You cut off when you're baptized. Did that mean that in your life? Or did you go back to your lousy TV? You go back to in the smoky, dirty bowling alley.

You feel comfortable in a professional match when people say, pass that beer on to some poor idiot. Or they take the name of Christ in them. Come on, there's a cleaning up.

We've got to be separate. We've got to be pure. When you say, I'm so erratic, I get stirred in meetings like this.

But afterwards the fire goes out. Well, get the indwelling spirit. Our God is consuming fire.

And the only thing that will stop America going to hell fire is Holy Ghost fire. And the only people that can really do that, the key is preachers. That you're willing to let God burn out your selfishness and your self-esteem and your pride, your arrogance, your laziness, your unbelief, your worldliness.

And say, God I want to be a living sacrifice. Take a live call from off the altar tonight. Touch my lips so I'll never be critical and sour again.

Touch my heart that it will blaze with holy indignation, with a holy fire that all the waters in the world cannot quench. Waters cannot quench it. Floods can never drown.

Substance cannot bite. Love's a priceless crown. I remember standing by the side of the eldest daughter of the founder of the Salvation Army, and I'm through with this.

She had a craggy face, a big nose that's symbolic of his family. And there she was singing, and the tears were bouncing off the crag. She was singing, there is a love constraining me to go and seek the lost.

At 20 years of age she went to Paris. She rented a dirty basement. Society ladies in England went, I have the live story.

I talked with a precious woman, ate with that precious woman. And she got a bunch of women that didn't used to put up their own hair. They had servants.

They left their castles, they left their mansions. You never have to advertise a fire. They paid their own fare to Paris.

They went in the underworld. Professors from the Sorbonne came, and harlots came. And she had a Holy Ghost revival there, in Paris.

She was more eloquent in French than they were. She had street meetings that blocked the traffic. She went to Switzerland, had the same blessings.

She was called up into court one day, and the judge sentenced her to start next Monday at nine o'clock, you go for a prison sentence. She said, no sir. He said, I say yes.

She said, well I say no. Are you defying the law? Why can't you come at nine o'clock? She said, I'm starting a prison sentence in France next Monday morning at nine. I know a lot of preachers I'd like to put but she's going to jail because she's left everything.

Her daddy didn't want her to go. He could preach hellfire, and he kicked everybody else to the ends of the earth. He said, darling you can't go.

You've inherited your mother's curvature of the spine, and you know it's not healthy there. The food isn't good. And there are wild people.

She said, God has called me, and she went. And when she went, there was only, wasn't one Salvation Army Corps. And before she died, there were 400.

She established four newspapers, Christian newspapers, all out of one life, totally yielded to God. Listen, it's not what you can bring to God tonight, it's what God can bring to you. But you've got to be a living sacrifice.

You have to die to public opinion. You have to die to your own values. You've got to say tonight, God I can't go on living as I'm living.

I'm a dried up preacher. I have no vision of hell. I have no vision of your holiness.

I have no vision of my perishing congregation. I'm not going to sing to move you. I don't do that.

You make up your mind. Say, Lord I can't live as I'm living. I've come to this conference tonight to meet God.

And in a meeting some years ago, we had a front like this. A young man came to me up as the meeting finished, and I was standing about there. I looked straight into his eyes.

He's a tall fellow. He said, Mr. Rayner, do you think the preacher would let me stay in his church all night and pray? I've got to get this out with God. I've got to count the cost.

I've got to pay the price. He stayed all through the night. And God completely cleansed him and endured him with power.

And today he's one of the most promising young men in America. Come on preacher, come on. You need something.

You have a hold up in your life. Is it envy? Is it pride? Are you too proud? I wouldn't ask you to close your eyes. Jesus didn't say I'm going to walk to Calvary.

It's rather embarrassing. Would you close your eyes? He didn't do that. He walked up that bloody track.

Enemies all around him and gave his life. I'm telling you tonight, I won't move you emotionally. There's too much of that in revivalism.

If other people want to do it, do it. I want you to get up and say, listen, Brother Rayner, you're right. My spiritual life is so dry.

My vision is so limited. My strength is so small. I don't care what it costs.

I want God to come with a live call and touch me tonight. I want to go. But they said, wait till I touch you with a live call.

He touched. Then he said, go. And he went.

Come to the altar. Don't, don't stay five minutes. You've nowhere to go tonight.

Why not say, you said, oh, I'd like some hours. Well, spend it till midnight. Church will be open, I guess.

We'll leave the church open. But you get up right now, man or woman, and come here and say, Lord, I mean business. More than ever, I meant it in my life.

I want this to be a crisis moment, a turning point. I'm going to abandon myself. I'm going to acknowledge my arrogance, my pride, my self-sufficiency, my theological knowledge.

The fact I have a big church. I lay, as George Matheson said, I lay in dust life's glory dead. I invite you to come and die.

And if you die, you'll rise in resurrection life. We're not going to sing. I'm not going to ask you to close your eyes.

I'm going to ask you to get up now and come and be honest with God. Weep, holler, do anything you like. I don't care.

But get victory, get deliverance. I can't live, Lord, any longer like this. I'm tired of being dry.

Start a fountain of life in me. I'm tired of being powerless. Come, Lord, do a miracle in this life of mine.

Break me, melt me, mold me, but fill me. But don't let me go home as I came to this meeting. Send the fire of the Holy Ghost into my being tonight, whatever it costs me.

Tell him, tell him, open your heart, tell him, Lord, you know the obstruction in my life, my pride, my envy, my carnality. Father, I prayed at this very moment, Lord, this hallowed moment. I pray again, Lord, make this meeting at this moment a tragedy to the devil.

May he lose every bit of power in every life at this altar. Lord, let preachers have a new birth with new revelation, new anointing, new love, new compassion. Let them go back to their churches with a blaze of God, that their churches will be consumed with this same holy passion.

Lord, this is a crisis, how we know in America. And I thank you for this night. And I plead, Lord, the precious blood that the enemy won't exact in any way.

Give us broken and contrite hearts. We've offended you. We've broken your laws.

We've broken your Sabbath. We've lived our way, not God's way.

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