

# Filled

by F.B. Meyer

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*Christ is the source of fulness to His church and to individual souls, and we can receive this fulness through faith and the operation of the Holy Spirit.*

**Scripture:** Psalm 107:9, John 10:10, 2 Corinthians 9:8, Ephesians 1:23, Ephesians 3:19, Ephesians 4:10, Ephesians 4:13, Ephesians 5:18, Philippians 4:19, Colossians 2:9

**Topics:** "Fulfillment in Christ", "Appropriating God's Grace"

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## Description

F.B. Meyer emphasizes that true fulfillment comes from being filled with Christ, who is the source of all fullness for both the Church and individual believers. He illustrates how earthly pursuits and human love often leave us wanting, while only in Christ can we find complete satisfaction and grace. Meyer encourages believers to actively receive this fullness through faith, worship, gratitude, and mutual submission, highlighting that Christ's infinite nature ensures we can never exhaust His love and power. He reminds us that this fullness was made available through Christ's death and resurrection, and that our growth in faith should reflect the stature of Christ. Ultimately, Meyer calls for a conscious effort to appropriate the blessings of Christ in our lives.

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## Transcript

IT IS said of Abraham that he died in a good old age, an old man, and full. It is a beautiful conception; as though all his nature had reached its complete satisfaction, and he could desire and receive nothing more. The Psalmist, too, sings of fulfilled desire; and Mary tells how God filled her hungry soul with good things. Can we speak with equal certainty of being "filled"?

CHRIST IS THE SOURCE OF FULNESS TO HIS CHURCH AND TO INDIVIDUAL SOULS. (Ephesians 1:23)

We have sought to be filled with earthly goods and human love. Away upon the mountains we have essayed to hew out for ourselves cisterns, to be fed by rushing brooks and falling showers, and be always brimming; but we have been greatly disappointed. In each case a flaw or crack has made our work abortive, and we have seen the water sinking inch after inch till only drops have remained to quench the fever-flush or our souls. Not more successful have been the attempts of those who have sought rest in systems of theology, in rites and ceremonies, or in the rush of unceasing engagements. In none of these can the nature of man find its completion or fruition.

All the fulness of the Godhead dwells bodily in Him, that of that fulness we might all receive, and grace on grace; like repeated waves that follow one another up to the furthest reaches of the tide. In Him we have been made full in the purpose and intention of God (Col\_2:9); and in Him we may be made full by the daily reception of his grace, through the operation of the Holy Spirit.

It is as if God stored the whole fulness of his nature in Jesus, that it might be readily accessible by us. The river of God, which is full of water, flows over the low threshold of his humanity, that it may be within the reach of the weakest and smallest in his kingdom. We might be afraid of the Great Spirit; but what little child, what timid woman, ever shrank from the gentle Lamb of God?

There is not one, who is in Jesus by a living faith, that may not reckon on being filled by Him. As the life-blood flows from the cistern-heart into each member and part of the body, so do the tides of life and love that emanate from the heart of Jesus pulse against the doors of all believing hearts. He fills all.

And He fills all in all. The heart, with its keen power of enjoyment or sorrow. The mind, with its marvellous ability of tracking the footsteps of the Creator. The sense of humour and the sense of reverence. The hours of recreation and the hours of meditation. The days of work and the days of worship. All in all.

He cannot do otherwise, without robbing or impoverishing Himself. For, as each part of the plant is needed to fill up the measure of its ideal, and as each member is required to fulfil the complete conception of a man; so each one of the members of Christ's mystical body, that Church, is essential to the manifestation of his fulness. He needs thee and me, or there will be some portion of his fulness which will never be able to manifest itself. But as sure as we present ourselves to Him, there will be an infilling of our nature with Himself, as the chill morning air, at dawn, becomes suddenly radiant with sunbeams.

**CHRIST'S FULNESS IS MEASURELESS. (Ephesians 3:19)**

There is no limit to the infinite nature of our Lord. The fulness of Deity is resident in Him. Only God the Father knows Him, and no other being, saint or seraph, beside. An angel with drooping wing might be imagined as reaching the furthest limit of space and be holding the last of the stars; but it is impossible to conceive of any limit whatsoever to the love, or power, or patience of Jesus. The ocean is shoreless. The height unsearchable.

The depth bottomless. Such is Jesus that there is no common standard by which to compare Him with the greatest and noblest and eldest created spirit in the universe of God. You might compare such a one with the aphid on a leaf, for they are alike finite; but you cannot compare the finite and the infinite.

All that fulness is for us. We are settlers on the continent of Christ's infinite nature, and we are at liberty to go on putting back the walls of our enclosure, so as to take in an ever-growing share of our inheritance. But we need never fear that we shall touch its furthest limit. When we have spent a million years exploring and appropriating, we shall know as little of its real contents as the Pilgrim Fathers knew of the America which has reared itself on the foundations they laid. Though our capacities to receive out of Christ's fulness were increased a thousandfold, all their need would be as regularly and constantly met as at this present hour; because the nature of God awaits to feed them, and we may count on being filled up to the measure of the fulness of God.

That measure will always be beyond us. We may therefore rest in perfect satisfaction that we cannot exhaust it; and yet we may ever strive in our poor measure to attain more nearly towards it. The

Mediterranean is ever losing volume by evaporation; and yet is always full, because it can draw by the Straits of Gibraltar on the Atlantic. And its tidelessness may well become the emblem of the peace and restfulness of that soul which has learnt the secret of taking into itself the blessedness of Jesus.

THIS POWER TO FILL WAS WON BY CHRIST IN HIS DEATH AND RESURRECTION. (Ephesians 4:10)

He did not ascend till He had first descended. Always death before resurrection; stooping before rising; the garden and the cross before the Ascension Mount.

But as surely as these come first, the others follow. He who condescended to the fashion of a man, and thence to death, even the death of the cross, must ascend by the very laws of that spiritual world which He obeyed. He could not be holden by death. "Wherefore God highly exalted Him." "Thou art worthy, for Thou wast slain."

And being by the right hand of God exalted, He received of the Father the promised plenitude of the Spirit. It had been his before, as the second Person in the Holy Trinity; but it became his now as the Representative and High Priest of his people. It was entrusted to Him as their Trustee and Surety. As we receive the fulness of forgiveness from his death, so we may receive the fulness of the Spirit from his life.

There is no soul so low in its need, but He can touch it, because He has descended into the depths of Hades; and now from the zenith throne of his ascended glory He can reach the furthest and remotest points of spiritual need: as the sun can cover a wider area when it sits regnant in the sky at noon, than when pillowing its chin upon the western wave.

OUR GROWTH IN THE BODY IS TO BE WORTHY OF THE HEAD. (Ephesians 4:13)

In a caricature you will sometimes see a large head on a very diminutive and dwarfed body; but there will be no disparity between the Head and the Body when the Divine workmanship is complete. We are diminutive and dwarfed just now; but as we abide in Him we shall grow and expand until each member of the mystical Body shall fill out to its complete proportion, and the ideal man shall stand forth before the gaze of the universe, in the measure of the stature of the fulness of Christ.

But this can only be when each joint shall supply to the whole its appropriate nutriment, and when we all give ourselves unweariedly to perfect one another in the unity of the faith, and of the knowledge of the Son of God.

THIS FULNESS MUST BE RECEIVED. (Ephesians 5:18)

The fulness is in Jesus' but we must take it. It is not enough even to pray; we must reverently and humbly appropriate its stores. "Give me this water," must be the cry of each, "that I thirst not, neither come hither to draw."

There are three methods indicated here by which the filling process may be hastened: 1. Give yourself to holy song; if not with the lip, then in the heart, and with the music of a loving, trustful spirit, and the rhythm of a life attuned to the will of God.

2. Give thanks always for all things. Some of God's best gifts come in the roughest cases. When you see your Father's handwriting in the direction, kneel down and thank Him for the contents before you unpack them. All must be good that comes from Him.

3. Give submission and subjection to one another, except in matters that touch conscience and the demands of God.

But, above all, learn the secret of an appropriating faith, that goes to God with its need, and dip its empty pitcher down into the fulness of Jesus, and takes up at any moment of the day the supply of its thirst; not trying to feel any joy or exhilaration or emotion, but daring to believe where it cannot discern, and to act on its sure reckoning that it does receive that which it asks of God. Too often God's ships came laden to our wharves, but we are not there to discharge them. Too often his couriers bring love letters, but we are asleep and they pass our doors. Too often his showers pass over the hills, but we do not catch their blessed fulness to fertilize and enrich our fields.

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