

Developing Your Full Potential in Christ - the Plan of Grace

by Paris Reidhead

The plan of God's working in our lives is to enable us to live in him and experience his power and presence through faith, prayer, and obedience to God's Word.

Duration: 41:33

Scripture: Matthew 6:33, Romans 8:10, 2 Corinthians 13:5, Galatians 2:20, Ephesians 3:17, Ephesians 3:20, Colossians 1:27

Topics: "Grace Of God"

Description

In this sermon, the speaker emphasizes the importance of abiding in Christ and being crucified with Him in order to have victory over oneself. He encourages listeners to look to Christ for release from the power of temptation and to be buried with Him in order to have victory over the seductive allure of the world. The speaker also shares a personal experience of hearing a preacher who had a deep understanding of the Word and challenged listeners to look at the cross from the inside. He concludes by mentioning the convenience of using cassette recorders to listen to God's truth while driving. Overall, the sermon focuses on developing one's full potential in Christ through a deep and intimate relationship with Him.

Transcript

During the past days, several have asked a little bit about the matter of tape ministry. Let me just say a word. I haven't up until now, but during the time that I was in New York, for 10 years, every service was taped, or at least every service that the tape machine was working.

And consequently, when I left the tabernacle in 1966, the men of the church asked if I would want the tapes. And of course, I was grateful for them. A pastor up in Lexington, Massachusetts, a new learned of this, and he said, look, I'd like to take them and to classify them and edit them and get them ready so that they might be used.

Well, he kept them for a year or two, and then one of the workers at the International Students in Washington asked just a simple little question, where could I get a tape? Well, I mentioned this young man, this pastor in Massachusetts. She wrote to him, asked for a tape, and he said, look, let me send them all to you. So she got boxes of them, two, three hundred of them, which Ruth Lowe has edited.

She's gone through them. She's taken them and put them into categories and into series and has made them available. Well, she asked about a series that I've been bringing here in the evenings, if that was available.

And I said, well, if you want them, you will just have to go to Summit Grove and record them. So that's precisely what's been done. So any of you that would like to have the series of the morning or the evening or both can obtain them.

Irian Jaya, okay, said, you know, we had you with us for a missionary conference. I said, is that so? He said, yeah, it was great. He said, when we got tired of you, we could just shut you up and didn't offend you.

And if we didn't understand, we could make you repeat until at least we knew what you said, whether we understood it or not. And we didn't have to feed you. We didn't have to listen to your old jokes, and we didn't have to push you over the mountain trail to get you from one place to another.

Come back that way and do it again sometime. Well, this is one of the opportunities of serving. And I think the tape ministry, wherever and however and whose tapes you might use, is a wonderful way of extending the ministry.

And I'm very grateful that this is possible. And I'm sure that you'll find not only the tapes of these messages, but many others. It is a new way.

It's called, in this case, the spoken word. We have the written word. But I think that increasingly with busy people who have time driving, they're going to find that just putting a little cassette recorder down, and even if you've got others in the car, you can still get one of these little ear clips and listen while you drive while others are listening to something else.

But I think it's one of the new ways that God has of enabling us to assimilate his truth. Now that's just by way of calling your attention to it. Now we've been considering in the epistle to the Ephesians, what I call the developing your full potential in Christ.

I see this epistle, as I've said day by day, as a manual of instruction to enable us to become everything that the Lord Jesus wanted us to be and to do. Now I haven't time this morning to go back over the ground we've covered. I merely call to your attention that we have seen that we are partakers of his grace, the grace that God purposed before the foundation of the world, that the Son provided and the Holy Spirit will perfect in us.

This grace includes the plan of God's working. He wants to live in us in his own life and the place from which we minister, seated with him in the heavenlies. That God has provided this grace for us when he when he knew the very worst about us.

There's nothing we'll ever find out about ourselves that will surprise him or make him change his mind about loving us. And that encourages me greatly. Then we have seen that God made a plan for our lives, a distinct, tailor-made plan for you.

He has a plan for your life and it begins today. And you can call to him today and say, Father, I want thy will to be done in my life on earth today, even as it is perfectly done in heaven. Now we want to see that this plan is so wonderful.

It's so far above everything that we have dreamed about ourselves that the only way that it could possibly be brought into being and become effective was for the Lord Jesus Christ himself to live his life and accomplish his purpose through us. Now we need to understand that. You know that verse in that sort of summarizes it in John 15.

Abide in me and I in you. Look at it for a moment. Abide in me, crucified with me, that you might have victory over yourself, your habits, your attitudes, your disposition.

Victory over yourself through your union with Christ in his death, your moment by moment looking to him for release from the power of temptation. Then abide in him, buried with him, that you might have victory over the world, this world that seduces and allures, that would draw us and did draw us and does. But there is victory.

Abide in me, said Christ, buried with me. Because you know, however enthusiastic we may have been about the new models of the automobiles, after we're dead, the salesman doesn't go out to the cemetery and stand at our headstone and tell us how high the tail fins are that year. It doesn't make much difference.

We just aren't interested. Buried with him sort of, shall we say, insulates us against that sort of thing. Then the next thing is abide in him, quickened with him, that your life, the life that brought you from the dead, is the very resurrection life of Christ.

Raised with him to return to your old community and your old associates, but not in your old strength, but in his. Seated with him. Abide in me, said Christ, seated in the heavenlies, in me, that you might enjoy my victory and understand that I have entrusted to you the enforcement of that conquest that I made over the God of this world.

So he said, abide in me and I will abide in you. Now one is conditioned upon the other. Christ's abiding in us is not synonymous with being forgiven.

It's not synonymous with being pardoned and saved. It's synonymous with, or it depends upon, our understanding what it means to abide or live or dwell in him. Well, we've been seeing this from Ephesians.

I just call it to your attention from John 15. No scriptures of private or single interpretation. The scripture supports itself and bears itself out.

Now today I want you to look at that aspect of it, if you please, and I will abide or live or dwell in you. We see this in Ephesians chapter 3 and verses 14 to 21. Here the apostle is writing to the church at Ephesus and through them to us, and he is telling us that the desire of God is that Jesus Christ might dwell, live, reside in our hearts through faith.

That Christ may dwell in your hearts through faith. It's a prayer, and I was years ago tremendously helped by the ministry of Brother George Mundell from Maranatha Tabernacle in Upper Darby, and they asked me there for a conference some years ago, and I was so delighted that they prayed in the worship service this prayer. The whole congregation had learned it and they prayed it in unison.

For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts through faith,

that you, being rooted and founded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passes knowledge, that you might be filled unto all of the fullness of God. Isn't it interesting that the only one of the letters of Paul, where the apostle puts the benediction in the middle of the letter, is in Ephesians. Every other one, he can wait, he can control himself until he finishes the letter.

But he can't hear. Why? Why, he's just told these dear people of Ephesus that they can be filled unto all of the fullness of God. And so his hands go up, and remember he's dictating this in Mamertine prison in Rome, in that prison for the household jail of Nero, of Caesar, and he has a chain around his wrist, and a chain to a soldier on the right, and another chain around his wrist to a soldier on the left, and he is there in that little place, only about 18 feet square, kind of a eight-sided little room that I've been in repeatedly, and there he raises his hands, and he shakes them.

I hear the chains rattle as he says, now unto him that is able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us. Unto him be glory in the church, by Christ Jesus throughout all ages, world without end. Amen.

Then he starts out with the rest of the letter, but he's got the benediction right in the middle, because he couldn't wait. It was so exciting, it was so thrilling. It was one thing, you know, for these Gentiles to be built into the temple as the habitation of God, the middle wall of partition broken down, but to think that Christ will dwell in their hearts, and that they can be filled with the fullness of God.

My, that is exciting. Well, is it exciting to you? Do the people that you live with see Christ living in you, in me? They should, you know. We often hear people talk about the deeper life, or the Christ life, or the exchanged life, or the sanctified life, and all of those are good words, and I think I understand a little bit of what they mean, depending upon who uses the word, but the thing here is different.

This is just the normal Christian life, which means that if I'm not living here, I'm subnormal. I'm below standard. I'm below par.

I'm not what I ought to be. Okay, if that's true, then the question is, are you, are you today a normal Christian? Is this prayer answered in you? Is Jesus Christ living in you? Now, years ago, when I was, I had a marvelous background in the sense that I thank God for it. I was saved in an old, old Methodist holiness camp meeting.

I told you about it the other night. It was thrilling, because it gave me a flavor, an openness, but you know, it wasn't long until I went to a Bible school that was thoroughly dispensational. Now, the camp meeting people believed that you were saved and you were sanctified, and that was great, and I just, God saved me there.

I believed anything they taught me, wouldn't you? But when I got to Bible school, I learned a different language, and I was taught there that, well, that just wasn't what happened. You were saved and sanctified at the same time, and you got everything God had to give you at that time that you were saved. Well, there were a lot of problems involved, and of course, some of the dear friends in the holiness side, and they said that the Spirit of God was with you when you were saved and in you when you were sanctified, and that didn't make sense to me, because I read, if any man have not the Spirit of Christ, he's none of his.

So, that immediately made me question whether what I'd been taught was true or not, and then I took the word saved, and I found that it was used in many different ways. You could say, I have been saved, I was saved, I am being saved, and I shall be saved. You know, and that's what the Bible teaches.

It's true, every one of those expressions, it could be used. I have been saved from the pleasure of sin, I was saved from the penalty of sin, I am being saved from the power of sin, I shall be saved from the presence of sin, and that made sense, and then I heard also sanctified, and before the foundation of the world, we were sanctified, in the fullness of time, we were sanctified, we were sanctified, and we shall be. Well, I ended up, boy, I ended up kind of confused, but I wasn't confused enough to know I was confused.

I was just confused enough to be dogmatic, and to make absolutely sure that everybody knew how dogmatic I was, even though I didn't know how confused I was. But this was the teaching, that when you were saved, you got everything there was to get, and then they used to say, and I used to say, you know, you get all there is to get of God when you're saved, it's just for him to get more of you. Well, you see, a person can't come in parts, and if you get the Lord, you've got all there is to the Lord, well, if he can't come in parts, he can't go in parts either, can he? If he can't come in parts, then he can't get more of you either, because you got to make sauce for the goose, sauce for the gander, it's got to be a two-way street, you know, can't all be one-way traffic.

So there was a lot of confusion about this, but isn't it marvelous God doesn't get confused? And there was a hunger in my heart. I remember John Wengates, a great Methodist missionary from Africa, came to Taylor University, and he would speak, and the presence of God was on him, and the glory of God was through his ministry. And I went to his room one time, and I said, please explain to me what you have.

And he started to explain, and all my teaching rose up. I was polite enough not to do it, but when I left, I said, boy, is he confused. He doesn't know a thing.

I can set him straight if I was a little older. But the next day I went back, and he spoke, and I was straight and had all the answers, and he had the glory of God. So I went back the next night, and I said, brother, I want you to pray for me.

Don't try to explain it to me. Just pray that whatever it is God's done for you, he'll do for me. Well, he prayed for me, and I'm sure that I was so choked full of all my own egotism, and my own dogmatism, and my own, you know, my own arguments that even God in his grace couldn't slip very much in.

But I went to the mission field, and there I discovered myself. I found out that I'd taken with me a critical mind, a sarcastic tongue, a censorious spirit, that I wasn't as spiritual as I knew I ought to be, and the only way I could live with myself was to prove nobody else was either. So then the sarcasm and the criticism found its way out, and I can recall when I had said something unkind and cutting to a fellow missionary, going to my room and getting down and groaning before God and saying, oh God, if you'll forgive me this one.

I'll never do it again. Press my fingernails into my hand and grit my teeth till I loosen them, you know. Lord, I promise you, God forgave me, and I did it again.

Because victory doesn't come from your, how deep your fingernails are in the heel of your hand. It doesn't come from how you grind your teeth. That's not the source of victory.

Victory's in Christ. Christ is our life, our victory, and I didn't know how to appropriate it. And I came back home, and as a missionary asked to do deputation work, and I went to this little conference, Crystal Beach, down in near Clearwater, Florida.

I didn't know what it was, who it was, what it was, but I heard this preacher from Philadelphia, and he started to speak. First time I heard him, I said, he knows the Word. The next time I heard him, I said, he knows the Word very well.

Third time I heard him, he said, why, he knows me. And the fourth time I said, he knows the Lord. And I was there listening to him, and I recall his telling one day, do you know why you've been living at such a poor, failing rate? Why you're in such a mess? Why your life is such an up and down experience? You've never looked at the cross from the inside.

You've only seen the outside, Christ dying for you. And you didn't realize that he not only died for you, but he died as you. Turn around, dear heart, and look at the cross from the inside.

And it was like running a shade up when it was dark inside and the sun was bright outside. And God allowed me to see that the day Christ died, I died. I don't have to think dead or play dead or act dead or crucify myself or anything else.

The day the Lord Jesus Christ died for me, I died with him. And I don't have to feel it, I have to know it. Knowing this, not pretending, knowing that that you, that you are, died in the eyes of God the day, just as Christ died for you, you died with him.

So I went home to my room, and I took a piece of paper, and I wrote down a little contract. Father, from today on, as long as I live, that I, that I am by nature, is going to stay here crucified with Christ. Buried with him, quickened with him, raised with him, seated with him.

I reckon myself to be dead. And the next day, another missionary from another society came on the grounds, and he got me against the tree, and he started to tell me what was wrong with our mission, and then he started to tell me what was wrong with me. And normally, I'd have been like this, you know, waiting to get my word in.

All of a sudden, I realized that that criticism and censoriousness and sarcasm wasn't working. It was like looking at the stage from the upper balcony through the wrong end of a pair of opera glasses. There was an element of distance.

And when there was a chance to get a word in, I said, please, brother, you'll have to pardon me for something marvelous has just happened. And then when I walked away, I'm sure he thought, among all my other problems, I just lost my mind, because I didn't tell him what he was expecting, didn't have a reason to expect from me. And I went back to praise the Lord.

Why, this was a delight to be able to tell people that God does give us victory. And I was up in a meeting in a little church in Louisville, Kentucky, and talking about union with Christ and identification with Christ. And a dear little lady came to me, and she said, you know, this is wonderful, but oh, brother, I'm praying that God is going to fill you with the Holy Spirit.

Boy, you don't talk about knowing how to hurt a guy. You're putting a pin into his little balloon. She sure did to me.

Well, I said, you know, and then I said, well, thank you, sister, for praying for me. Like D.L. Moody had those two women in Chicago, you know. And every time they'd have an altar call and people come, he saw them, he said, pray for the sinners.

No, Mr. Moody, we're praying for you. And he got so he would walk around the building rather than see them. Because they'd say, Mr. Moody, we're praying for you that you'll be baptized with the Holy Spirit, that you'll be filled with the Spirit.

Well, that's the way it was with her sister. Every time she came to church, she'd say, thank you, brother, but I'm praying you'll be filled with the Holy Spirit. Well, this cut right across.

I knew, didn't I, that when I was born again, I got all, I didn't know identification. Now I had it. Then I began to study the Word.

And you know what I discovered? I discovered that the Word teaches to my satisfaction that there are two very clear, distinct crises in the Christian life, as far as I'm concerned. One is preceded by a process that issues into a crisis, and then that's followed by a process that issues into a crisis, which is followed by a process. Now let's talk about the first.

The first crisis is being born of the Spirit. Now there's a process. We're awakened by the Spirit.

We're brought to conviction, brought to repentance, faith that reaches out to receive Christ. What's happening? The Holy Spirit is presenting Christ to us, Christ the Savior. We're sinners, and He's presenting Christ to us as Lord and Savior, telling us what sin is and what repentance is and what salvation is.

And then we're born of the Spirit. Then God witnesses to us that we're born again. We move on in the Christian life, and some failure overtakes us.

We stumble and fall. We deal with it on the basis of brokenness, confessing it, forsaking it, knowing the cleansing of the blood, but yearning and longing for victory. Then hopefully someone's going to tell us that victory comes through our union with Christ in His death, in His burial, in His resurrection.

And then we're going to say, well, isn't that glorious? Now I've got victory. And here I was, teaching victory. And God even aggravated a little further because He gave me an anointing for missionary ministry.

And so I was ministering, and God was honoring and giving us young people for mission service and money for missions, but my heart was so desperately hungry for the fullness of Christ. And I began to read the Word. In the Scripture, I found that they were repented of their sin, and they believed, and they were baptized.

And then the apostles prayed for them, and that they would be filled with the Spirit. Paul met Christ on the road to Damascus, and then a certain disciple, Ananias, prayed for him, that he might be filled with the Spirit. So there was a second crisis, born of the Spirit, the first one, and filled with the Spirit, the second one.

When that point of simply abandoning to Him all that we were, and all we had. Now someone might ask me, but can't that all happen at once? Sure, I suppose it can. There's some evidence that may have done that for Cornelius.

But you know, very few people can look two places at once. And I'm not going to argue. If God filled you with Himself when you were converted, when you were born again, praise the Lord.

But only one thing, don't presume. Don't presume you're converted, you have the opportunity to have the witness of the Spirit. And don't presume you're filled with the Spirit.

Don't presume. No, no, no. Everything in the Christian life is to be known.

Reality. You can know, just as you can know that you aren't converted and aren't saved, you can know the charge. And just that you know that you've been born of the Spirit, you can know that you're filled with the Spirit.

I remember Dr. Tozer spoke at the tabernacle so many years for us in our missionary conference. And almost every year I asked him to talk to us about how to be filled with the Spirit. And he said this, everyone filled with the Spirit knows it.

Everybody filled with the Spirit knows when. And everyone filled with the Spirit was filled suddenly. And if you'd like that, you buy his little book.

It's out there at the bookstore, I'm sure, on how to be filled with the Spirit. And you'll see precisely what he gave to us year after year. Now that's what the apostle is praying for this church at Ephesus.

That they'll be strengthened with might by his Spirit deep in the inner man. Obviously they're converted. They've been born again.

They're saints, faithful in Christ. And he's crying out to God for them that they will be prepared to meet the conditions so that Christ can take up his lasting dwelling place. It's an interesting construction in the Greek.

That he would grant you according to the riches of his glory to be strengthened with might by his Spirit deep in the inner man, order that our Christ may be able. Now that's a literal exact translation of the words that are there. In order that our Christ may be able to take up his lasting dwelling place in your hearts through faith.

Now obviously he was there, but what he yearned for was that the entire personality might be filled with him. F. B. Meyer gave it. Have you ever bought that little book? Moody Colportage, number 37.

And it's called the Christ Life for the Self Life. And F. B. Meyer tells in that book of, he says everything done by Christ in the three years of his public ministry was done by the third person of the Trinity, the Holy Spirit, not the second. You see if Christ had performed his ministry and his own intrinsic essential deity of son, he'd never been like us.

But he laid apart the right to act as son. He accepted the limitations of his humanity. He presented his body to the Father and everything done by our Lord Jesus was done by the Father through the Holy Spirit so that he could be just like you.

So what are we? He was born of the Spirit. Sure. Conceived by the Holy Ghost.

Indwelt by the Gopholis, the Godhead bodily. But the Spirit of God came upon him. Then he said the Spirit of the Lord, he didn't say the Spirit of the Lord is in me, but in him, he said the Spirit of the Lord is upon

me.

He has anointed me. He has sent me. And 47 times in the book of John he says, I don't speak of myself.

I speak as I receive commandment of the Father. I don't do the works. The Father that dwelleth in me, he doeth the works.

Oh, why? So he could be like us. We too are born of the Spirit. But we're not ready for our ministry until we are filled with the Spirit.

And that's what Paul is praying for. He isn't using the word Spirit here. He's talking about Christ dwelling in their hearts through faith.

You know, you go into a church, you talk about the Baptist and the Holy Spirit, and they shut you off and perhaps close you out. You go in and you talk about Christ dwelling in your hearts through faith and being filled with the fullness of God. A lot of them, I go to a Presbyterian, a Baptist church, and I talk from Ephesians 3, and they say, praise the Lord, brother, that's what we want to hear.

But if somebody came and started talking about being filled with Spirit, they'd just close them right down. But why? What's the difference? He's saying that Christ may dwell in our hearts through faith, that we might be filled with the fullness of God. That's what he's talking about.

Meeting the conditions, relinquishing the right to our right. F. B. Meyer uses the illustration of keys. And he says the Lord appeared to him and said, I want the keys to your life.

And he gave all but one or two little ones. And the Lord said, well, if I can't have those, then I just can't meet your need. And so he took the keys.

And put them into the hands of the Lord. And then he said it was like a pitcher being poured. And he just knew that his great, deep, yearning, longing that had driven him so long had been satisfied in Christ.

All right. That Christ may dwell in our hearts through faith. That Christ may take up his lasting dwelling place.

That's what Paul is praying for these believers. Now of himself, he said, I am crucified with Christ. Nevertheless, I live.

Yet not I, but Christ liveth in me and the life I now live in the flesh. I live by the faith of the son of God who loved me and gave himself for me. He could have said I am crucified with Christ.

I am buried with him. I am quickened with him. I am raised with him.

I am seated with him. Nevertheless, I live. I presented my body to him.

And the Lord Jesus has taken up his lasting dwelling place in my heart through faith. And I am walking in the fullness of God. He just chose to express it.

The Spirit of God had him give it in another way. That Christ shall dwell in our hearts through faith. Hear that I live, yet not I, but Christ liveth in me.

Now it's the same thing. Two crises then, born with the Spirit, filled with the Spirit. And I'm asking you, are you living this normal Christian life? Are you? Well, if you aren't, you should be.

Your family deserves it. I told you the other day about Reginald Wallace of England, who said on occasion, the happiest day of his Christian life was the day he discovered he couldn't live it. And I remind you again, have you discovered that? And I suggest again, that if you haven't, your family sure have.

They know you can't live the Christian life. They know I can't live the Christian life. I remember one time Dr. Tozer wrote an editorial, and a lot of his dear friends suggest, some of them said he shouldn't publish it.

And then he published it, and a lot of them wrote to him, said he shouldn't have written it, and shouldn't have published it. And he wrote a retraction the next time in *The Witness*. And he told how sorry he was that he'd injured the dear brother that of whom he'd spoken, whose translation had offended Dr. Tozer.

And he said, but you know something? What you saw in that editorial was pure Tozer. That's all it is. That's what I am.

And if there's anything other than that, then it has to be of the Lord. Well, you know, in a sense, that's a great man that can turn his failure to even make it further the gospel. But you know, you can't live the Christian life.

And your family know it, and your friends know it, and your congregation knows it, and the Lord certainly knows it. I can't live the Christian life. It's His life.

I'm not Christ. I'm just me. And if I'm going to live the Christian life with all the pressures that are there, it can't be me.

I don't have that kind of ability, or intelligence, or energy. But oh, here, what's His plan? That the Lord Jesus can take up His lasting dwelling place in our hearts through faith, that we might be filled under the fullness of God. There's a dear woman who was a house matron at Wheaton College.

I was speaking down at Ben Lippin Bible Town. No, I was speaking at Camp Lomaco for Hendersonville for the Alliance. And they came out, and this dear lady said, can I talk with you? So we were sitting on the porch of the hotel at Hendersonville, and she told me of this experience, and with this I close.

She said that normal, she'd been invited to go back to her friends in Augusta, Georgia for Christmas this year. This would have been back in 1958 or 9. And she said she just couldn't. There were some missionaries children that were there at school, and she felt she had to stay.

And she wanted to seek the Lord, because her heart was so hungry for God. And she just knew that there was something the Lord wanted. So she read.

She read various books. She read the scriptures. She prayed.

One afternoon, she'd been up much the night before with a homesick missionary's child, and she took a nap in the afternoon. And she had, she said he had a dream. And in this dream, it was her stand in her room there in her little apartment in the dorm, and a large bowl like a fishbowl.

And she'd had a Christmas tree there with ornaments, and these were ornaments, but they didn't have any hooks, just colored balls that fill this bowl. And it seemed to her that she heard the Lord say, you want to fill me? Well, this bowl is like your heart. If you will take the objects out of it, I'll fill it.

And she said she, in her dream, she got up and she looked at them, and each one of these colored balls had a name. One was a person in her life, and another was a possession that she was being disputed. And another was, and each one had a name.

And she looked at them, and the answer, the word had been, if you'll take them out, so she took out the easy ones first. And then she got down to just two left. And she said, Lord, I can't.

I can't. And then she prayed, and she said, Lord, give me grace to lift my hand. Give me grace to put it down.

Give me grace to lift it. Give me grace to let go of it. And she said, for each step, she prayed, and it was like strength being released deep within her.

And then she did with the last, praying for grace, inward grace, to release the things which were, she didn't realize how precious they were to her. And she was now giving up the right to her right. And she laid them by.

And then she said it was like a pitcher that came out and filled. And when she awakened, she knew precisely what she should do. And she said, brother, ain't it? I knelt there by my bed, alone with him.

And I dealt with those things that I had seen. And then I just lifted my heart in childlike faith and thanked him that he had shown me those things, standing in the way of the satisfying of my heart with his goodness and his fullness. And she said, I knew before I went to the evening meal that night, that he had taken up his lasting dwelling place, that I had been filled with the Spirit of God.

What did Dr. Tozer say? Everyone filled with the Spirit knows it. Everyone filled with the Spirit knows when. And everyone filled with the Spirit was filled suddenly.

I believe that. And so this morning, I'm asking you, what's he saying to the church at Ephesus and to us? That Christ wants to dwell in our hearts through faith. Oh, this old dispensationalist has come a long way.

Come a long, long way. How glad I am that this is the truth of God as it is in Christ. Unanswerable.

Unanswerable. If someone says, well, how can it be? Well, look, the Holy Spirit was in Christ when he came on Christ. So he can have come to brought life to you and not to a brought fullness.

As he is, so are we in the world, born of the Spirit to be filled with the Spirit. Let's bow together in prayer. We're not going to give a long invitation today because we don't think we should.

But if your heart is here and you're hungry, then we invite you to come. It's much better to seek him than something else. If the Spirit of God is stirring you, how glad we are that what we're talking about is reality.

Now, Father of Jesus, before us are a company of earnest men and women that have come out in the middle of the day simply and only because they want thy word and they want to hear from thee. And there's some, Lord, that have needs, some that have deep hungers, some that have yearning and longing. And we're praying today, Father, that those to whom thou hast spoken, those whose hearts thou hast

stirred, will do the wise and the appropriate thing and search for thee.

And for you have said, ye shall seek for me and ye shall find me. And ye shall seek for me with all your heart. How grateful we are, Father, that you've condescended to dwell in us and live in us and walk in us and that we can be filled with thy fullness and thou will do exceeding and abundantly above all we could ask or think through us.

And this, we pray, will be our normal Christian life, not subnormal, not exceptional, just the way we live and walk in time so that we can glorify Christ. So to that end, seal the word to our hearts for Jesus' sake. Amen.

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