

# Follow These Rules

by Paris Reidhead

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*The Christian secret of a happy life is found in following the rules of God, which includes the ministry of the Holy Spirit, salvation, and worship.*

**Duration:** 45:15

**Scripture:** Proverbs 29:1, John 10:7, John 10:9-11

**Topics:** "Rules"

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## Description

In this sermon, the preacher emphasizes the importance of understanding and following the laws and rules that govern relationships in life. He refers to the 10th chapter of John in the Bible, where Jesus describes himself as the door of the sheep and the good shepherd who gives his life for the sheep. The preacher shares a personal story of a man who was awakened to his need for God through a verse that was repeated multiple times during a church service. He also highlights the significance of rules in various aspects of life, such as driving a car or flying an airplane, and how following them leads to success. Overall, the sermon encourages listeners to recognize the importance of following God's laws and principles for a fulfilling and abundant life.

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## Transcript

Turn, please, to John, chapter 10, reading selections from verses 7 through 11. Now, we've not been seeking to expound these few verses, but rather to use them as an anchor text for the theme of the week, which is the Christian secret of a happy life. And whereas every Christian surely wants that happy life, it doesn't follow that all who name the name of Christ have it.

And there it is an open secret. This afternoon, Gordon Orthner, very graciously and kindly, flew me in his little Cessna 172 four-passenger plane over to West Palm Beach so that I could have an hour or so with my mother. She's just a young lady, 82, living with her sister, 86.

And while I go on the telephone, she said, you know, I don't want to bother about it now, but sometime when I get a little older, I'd like to talk to you about what I should do when I get a more advanced age. Oh, I think that's marvelous. And very wonderfully happy taking care of them.

So I had an hour with her. And as we went out to the airport and he untied the plane, I was reminded again of the fact that flying an airplane has laws. I'm not a pilot.

I don't intend to be a pilot. I don't even like to drive a car. I do it, but I'm not going to certainly try to pilot a plane.

I think I'm too absent-minded or something else. At any rate, Gordon was very thorough about it. He checked this and he checked that and he saw to the other.

And as we were ready to take off and then to go, I realized that here was a man who knew all the secrets of a happy flight. There were laws and rules and principles. And he had learned that if you follow them carefully, then you can make your trip and you can get back safely and well.

And so as we were there looking down on Florida, which there is so much empty space and such an exciting state, I thought that when I got to you tonight, you see, I'm not preaching this week. I told you when I came Sunday I wasn't intending to preach sermons. I'm here to have a good time sharing truth with my friends.

And I'm not trying to preach. I'd just like to explain, perhaps, what other people preach, and just to share with you some of the things that the Lord has been making real in my life and my experience along the way, and see if they fit in with what you've experienced or perhaps meet a need in your life. But there are rules.

There are rules to drive a car, fly an airplane, bake a cake, anything. And if you know the rules and you follow the rules, then you're going to enjoy success. My little daughter, ten years old, is quite a cook.

And she was making brownies and found when she was all ready for the cocoa that we didn't have any. So what she put in was one of these instant chocolate milk mixes. And it just didn't work like cocoa.

I think you could have used the brownies for an adhesive for linoleum tile. And she learned a very valuable lesson at the end. And that is that if you want successful brownies, you have to follow the rules.

Now why is it so difficult for us as the children of God? Why is it that we think that God is the God of order and the God of law, but when it comes to the Christian life, he's the God of whimsy and fancy? Why can't we accept the fact that there are laws and rules that govern every relationship in life, and that if we understand them and we follow them, then we're going to have the blessing that they bring. Now the text, let's go back to that. I don't want to forget that.

Here in this tenth chapter of John, and beginning with the seventh verse, the Lord Jesus said, I am the door of the sheep. And in the ninth verse, by me if any man enter in, he shall be saved and shall go in and out and find pasture. And in the tenth verse, I am come that they might have life and that they might have it more abundantly.

And in the eleventh verse, I am the good shepherd. The good shepherd giveth his life for the sheep. Let's bow in prayer.

Father, how grateful we are tonight that thou art concerned about us, and that you've loved us when thou hast known the worst about us. And there's nothing that we'll find out about ourselves that'll shock thee or surprise thee or make thee change thy mind about us. You drew us with cords of loving kindness when we were utterly unlovely, totally unworthy of thy grace.

All that thou didst ask is that we knew our need, recognized our crime, our sin against thee, turning to our own way, playing God in our own lives, and that we would renounce this and receive thy Son as Lord and Savior, and in response to that, this wonderful gift of life. Father, should there be some among us, and undoubtedly there are, who do not know him in this reality of his presence, this witness of thy Spirit, do not have that certain assurance. Might this be the night when they do receive him and know? And then, Father, for those who do know thee, he said that the good shepherd gave his life for the sheep, that we might not only have life, but have it more abundantly.

And as these, our friends, return to their homes and families and indicate that they've been here, these dear ones are going to have a right to look for that more abundant life, to see a difference that thou hast made. And so we're asking that tonight there may be first a quickened hunger, and we know that thou art stirring up thy children to long for thee, and thou dost love to be longed for. Thou didst die out of love for us, and thou dost love to be wanted, and yearned after and longed for.

And so help us to recognize that this longing in our hearts to know thee better, to be more like thee, was given of thee not to taunt us or to mock us, but to just stir us up from where we would have been content with less than thy best, and to draw us on and lead us on into and unto thyself. And so to that end, Lord, make this a time when we meet with thee, seeing ourselves, then seeing provision for everything we've seen in ourselves that thou wouldst change, and to receive of thy grace. And so might it be that blessing comes to every life, and glory comes to the Lord Jesus Christ, in whose name we pray.

Amen. How many of you have been here every service since Sunday? Can I see your hands? Fine. Well, how many of you, this is the first night you've been here since I've been here? Could I see your hands? Well, now to your friends that have been here every service, will you be so kind as to give me just a few moments to bring the friends that are here up to date, and it'll sound repetitious to you, but you'll understand, won't you? We're talking about the Christian secret of a happy life, and a happy life begins by being well born.

Not still born, well born. And so we talked about the fact that everyone that comes out of death into life has something happen to them. You see, there are about three things that you can do for your unsaved friends.

I hope you're doing them. First, you can live Christ before them as a sample of God's grace, and then you can intercede for them. That's to legally represent them before the throne, and then you can witness to them.

But when you've done those three things, you've done all you can do. From then on, it's the sinner and God. Now there are some things that God does.

In response to you living Christ before them and interceding for them and witnessing to them, the first thing that happens is that God awakens the sinner. Now this is the marvelous work of God, the Holy Spirit, and I believe it's suggested in that verse in Romans 8, where we read that he had not given us again the spirit of bondage again to fear. The first work of the Holy Spirit is to reveal to you your bondage and the proper grounds for your fear.

You see, the fear of the Lord is the beginning of wisdom. And thus it is that the Spirit of God awakens sinner. There was a period in American history called the Great Awakening.

That was a time when the Spirit of God came down on an area around Northampton, Massachusetts. And in our lifetime, there has been this marvelous awakening of the Spirit of God out in the Hebrides Islands north of Scotland. This move of the Spirit of God where areas, whole geographical areas, were aware of God's presence.

But this happens not so frequently. In fact, I do not know of a case in the history of Revival where an area has been affected unless it was in a community where they were all of the same culture and background and language. Now, I don't know why that is.

But we know about the Ethiopian Revival and the Korean Revival and the Hebrides Revival and even in Northampton. It was all Anglo-Saxon, Scotch, and English that were there. But I've never known of a city like New York or Tampa that's had that kind of a move of God.

God is dealing with individuals here. I don't want to go into analyzing them. I don't know that I could.

But I will say this, that whether it's in a move such as I've described in these areas or an individual, it's the brooding presence of God the Holy Spirit over that heart, that person, to cause them to see themselves in some measure as God sees them. It's his awakening ministry. That ministry wherein he causes them to be aware that there's something radically wrong inside of them.

Now, this ministry of awakening is done by the Lord. There is a class of scriptures you ought to learn how to use. There's a certain class of scriptures that God has honored in awakening sinners.

I think of my friend Victor Ernest that followed me in the pastorate in the First Baptist Church of Little Falls, Minnesota years ago. And Victor told how as a young man up in northern Minnesota, very ungodly, very worldly, his mother and friends were praying for him. And he gave his money on Friday night to his mother, took so much for the weekend for his carousing, and hoped to get by on it.

But this time he ran out Saturday night and they were in revival meeting. And so he knew she was at church and he went and sat on the steps of the front church waiting for her to come out to get some more money to finish the night. And the preacher in there apparently was a kind of a monotonous fellow because in about ten minutes, three or four times, he used that verse, He that being often reprov'd hardeneth his neck shall suddenly be destroyed.

And that, without remedy, four times, ten minutes, and by that time Victor Ernest, and he didn't see, the door was shut. He didn't know Victor was sitting out there. Victor Ernest got up and quietly started the car and drove away and went to a place and stopped it and began to think.

And God used that verse to awaken him to his great need. And there is a class of scriptures like that, awakening. That's the first thing God does when he brings light.

Now the second thing is much like it. And there's a class of scriptures that God uses in this. And that's bringing conviction.

Awakening is a sense something is wrong. But conviction, you remember what Christ said? When he, the spirit of truth, has come he will convict the world of sin and righteousness and judgment. Now conviction is different from awakening.

Awakening is an awareness and a sensitivity. But conviction is that work of the spirit of God upon the heart of a person, through the word, by which the person discovers that he is a criminal. You see, sin is a crime.

Oh yes. We saw on Sunday morning that sin is treason against just government, rebellion, anarchy, transgression, and enmity. And at the age of accountability all of us confirmed what had been our disposition previously and made that which was attitude now a crime.

And so conviction is that work of the Holy Ghost wherein he causes the criminal sinner to feel the same way about his crime that God feels. Now I used to do a good bit of work in prisons when I was a student in Bible Institute and we had in the tabernacle one lady who had been every week except when she'd been out of the area for over twenty years, every month, at Sing Sing Prison in a meeting there, and she confirmed this. In my experience only once did I ever find a person in prison that, according to what they said, was there justly.

Most of them were there by a hung, you know, a bought jury or bought witnesses or a crooked judge or something else. But I remember one man. Why are you here? Because I deserve to be here.

I am a wretch. I broke the laws of God and men and I deserve it and I'm not getting nearly as much as I deserve. The only man I ever met that was justly in prison.

Now conviction is the work of God wherein he causes you to feel the same way about your sin that he feels, where you see it as a crime, turning to one's own way. I will do what I want to do. Now, if the crime is ruling our own life and refusing to let God be God in our lives, and there is a conviction of the sin, of the crime, then you will expect that if there's to be salvation there will have to be a change of mind.

If at the age of accountability we all fixed our mind and settled our purpose and made the supreme choice of our lives to please ourselves, then it's obvious that if there's to be pardon there's going to have to be a change of mind. Now a change of mind is what the word repentance means. That Greek word means a change of mind or a change of purpose or a change of attitude, a change of direction, a change from something to something.

Well, what's the sinner's attitude? I'll do what I want to do. I'll please me. I'll decide how to be happy.

And what's repentance? Lord, what wilt thou have me to do? Change of government, change of direction. And so Paul said he was night and day from house to house teaching repentance toward God and then faith toward our Lord Jesus Christ. So awakening and conviction and repentance and then the next step is faith.

Now of course there's been faith in the truth of God and the word of God and the work of Christ up until this point. But the faith of which we speak is that faith of which we sing. You know you've sung it, haven't you? I know not how this saving faith to me he did impart or how believing in his word wrought peace within my heart.

This saving faith, this faith that can reach right back through two thousand years of history and wrap its fingers around a Jew that hung on a Roman cross and expect to have some dynamic change in the life. Now friend, that is a miracle. No wonder it doesn't make sense to the world around us to think that a Jew that died two thousand years ago can have any effect on my life today.

It's an insult to intelligence. And that faith that we're talking about is the faith that not only credits the word to be true but the faith that personally embraces the Jesus Christ as God. God who lived and died and rose again.

Just as Saul of Tarsus was convinced that Jesus Christ was an imposter, that the greatest service he could render to Israel was to obliterate the memory of Christ from the mind of his nation and his fellow citizens. And he was well on the way to doing it. Until that day when he met him on Damascus Road.

Who art thou one to be worshipped because he was a Pharisee and the Pharisees believed in angelic revelation. Now the Sadducees didn't believe in the existence of angels. Pharisees did.

Who art thou? I am Jesus whom thou persecutes. Now, if this is the case then Jesus Christ is alive and if Jesus Christ is alive then he's God. And there's only two things you can do about God and that's crucify him or worship him.

And so Saul of Tarsus repents. Change of mind, change of purpose, change of intention and he exercises faith. A total commitment to the person of Jesus Christ.

Lord, what will thou have me to do? This is what, now there you have awakening and conviction and repentance and faith. And then remember, salvation is revelation. Of this, Paul said, when it pleased God to reveal his son in me.

Salvation is revelation. I said this Sunday, I repeat it. No one in the universe has the right to tell a sinner their say but the God who says it.

Because salvation is not a scheme or a decision or a plan or a system of logic or a selection of scripture verses. Salvation is a person. He that hath the son hath life.

Why? Because life is in the son. And if Jesus Christ is in you, then nobody needs to tell you. You know.

He bears witness with your spirit. Now that's life. That's how you know.

And a person that's received Christ has received him as he's presented Prince and Savior, Lord and Christ, but that's the beginning. He shall, I've come that you might have life. Life which is in Jesus Christ.

But you notice that he said he shall be saved. So we talked about the several aspects of salvation. Salvation is a big word.

And so we saw that there are these tenses to salvation taught in the scripture. I have been saved. I was saved.

I am being saved. And I shall be saved. And they're all taught in the word.

What do you mean? I have been saved from the pleasure of sin and the purpose of sinning. I repented. I changed my mind.

I decided I wasn't going to play God my life anymore. I was saved from the penalty of sin when I savingly embraced Jesus Christ. Now, I am being saved by the power from the power of sin by his resurrection life, and I shall be saved from the presence of sin at his appearing.

He shall be saved. And I talked something about this at that time, but I wanted you to see this as a big word. Then yesterday morning we talked about this wonderful word he shall go in.

You've heard the word we were saved to serve? No. I think you'll have to not be able to defend that from scripture. The Lord Jesus spoke to the woman by the well and he said God is spirit.

They that worship him must worship him in spirit and in truth. God seeketh such to worship him. To worship him.

We were saved to worship. They shall go in. The veil was ranging from the top to the bottom opening the way into the holiest of all.

And God would have us be worshipers. And this is the most, if you want to know a happy Christian life, make sure that you have life on his terms and understand that the immediate and the continued expression of that life is in worship. Worship is justice natural to one that's been born into the family of God as breathing is to one that's been born into the family of men.

Worship is the outflow of love and adoration because God is as he has revealed himself to be. And we were saved to worship. And if you want to be a healthy and a happy, wholesome, effective Christian, then you must learn to worship.

And this is not something you do on Sunday morning alone or at a set time. It's an attitude that you have toward God. You are a worshiper of God.

And that means that you dwell upon his worth because the word worship comes from worth. You gaze upon him. You familiarize yourself with those attributes.

That's why this morning I urged you, all of you, to buy this little book. It's still here, The Knowledge of the Holy by Dr. Tozer, in which he sought to put into the parlance of our time these grand truths regarding the nature and the attributes of God. So that you'd be able to become a worshiper of God.

They went in. He shall go in, but not only in worship, also in abiding. You see, the Lord Jesus didn't just want to die to save you from hell and the penalty of your sin.

He said, Thou shalt call his name Jesus, for he shall save his people from their sins. And his purpose was to save you from the necessity of having to yield to temptation. You know, he said, there is no temptation that's overtaken you, but such is as common to man.

But God is faithful, who will not suffer you to be tempted above what you are able, but will with the temptation make a way of escape. You don't have to yield to temptation. There is no promise in the Scripture you'll ever to aid to a state of grace where you won't be tempted.

But there is no necessity for yielding to temptation. There is a way of escape. And if you want to be a happy, healthy, joyous Christian, you've got to learn that way of escape.

And so we talked about it last evening. We talked about going in. He said, Abide in me.

Dwell in me. Well, where is he? Well, he's crucified for us. He died on the cross, and we are to see ourselves as crucified with him.

The day Jesus Christ died for you, you died with him. He died for you to save you from the penalty of what you had done, and he died as you to save you from the tyranny of your own traits and personality, your own disposition, and your own habits of mind. And so the Lord Jesus didn't just want to save you from hell.

He wanted to save you from your worst enemy, you, and all of those things which you found so difficult to deal with. So, what did he do? He died for you. He died as you.

In other words, in the Father's eyes when he looked down the cross, just to help you visualize it, it was as though he saw Christ on the front of the cross, crucified for you. And since he was your representative, you were on the back of the cross, crucified with him. Knowing this, that our old man is crucified with Christ.

That the body of sin might be annulled. That we might be freed from its tyranny. For he that is dead has been freed from sin.

And then the apostle said, I am crucified with Christ. That's the present perfect passive. I have been, and the effects of it continue until the present.

I am crucified with Christ. That I might have victory over myself. And then that marvelous key, that law, reckon yourself to be dead.

At the moment of temptation, the moment when you would feel yourself pushed over the brink. That moment. Father, the part of me that wants this, and thinks this way, and would do this, is the part that died the day Jesus Christ died.

And just now, Father, I reckon myself to be dead. Oh, friend, do you know what happens? Well, do you know what happens when you put the switch on in a dark room? The current flows, and the lights dispel. And do you know what happens when you reckon yourself to be dead in temptation? You release the resurrection life of Christ into your life at that moment.

To set up an anti-magnetism, if you please. For as you've been drawn with a magnetic draw to this thing, now reckoning releases his life. And there's a release.

Let's abide with me, crucified with me, abide with me, buried with me, quickened with me, raised with me, seated with me. Go in in indwelling union. Abide with me.

And then he said, not only go in and there in that identification and union, but he said, they shall be saved, they shall go in, and they shall go out. And but how do you go out? If you've learned the secret of the joyful, happy Christian life, then you're not going out in the energy of your own strength. Well, you see, if you've gone in in understanding of your union with Christ and his death, then you can say, well, Lord Jesus, I'm going to stay here crucified with you and buried with you and seated with you, and there's my body, my faculties, my personality.

I'm going to present it to you. I'm going to present my brain, Lord Jesus, so that living in me you can use my brain to think your thoughts, my ears to hear, my eyes to see, my heart to be moved with compassion, my feet to go, my hands to lift the fallen and guide the blind and feed the hungry and stroke the fevered brow. I present my tongue, Lord Jesus, that living in me you can use my tongue to speak your word of redeeming love.

You see, that's what the world has a right to expect, not you twerking yourself up into a nervous breakdown trying to work for the Lord. But you, having presented yourself to him, and Christ, isn't that what the apostle said? I, for I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. Now, we talked about the effect of Christ living in you, and we talked about the five-fold ministry of a Christ-filled life.

In the first, using the finger as the frame or the outline, we talked about the thumb as the ministry of the fruit of the Spirit. Love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, self-control. God is not glorified by what we say.

I speak with the tongue of men and of angels, and have not love counts for nothing. God is not glorified by what we know. We have the gift of prophecy and fathom all knowledge and secret lore, and have not love counts for nothing.

God's not glorified by what we do. We give our goods to feed the poor, and our body to be burned, and we have faith to move mountains. We have not love, it counts for nothing.

God's not glorified by what we say, by what we know, by what we do. Herein is my Father glorified, that you bear much fruit, that you have love that's very patient, very kind, never rude, never selfish, never irritated, never resentful, and that's not you. Don't try to make me think it's you, because I'll go to your neighbors and your family, and I'll find out about you.

But that's Christ, and the only way you're going to have that kind of a life, the fruit of the Spirit, is for you to abide in Him, crucified with Him, and buried with Him, and quickened with Him, and raised with Him, and seated with Him, and then for Christ to abide in you. You see, he said, He that abideth in me, and I in him, the same bringeth forth much fruit. Now, I said five, didn't I? Well, can we just take one other finger here? We'll have to go on with this tomorrow morning at ten o'clock, but we'll just talk about it for a minute, and this is the ministry of intercession.

Remember what he said in Revelation? Unto him who loved us, who washed us in his blood, and made us to be kings and priests unto God. He made us to be priests. He didn't ask us who we'd want to be.

He made us. We're heirs, joint heirs with Christ, and He's a priest forever after the order of Melchizedek. And that's our priesthood, not Levitical, but as of Christ.

And so we have the privilege of going, because we're seated with Him, into the heavenlies, and there to talk with Him about our neighbors and our friends and our family and our rulers and our presidents and governors and all that in any wise touch or impinge upon what He's doing. The ministry of intercession. Now, I suppose the one who best understood that in American history was Charles Finney.

Father Nash was a Methodist preacher that was terribly backslidden, and he under Finney's ministry, he'd come to a recommitment of his entire self to Christ. And he said he didn't feel worthy. He didn't feel worthy to preach, but he would give himself to the ministry of intercession.

Finney was going to go to Britain for a meeting. Father Nash went ahead. And he went to this little town where Finney was to have his first meeting in Britain.

And he asked the pastor of the church who'd be host of the meetings, who was the most godly woman in the church? And they said, Mother so-and-so. So he went to her home. He said, I've been told by the

pastor that you love the Lord.

Ah, and I do. Well, and so do I. And I've come to spend these weeks now praying for the meeting when Brother Finney comes. And do you have a place I could stay in your house? It was a little thatched house.

Ah, no, man. There's just a wee house, you see. And there's no room for you.

He said, would you have a garret? No, no garret. No attic. Well, what about a basement or just a little hole there? That would be all right.

If you don't mind, might I? I want to be under the roof of one who loves the Lord Jesus and can stand with me and pray. And so he had a cot put down there, and he took his meals there. And this dear man of God spent day and night interceding for the people of the village, for the worst characters in the village, for the leaders of the village and the community and the area around about, pressing through, praying through, turning back the power of hell, releasing the Spirit of God.

Was it any wonder when Finney began to preach that revival broke out that swept the area? You see, he'd gone in in his worship, and he'd gone out to identify with the needs in the community at the place where those needs are first met in intercession. And so the ministry of a spiritual life is first to the fruit of the Spirit and then the ministry of intercession. I'm not asking you to be like Father Nash.

I'm only saying that if you want a happy Christian life, then you're going to have to understand that he made you, he didn't ask you, he made you to be a king and a priest unto him. He washed you in his blood and made us to be kings and priests. And priest ministry is that of intercession.

And so just as you fly an airplane, you learn the rules, and if you want to have a happy, useful, Christian life, you learn the rules and you use them. You say, well, I couldn't pray like that. I don't have it in me to pray like that.

Well, I know it, and so does the Lord. But didn't you hear what I said? You present your body to him and your personality to him, and you invite him by the Holy Spirit to fill you, and when he does, one of the things that he does is to use your eyes to see and your brain to think and your heart to feel, and one of the ministries of his presence is going to be the ministry of intercession. Now, it's not something you grind out and work up.

Those light bulbs up there so effectively dispelling the darkness aren't having a nervous breakdown trying to rub their little filaments together, are they? They're just abiding. They're just abiding and permitting the energy to flow through them, and the energy's doing the work. And so in all the areas of the Christian life, it's not by mind nor power.

It is by my spirit, saith the Lord, but one of the ministries of his spirit is the ministry of intercession. Maybe the thing you ought to do for some of your loved ones and friends, your family and your neighbors, your community and your church while you're here is to just go to the ground we've covered, make sure you have light, make sure that you're abiding in Christ, make sure that he's abiding in you, you've invited him to fill you and possess you, that the fruit of the Spirit is there, and then to give yourself to praying to interceding. I was a missionary in Africa.

One day when I came back, I went to see Ruth Phillips up in Minneapolis, and she said, calling me the family name, Pal. Pal, where were you on such and such a night, such and such a month, I told her. She

said, what was happening? I said, I was the first time in my years in Africa that I ever came face to face with hell.

You see, when the missionary goes, it's like as though he carries a diver's suit of the atmosphere of the Lord, but he's in the place where the people worship Satan by name, and because of the pressure and the weariness and the fatigue and the problems in my own mind and heart, that protective covering broke, and all hell seemed to just cave in on me. And I was so filled with fear, I was so filled with the foreboding of evil and the pressure of darkness that all I could do was cry out, oh God, raise up someone to pray for me. I said, why do you ask, Ruth? She said, I was awakened out of a sound sleep, and the Lord said to me, pray for Pal.

She said for nearly two hours I was on my face sobbing and weeping and crying out for God, pleading the blood over him. It was the very time I was fighting that battle in the heart of the Sudan. Oh, how glad I am that God had an intercessor, someone that was responsive, someone that was sensitive, someone that was willing to lose two hours sleep perhaps to save my life or ministry.

Do you understand? They shall go in and they shall go out, but they go out not as they went in. They go out Christ living in them, dwelling in them. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.

Father, we've talked about wonderful things today, glorious truths, truths that change dynamically, wonderfully, change our lives, then through us the lives of others, and we plead again tonight for everyone here. Father, there's enough people here to change the world for thy dear son. If what we talked about could become a daily experiential reality in their lives.

Now, Father, our tendency is to make these things difficult and hard and complicated. We don't want that at all. It's all in Christ, everything in Jesus and Jesus everything.

Christ is our life. He said the good shepherd giveth his life for the sheep. Show us, Father, this is not a hard and complicated thing.

It's just to understand that he said, I am the door, by me if anyone enter in he shall be saved, he shall go in, and shall go out. But he'll not go out as he went in, but because Christ came to give his life for the sheep, that we might have life more abundantly. And this abundant life is Christ by the Holy Spirit living in us his own life.

So, Father, stir our hearts and for the sake of our loved ones and our friends, the churches where we are, the communities where we live and serve, our country, our communities, oh God, it might no longer be us but Christ living in us. And make this a reality and for all that thou do we'll give thee the praise in the worthy name of the Lord Jesus Christ. Amen.

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Audio: <https://sermonindex1.b-cdn.net/25/SID25542.mp3>

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