

That He Might Fill All Things - Part 3

by T. Austin-Sparks

The sermon emphasizes the importance of understanding God's sovereign purpose and the church's role in fulfilling its eternal vocation.

Duration: 1:01:56

Topics: "Jesus Christ"

Description

In this sermon, the speaker emphasizes the importance of walking worthily of the calling we have received from God. He highlights the need for humility and weakness, rather than spiritual pride, in our conduct as believers. The sermon focuses on two key passages from the book of Ephesians, highlighting the significance of Christ's role as head over all things to the church. The speaker also emphasizes the need to connect the purpose of God with salvation in our preaching, and to understand the profound mystery of the church as the fullness of Christ.

Transcript

The fragment of scripture around which our thoughts, hearts are gathered at this time is that in the fourth chapter, the letter to the Ephesians. At verse 10, he that descended is the same also that ascended far above all the heavens that he might fill all things. That he might fill all things.

And this morning we are going to place alongside of that the complementary counterpart to chapter 1, verse 23. He put all things in subjection under his feet, gave him to be head over all things to the church, which is his body, the fullness of him that filleth all things. That he might fill all things.

His body, the fullness of him that filleth all in all. We are going, as the Lord enables us this morning, to consider those two statements along four lines. Firstly, the poppers, which they indicate.

Secondly, the means by which the poppers has its realization and fulfillment. Thirdly, the method by which the means will fulfill its vocation. And fourthly, the obligation that rests upon those concerned.

Perhaps I should say here at once, by way of getting help for myself and getting you adjusted mentally and at heart, that these gatherings are for solid and sound instruction. We trust that our hearts will be really touched. That we shall be drawn out in spirit, in praise and in worship.

Those things must be or should be the result of any ministry. But we are not here at this time just to try and say pleasant things, make one another feel comfortable and happy. We are here to be instructed.

And as soundly as the Lord will do it, we may have solid ground under our feet in our life and testimony. Having said that, I trust you will adjust to that and realize that it is work and not play for which we are together. Now then, coming to these complementary words that we have read, beginning with the poppers that is indicated, you have this letter to the Ephesians in your hand, so-called to the Ephesians.

You can just cross that right out because it wasn't in the original letter at all. There was a vacant space in the original letter for any name or church in Asia to be put in there. It was a circular letter.

That by the way. But it's useful to have a handle by which to use this document. And so because Ephesus was one of the places to which it went, it may have been the first place, we don't know.

That name has been attached to it for a very long time. Now when we take up this letter, this mighty document, we find that we are, as we read through, we are moving in the realm of sovereign purpose. That is an unmistakable characteristic of the letter and its language.

There are three phrases or words which constantly recur in this letter, which indicate that when we come here, we are in the presence of something very positive and very definite as to purpose. The first phrase is his will. His will.

And you must look upon that not just as something willing, but as an object. It's a very definite thing, this will of God. It's something very concrete.

You can look at the letter and move with me in it, in these connections. Chapter one, verse five. Having foreordained us unto adoption as sons through Jesus Christ unto himself according to the good pleasure of his will.

The good pleasure of his will. Verse nine. Having made known unto us the mystery of his will.

Good pleasure of his will. The mystery of his will. Verse 11.

In whom also we were made a heritage, having before ordained according to the purpose of him who docket all things after the counsel of his will. All this coming so quickly in this letter. The beginning of it.

The laying of the foundation for all of this to follow. And each phrase carrying its own significance surely does impress us. With this fact we are here present with something tremendous.

Good pleasure of his will. Counsel of his will. So on.

Chapter five, verse 17. Wherefore be ye not foolish, but understand what the will of the Lord is. And I say again that we of course daily and continually ask that we might know the Lord's will.

But in so doing we are thinking in relation to many details of our lives. Want to know the Lord's will. Whether we should go here or not go here.

Do this or not do this. And so on. We say we want to know the will of the Lord and we go to the Lord about it and ask him to show us his will.

That is specific and particular in its application quite right. But that is not what the apostle is talking about here. Understand that this letter comprehends the church.

Individual life come into that. But it is the church that is in view and it is that will. Write it with a capital W if you like.

That will. That is behind everything here. Then there is that word purpose as you know which is characteristic of this letter.

We've just read the first occurrence of it in chapter one, verse 11. In whom we also were made a heritage having been foreordained according to the purpose of him who worketh all things out to the counsel of his own will, his will, the purpose of him. Chapter three, verse 11 again.

According to the eternal purpose, the margin says the purpose of the ages which he purposed in Christ Jesus our Lord. And if we want a third emphasis we come to this word foreordained. Chapter one again and verse five.

Having foreordained us according to the good pleasure of his will. And verse 11 in the same chapter. In whom we were made a heritage having been foreordained according to the purpose of him.

His will, big will. His purpose of the ages foreordained accordingly. So if this all refers to the church then, and we are there, we certainly are moving in the realm of tremendous sovereign purpose.

Something laid down, fixed, irrevocable, unalterable, and laid down by God before the foundation of the world. The one thing, dear friends, from which we, all the Lord's people, and we might say further, all men need to be delivered is from the sense and the growing sense, intensifying sense in this universe or in this creation of futility. Futility.

Meaninglessness. There's a growing fatalism over men's hearts because they cannot explain. They cannot get the meaning.

And fatalism is a most soul-destroying thing. Fatalism which just says well if it is to be it will be. If it isn't to be it will not be.

That's all there is to it. So you just better give it up. Take your hands off.

It's going to be. You can't alter it. It will happen.

So I say that is the very heart of weakness, of looseness, of life, of uncertainty, indefiniteness, of insecurity, of utter aimlessness. It takes every sense of purpose and meaning out of existence. And that's a growing thing.

It's a growing thing. Why is it? Why is it that over this world today there is a wave of suicides that has never been known in civilized history before? We don't dwell upon that. You may not be acquainted with it.

Some of you from the continent know very well especially from northern Europe where it is just like a terrible wave. It's going. It's just because of this very thing.

This feeling of fate and fate being against. Hopeless impotence in the presence of forces with which men cannot cope and which they cannot explain. This fatalism as we call it is the most disintegrating thing in anyone's life or in any society.

There is no cohesiveness about this. No holding together. And you know that goes right to the heart of this letter.

In him all the things hold together. The answer is in him. Believe it.

The moment. But here we are in this letter for Christians, for the Church. We are right in the presence of some things that are so much the opposite of all that to all that.

Such a contradiction to all that. His will, concrete, definite, positive, settled and established from all eternity which cannot be defeated and deflected or in any way frustrated in its full and final realization, its fix, his purpose stands. And according to it you and I and all who are in this body of Christ are foreordained.

That's fairly solid ground, isn't it? And is it not true that the greatest need is to be on solid ground in days such as these? So, over against all this state of things which we have only touched upon so lightly, over against all this is God's fixed and established purpose. Something that God has fixed and established and in relation to which it says here, he chose us in Christ before the foundation of the world. The purpose then begins with his Son.

The thing which God has settled in his unalterable, unchangeable, irrevocable will is that his Son shall ultimately kill all things. This is the Bible. This is the Word of God.

And of course we are confronted with whether we believe the scripture when we read things like that. You wonder perhaps why such a thing is said. Because you all do believe.

I venture to say, dear friends, that in the awful upheavals and shakings of the end times, the faith of the most devout believer will be shaken as to the scriptures, as to the Word of God. Forgive me if that sounds a wrong thing to say. However, whether you can endorse it by your own experience or not, there's a tremendous shaking going on amongst Christians today as to whether the Bible can really be relied upon.

More or less, that is the case. Here it is, the statement. Sheer, definite, positive, because it comes right from God himself that he has, in his eternal counsel, settled it with full knowledge of all that would rise against him.

Settled it with full knowledge of all history of this world under the work of evil and the seeming contradiction. He has nevertheless laid it down from eternity. In the end, my Son shall kill all things.

But he has, alongside of that, just as definitely, positively, categorically, and finally, decided and determined that a certain body, certain elect body of people are to be the medium, vessel, channel, instrument for the fulfillment of that determined purpose concerning his Son. That elect body, known to us by various names in general, the Church. Here, in Ephesians, it is the Church which is his body.

An elect. An elect. That leads us then to the second thing, the means.

The Church. The elect. The body of Christ.

The fact. And we need not labor that any further. The fact that God has foreseen this body and chosen this body before the world was in Christ.

It's set down here in the scriptures as a fact. A divine fact. And you know, God's facts are very awkward things and very stubborn things.

You come up against God's facts, and that's an end of all argument. And here is the fact. God has done this.

He has stated to be so in the scriptures of truth. There's the fact. But then, God has not only fixed it from eternity, He has given the revelation of it in time.

The Holy Spirit has come from God, from Heaven, for this specific purpose of making known this very thing. First, to give the revelation of this by sovereign means. By sovereign means, wonderfully sovereign means.

Raising up, choosing vessels, preserving vessels, anointing vessels, enabling vessels through untold opposition and adversity and suffering and numerous difficulties. Just enabling vessels to fulfill this ministry of bringing to the church, to the people of God, the knowledge of this very thing. The revelation has come.

Dear friends, we have not measured. We probably in time shall never be able to measure all the tremendous triumph that lay in this one, one instance of Paul at last, at last being able to give this revelation in full. That man ought to have been dead a dozen, a score, a hundred times, if the devil could have done it.

That man ought to have been absolutely neutralized again and again, not only by the evil powers, but by men. By men. His battles were tremendous battles.

Everywhere his steps were dogged, his path was followed. This man was marked down for his own destruction and for the entire and final discrediting of him and his ministry. And that at last we have it on record in this fullness which we were seeing on Saturday.

The revelation, this, this, this, it looks like a little pamphlet, doesn't it? There it is, the letter to the Ephesians. What does it amount to on paper? The greatest document that has ever entered into this creation. That is the embodiment of the exceeding greatness of God's power in a man's life for a minister, for a minister.

And that, the revelation of this eternal purpose of God for the church. I say God has sovereignly done this thing to give it to the church. To make it known that there is an elect body in existence in the eternal counsel of God.

And that that elect is the object of this dispensation, particularly to be called out of the nations. All the difficulties and problems, of course, arise there theologically. For God does not say who belongs to this elect.

He has never yet said to you and to me directly and personally, look here, I chose you. You belong to the elect. He doesn't do that.

See this, this big problem exists everywhere amongst people. I wonder if I am one of the foreordained and predestinated. I have reason to question whether I belong to that.

You know all the difficulty because God has not just said to individuals directly in this way that they are of the elect. But God works on this line. God works on this line.

We may touch this more intimately presently. But you see, you are familiar with this sort of thing. But when the Lord brings to many people the light and the revelation and the truth that is here, it comes their way.

Or they come its way by the sovereignty of God. And you watch. You see, either literally or metaphorically, their mouths open, their eyes open.

This is what I've been wanting. I didn't know what it was, but I've had a great longing for something. And this is it.

And this is it. This just answers to something in me which has prepared me for this. Something has been going on.

Even in my unconverted days, I knew that there was something more in life than I had. I was dissatisfied, and I knew. And I went here, and I went there, and I went somewhere else to find it.

I couldn't find it. But this is it. This is it.

Isn't that true? Well, that's, that's our experience. Our own experience. And the experience of many.

And God just works, you see. When the revelation, the light comes, there's been a preparation. Perhaps an unconscious preparation, very largely.

That is, an unenlightened preparation in darkness, in distance, far away from God. Yet, yet, yet, something drawing. Some hunger.

Longing. And then, it's just as though the hand goes into the glove. This is it.

That's how the sovereignty works in relation to the elect. And if you have not seen it, in every case you have met yet, don't give it up. I mean, you may, you may think of people who, yet, haven't, are not like that.

They're showing no signs of that. Ah, but the end is not yet. The end is not yet.

Time may come when, through deep experiences, very suffering history, their hearts will be prepared, and touch will find their response. That's all we need say about this matter of elect, or ordination. God works accordingly.

But I want to put in here this word. It is to remind you, and point out to you, that in this letter that we have before us, the gospel and the eternal purpose are united. That's a very important thing to remember.

Some people, I'm afraid, have got a mentality, well, the gospel, the simple gospel of our salvation is one thing. All this is another. Indeed, we have known very strong reactions, saying, all right, you can have all your, your deep teaching, if you like.

You can have all that sort of thing, if it appeals to you. We are satisfied with the simple gospel. And Lord have mercy upon such people.

Here you have the profoundest document, as I have said, that has ever been given from God to man. And, not as two different and separate things, but as joined right in. The gospel and the eternal purpose.

Look at the word gospel. And there's some Paul links it into himself. This ministry that was given to him, this full, rich, profound ministry, he calls his gospel.

He was chosen for this gospel. Oh, if only our gospel were richer and fuller, we'd have much better results. But don't divide these things.

Remember, this is the gospel. What is it? It's the good news. The good news chosen in him for our day, for the foundation.

There is an imperative need of linking the purpose with salvation. In our preaching, not leaving salvation as something in itself, something smaller than it really is, but linking purpose with salvation always. And I don't think we shall get very far with the kind of Christians that will be until we've attended to that witness and remedied it and brought in relation to salvation the full purpose of God himself.

Connects then thirdly to the method, the purpose, the means, the church, the elect. Then the method. Let us remind ourselves again that the apostle is particularly occupied with the church in this method.

It runs throughout. And then it emerges in one sublime definition which he calls this mystery is great. And you must look upon familiar words to us in the light of the whole of the letter, the whole revelation, chapter five.

Chapter five. We must read it. Verse twenty-two and on.

Wives, be in subjection unto your own husbands as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything.

Husbands, love your wives even as Christ also loved the church and gave himself up for it, that he might sanctify it, having cleansed it by the washing of the water with the wine, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. Even so ought husbands also to love their own wives as their own bodies.

He that loveth his own wife loveth himself. No man ever hated his own flesh, nourisheth and cherisheth it, even as Christ also the church. Might be even as you, because we are members of his body.

For this cause shall a man leave his father, another shall plead to his wife, the twain shall become one flesh. This mystery is great, but I speak in regard to Christ and the church. I say that is the sublime issue to which the apostle leads to gather up everything that is in this letter.

Now we do not know all that was in the mental background of the apostle. We know that he had a very full and deep thorough knowledge of the old testament, which was his only bible, and that it was ever with him either in his full consciousness or in his subconsciousness. We do not know, but the holy spirit knew, whether behind what was being written here was an old testament story.

Whether it was so or not, when you come to think about it, it does seem that it is so. An old testament story gathered into one little old testament book. The book of Esther.

The book of Esther. Now whether what I'm going to say is the right interpretation to put upon that book or not, I'm not very concerned about that at the moment, because I believe that it does serve as a very good

illustration of what we are now considering. That is the method by which this means the church, the body, is to fulfill its eternal vocation of bringing the fullness of Christ into expression.

The book of Esther. I hope you remember the story. It's not necessary for me to take you through it thoroughly.

It opens with a picture of the happenings in the great Medo-Persian kingdom and palace. With Ahasuerus there in all his glory, power, authority. Having a banquet lasting for a long time for all the rulers, the princes, the governors of his great domain, from India to Ethiopia.

That's no small thing. Gathering all these representatives and having this wonderful time feasting, reveling, displaying of his glory. And then when that is over, that is over.

Gathering his immediately intimate company of counselors for seven days of another feast. All this pageantry has been going on and there is in its full swing. Ahasuerus gives commandment to his eunuchs to go and bring in the queen.

The queen Vashti. He said it was beautiful and he wanted to display her beauty to those who were assembled. Made a feast for the purpose.

Here I must put in a parenthesis something naturally. On the natural ground I have a prejudice in favor of Vashti. I have a great deal of sympathy with Vashti.

But that has just to be said by the way in the natural realm. There is a spiritual side to this which makes it necessary for us to let go, however, of our partialities and our prejudices. Vashti refuses to come in.

To obey the king's command. Stays away. The king is fiercely angry, fiercely angry and appeals to his counselors, what does the law say in a case like this? You know their answer? They say, well, it's not only to the king that she has done mischief.

All our wives will begin to behave like that if you let her out. Well, of course, that's persuasive. As a result, the king stripped Vashti of her royal rights and cut her off and set her aside.

She is no longer his queen. There's a vacancy. There's a vacuum.

There's an emptiness. For how long? We do not know. And that must be filled if the king is to have what he must have.

And there the story opens concerning Esther, which you are familiar. Way there, Esther, a captive exile, an alien to that kingdom. She is there in his harem.

But how comes upon her? That is the detail. Don't know. But somehow or other the sovereignty is at work.

The sovereignty of that throne is at work and Esther is seen, is known, is focused upon, is chosen, is chosen, is marked off for this high position. Fill this vacancy and she is given everything to furnish her, adorn her, and make her suitable for that position. She is clothed with royal apparel and enriched with royal gems and receipts.

And called, released, redeemed from her exile, from her captivity, and brought in as one of that race. Royal. We're not told of any marriage ceremony, but undoubtedly there was something by which she had

to commit herself to a covenant of loyalty, of devotion, of faithfulness, to be what Vashti had refused to be.

Alive only for the king, not for herself. Many more details. We're not moving on to the great and glorious end of all this in the sovereignty.

For the release and redemption of a race. But it does not require a very great deal of insight to see a spiritual meaning in all this. Seems to me to have a double application.

God chose man at the beginning for this very thing. Adam was created for this very thing and brought into that glorious association with God at the beginning, but then he did this very thing. Not to be for God, but for himself.

Not to be for the glory of God, but to retain the glory as Vashti, for himself. The result? Repudiation. And that story is written in history that is not in the book of Esther.

That period in which Vashti is in the reign of vanity. Life purpose gone. All the meaning of life gone.

Only imagine what Vashti was thinking and feeling after this, as things developed and Esther came into her place. Perhaps remorse. Many other emotions.

But the fact is, the reign of vanity for her. Meaninglessness in life. All the meaning has gone out of her.

Isn't that the human race? In Adam? Cold. Given. Given potentially dominion.

What is man? And then taking it into his own hands and refusing to hold it only for God's glory, for himself. Set aside. And this long, long, drawn out period of meaninglessness in the human race.

That's one application. But what about Israel? Israel? Chosen. Called to the kingdom.

Called in the Old Testament the wife of Jehovah. Called to that high position. And then what? Taking it all.

All to himself. And not holding it for God. The great, the great challenge of the coming of God in the flesh into this world.

Had this very issue bound up with it, will Israel hold everything for God? Or will Israel hold everything for themselves? Well, we know what happened. No. Away with him.

We will not have Israel holding everything for their own glory. Set aside. And this long two thousand years of vanity for Israel, the Vashti cut off and set aside.

It's a sad, sad story, is it not? But when the race in Adam failed, God had his elect somewhere quietly, heaven, coming to him. Had his bride there in his eternal knowledge, foreknowledge and counsel, she was there. When Israel failed God in this matter, he brought in the church to take her place and all the vanity of Israel is reversed in the same.

Perfect. Now then, look, what does this all mean as an interpretation, if only by way of illustration, of this letter to the Ephesian so-called chosen in him? That's the Esther instrument and vessel chosen. When other failed, the element of sovereignty is at work, bringing in this vessel foreknown, foreseen and foreordained, knowing it, choosing it, and then, blessed be God, calling, calling to himself, this Esther.

Redeeming from vanity, redeeming from alienation, redeeming from exile and captivity, that's the story of the church, isn't it? Releasing from the terrible embargo of the rejected world, of the rejected race, the rejected Gentiles. Esther called, what a word that is in New Testament, called redeem. And here, then, Wright rushes in at that point, through the gap which we present, is this word grace, in this letter, this word grace.

Thirteen times the apostle uses that word in this letter, grace. That we should be to the glory of his grace. Grace, what isn't that? Who was she? What was she? Where was she? And now, to the next place in the kingdom, adorned with all his glory, the glory of his grace, something which to our hearts is still more precious.

She was there, what had she? Where she was, what had she? Nothing. But out of the royal store, there was brought for her everything required which she did not have, nor one fragment of which she had. There was brought everything to make her suitable for that most august pleasure of the most high.

Clothes provided with everything, to make her not an offense, but a pleasure. What a story of grace that is, dear friends. What a lot comes in at that point.

What is this church? In nature, or come to ourselves, what are we? Well, if we know anything about ourselves at all, we are prepared to say anything and everything but suitable for his presence. No hope, no chance, no possibility whatever of ours standing in his presence as we are in ourselves by nature. No exile, in captivity, alienated, far off, closed us with the garments of salvation, the robe of righteousness, and lavishes upon us, oh wonder this word riches.

If you traced it through this letter, riches, I would like to passages again and again in this letter, riches, according to the riches of his grace, the riches of his grace, to me as the apostle was given this ministry to preach the unsearchable riches of Christ. Esther brought him adorned with all that for his presence and for his service, that he might present the church unto himself a glorious church, not having spot or wrinkle or any such thing. That's the end of the story.

The method? What is the method by which the church will fulfill this high vocation? The marriage relationship with the Lord. That's the method. With all that that means, that's Ephesians 5, isn't it, 22 to the end.

The marriage relationship. I speak of Christ and the church, marriage relationship. This spiritual marriage, oh more wonderful, the more you think about it.

Married to the Lord. Joined to the Lord, one spirit. In the natural and the flesh, these twain become one flesh, but in the spiritual, these twain become one spirit.

Joined to the Lord, one spirit, one flesh, one body, one life. There is no figure in all creation that sets forth oneness, identity in the thought of God more than the marriage relationship, when it is according to God. Part and part and parcel.

That's how God intended to be. More or less, it's like that in humanity, but some more, one cannot and does not live without the other. Sometimes we open our morning paper and look down the list of the departed and we see just two notices.

The woman is gone and within a few days the man is gone. That's, I wouldn't say how it ought to be, but that's the ideal. I mean there's something there, isn't there? Now, when it's according to heaven, I speak of Christ and the church.

I ask you, dear friends, can you live without Christ? Can you? Can you? Listen, he cannot live without you. It's stated here, the church which is his body, the fullness of him, and the literal is, the fulfillment of him. The fulfillment, for his own fulfillment, he must have this relationship.

A marriage relationship, that's the method. That's the method. Oh, what a lot.

We ought to say about it, but our time for the moment is gone, we just come to the last thing, the obligation. Well, the obligation, if this is, if this is God's regulation, if, if it is, this is not some beautiful story, some spiritually or religiously romantic story, if this is spiritual truth, and oh may God lift it right out of the realm of teaching, mere teaching and doctrine. I'm told so often, oh it's only words, it's only teaching.

You're simply spending your time giving a lot of teaching, oh God help me, God help you, that's all. Dear friends, if this is God's truth, there is an obligation, surely resting upon us, surely resting upon this earth, I beseech you, the catapult, I beseech you, therefore, walk worthily of the calling, wherever you call it, in all lowliness and of bearing one another in mind. The obligation, if this is more than a beautiful picture, if this is something that really comes to us as God's word to us today, in this time, it puts us under a big obligation as to our demeanor and our conduct, walk worthily in all meekness, lowliness, that's the demeanor, the sort of people we ought to be, called to such height, oh no, no, no, there's no room here for conceit, for spiritual pride, no room for us to take the glory to ourselves and hold it to ourselves, that's the way of bashfully, no, in all lowliness and meekness, God's church and God's people ought to be like that, and conduct, conduct, and here every relationship in this life is lifted by this concept of marriage relationship with the Lord, husband, that must come up onto a higher level, mustn't it, if it's a reflection of Christ in the church, children, parents, parents, children, servants, masters, masters, servants, every relationship is touched by this great concept, what the church is, it's high, noble, honorable position, it's wonderful dignity, as before God, that dignity ought to come down to our behavior, our conduct, our relationship, we are talking in the court, not of a hazardous, but a greater court of heaven, and we have a word, we have a word, and it's in the New Testament, courtesy, be courteous, that's surely a very low level proper behavior, etiquette, yes, that comes into this, in the court of heaven, good manner, amongst those who make up this bride, courtesy, I fear, dear friends, that we often fail to use common courtesy, good manners, very often there are better manners amongst the people of the world than there are amongst Christians, that's a terrible thing to say, our conduct in every relationship of life must be touched by this high, which is not only a dream and a teaching, but stated as a fact, I speak of Christ as a church, even as, even as, even as husbands, wives, servants, masters, masters, servants, children, parents, families, even as fathers, and the church, it's challenging, it's practical, what are you going to do about it, what are we going to do about it, are we going to say this now, right away, well, I determine that from this moment, from this moment, by the grace of God, I will live up to that level of my holy, sublime calling, by the grace of God, I will adjust to this, I will do something about it, I will watch my behavior, I will be careful of my speech, I will keep a guard upon how I react, there's an obligation, I'm the teacher, walk with me, where with you, the Lord.

Source: <https://sermonindex.net/speakers/t-austin-sparks/that-he-might-fill-all-things-part-3/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net