

How to Continue in the Fullness of the Spirit

by Paris Reidhead

Paris Reidhead's sermon emphasizes the necessity of being continually filled with the Holy Spirit for effective Christian living and ministry.

Scripture: Psalm 139:23, Jeremiah 29:13, John 4:24, Romans 8:9, Ephesians 3:17, Ephesians 5:18, Colossians 3:16, 1 Thessalonians 5:16, James 4:8

Topics: "Holy Spirit", "Spiritual Growth"

Description

Paris Reidhead preaches on how to continue in the fullness of the Spirit, emphasizing the importance of being filled with the Spirit and maintaining that fullness. He highlights the need for a deep personal relationship with God, rooted in worship, thanksgiving, and expectancy. Reidhead stresses the significance of preparation and surrendering all to God before being filled with His Spirit, drawing from the analogy of a bridegroom taking up His dwelling place in the heart of the believer. He encourages a daily devotional life of worship, in-breathing the life of God through prayer and meditation on His Word.

Transcript

How to Continue in the Fullness of the Spirit By Paris Reidhead* Will you turn please to Ephesians, 5th Chapter, and the 3rd Chapter. Our Theme, HOW TO CONTINUE IN THE FULLNESS OF THE SPIRIT. And our Text, verses 18, 19 and 20. I shall read the Text and then go back to consider briefly questions we have held before us the two preceding Sunday evenings, and endeavor to relate them to the Theme of this Evening. Paul was given to using contrasts, and here is one - one of the strongest in the New Testament: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ."

The latter part of that 18th verse is best translated, if you exactly adhere to the tense of the Greek. "Be ye being filled with the Spirit." Now obviously this in no way circumvents the necessity of being filled with the Spirit the first time. If you have not been filled with the Spirit, then you must be in order to be filled with the Spirit. The point that confuses so many Christians today is, that they feel that because they were born of the Spirit this automatically means they were filled with the Spirit.

But such is not the case. And I have no intention nor time to repeat what I have been giving in the previous nights in detail, but let me point out that we did use a pattern. The pattern was that of the Lord's dealing, with God the Father's dealing with the Son. And our Lord Jesus said, "As the Father sent Me, so send I

you." Christ was born of the Spirit, conceived by the Holy Ghost, that is, indwelt by the fullness of the Godhead bodily. But He was not ready for His ministry until His Divine human Spirit was clothed upon with the Holy Spirit.

Now I pointed out that one of the arguments that is used against a crisis of being filled with the Spirit is this. Now you can hear it. I think it is probably the strongest an argument that I know against such teachings, as I am endeavoring to give you. Since no man is a Christian unless he has been born of God, and since to be born of God is to be born of the Spirit, and since to be born of the Spirit is to have the Spirit, as you read, "If any man have not the Spirit of Christ he is none of His," -- then, since the Spirit comes to bring life at regeneration, that you have Him.

A Person (God the Spirit is a Person) - a person cannot come in parts. (Romans 8:9b) It therefore remains that you have all there was to get of God when you were saved. It just remains for Him to get more of you. Now this sufficed for at least fourteen years of my life to keep me in hunger. It was amazing I used to get up and preach, and say, "Dear friend, if anybody ever talks to you about something after regeneration, do not listen to them. If you were born again, you got all there was to get of God.

It is just for Him to get more of you." Well I preached this way, and then I would go home and get down on my bed and cry out, "Oh God, do for me what you did for D. L. Moody1." My heart, you see, was better oriented in this than my mind was. My mind had been confused by some of the analogies that had been put into it, whereas my heart still retained its hunger and still came to the Lord in deep longing for everything that God purposed for me. Well this argument, that was so strong, gave way the moment that I saw what happened to Christ, - that when John saw the Holy Spirit come upon Christ, the Spirit of God was in Christ.

You see this is not difficult, because the Holy Spirit is God, infinite, omnipresent God. And all of the analogies that you would make from human to Divine are in error. You might say, "Well when you come to my house you are there. I have all there is to get of you." But you see, you are reasoning from the natural to the Divine, from the human to God, and it won't work. Your analogies break down. Because, I turn to you and say, "Yes the Spirit of God is in her, and in him." Well how can that be?

Well He is a Person. As a Person, He is in each, and yet with no division of His essence or His Being. And we come then to the fact that God is omnipresent. And all of our analogies that we use to describe the working of God are erroneous. They do not hold up, when we come to the Scripture. There was an anointing of Christ. He said, the Spirit of the Lord is epi, upon, Me. He has anointed Me. He did not say, the Spirit is in Me. For the Spirit had been in 1 Dwight Lyman Moody (1837-1899) An American evangelist and publisher who founded Moody Church

Him from the moment of His birth. In Him dwelt the fullness of the Godhead bodily. He said correctly and exactly, The Spirit is upon Me. This was an epi, an upon relationship. Now making this application to your case, what would it be? I have said since we began this consideration, that at no time will I allow myself to think that God has to work the way I am describing, because we have in the Scripture the fact that at the house of Cornelius, as far as we can see, these people were filled with the Spirit at the same time they were saved.

And if you feel that you were filled with the Spirit at the same time you were saved, I shall not argue with you. And you can cite the Scripture, and I will have to say, "Yes, if you are satisfied I am satisfied." But for most people, this is not the case. And it only occurred the once in the Scripture. The pattern more nearly

applicable to most of us is that which you find in reference to the people at Samaria, where Philip preached to them and they believed in Christ and were baptized in water baptism, and Peter and John came down and prayed for them, laid hands on them, prayed for them, and they were filled with the Spirit.

This was the case in Paul's experience, when Ananias came, praying for him and he was filled with the Spirit. Now, for most Christians I would have to say this, that when they come to Christ they come with their need. And for most of us, our need was the removal of the great mountain of guilt that separated us from God. Therefore, when we came to the Lord Jesus we came to One who had died for us to pay the penalty of our sin, and to save us from that penalty, and from Hell. And we received Christ as Lord and as Saviour, and we received everything we believed for.

But, in addition to that which we believed for, which was forgiveness, the Spirit of God came in regenerating Life. But you did not have to take the Holy Spirit. You did not have to believe in the Holy Spirit. There was no exercise in your faith or mine. We took Christ as Lord and as Saviour. And He came in regenerating Life. Now, what we have is this. The Spirit of God presented Christ to us as sinners. Now it is the Son of God that speaks to us about the Holy Spirit since we are saints.

It was the Holy Spirit that said to us as sinners under the weight of our guilt, Jesus Christ died for you. Receive Him as Lord and as Saviour. And when we did receive Him as Lord and as Saviour, the Spirit of God joined Himself to us, but it was through no act of faith, no volitional choice, no exercise of will at all in our case. Our faith was directed toward the Son, and as a byproduct of believing in the Son, we were regenerated by the Holy Ghost. It was not anything that had to do with our faith, for most of us at least.

Now it is the Lord Jesus that is saying to you and to me, to us as believers, I want to live in you and dwell in you. I want to possess you. I want to live My Life through you, and I am asking you to take. Now here comes this word receive in its active sense, which is the sense in which it is presented in the Scripture. Take the Holy Spirit. Now, I think we can make the application again as clearly as possible. Christ was born of the Spirit, indwelt by the fullness of the Godhead bodily, but not ready for His ministry until His divine-human nature was clothed upon with the Holy Spirit.

You are born of the Spirit, or conceived by the Holy Ghost. Regenerated means, born again by the Spirit. And in that sense you have Him as your regenerating Life, but you are not ready for your ministry until He who came to bring life and regeneration comes upon to bring power, to possess, to flow, to fill you with Himself. As the Father sent Me, so send I you. What is involved in this? You have got to see yourself for a moment to understand how you are going to continue filled with the Spirit.

You are a spirit, living in a body; the body is your house. And one day, you are going to leave it. In Job, Chapter 32, and verse 8, I believe it is, the word is given in man: "and the inspiration of the Almighty giveth him understanding." The inbreathing of the Almighty. There is a spirit in man. You are body, soul, and spirit. The part of you that leaves is the soul, the spirit, when you die - that invisible part. Now, your body as a sinner, as an unsaved person, and a natural man, was directed, and controlled, and empowered by your spirit.

When you leave, the body is there, all of its faculties, and functions, and powers are gone, however, though the mechanics of it still remain. Those of us that have had loved ones leave us remember at that irrecoverable moment when we have looked down into the still face of someone dear, and have had to say, He is gone, or, She is gone. What do we mean? We mean, that the invisible part that animated is gone. Now, with the natural person, the direction of the brain, the eyes, the ears, all of the direction of the

life flows out of this invisible part we call the spirit. When you are saved, when you are born again, God joins Himself to your spirit in quickening

Life, in regenerating Life, in forgiveness, in pardon, but, there is at that time a two-fold function or ministry of the Spirit of God to you. First, He witnesses that the Blood has availed. You have been cleansed. And you can call Him, Abba Father. He is the Spirit of witness. This is an automatic ministry that depends in no way upon what you do toward the Holy Spirit. The ministry He performs in His regenerating work is witness. The second ministry that He performs is that that we have given to us here, where it says, "Grieve not the Holy Spirit."(Eph. 4:30) He now becomes the stimulus to our spirits in these two directions.

When we are wrong, when we say or do something that is wrong, when we sin, we are conscious that we have grieved God, because the Holy Spirit within us is grieved. This is one of His ministries in this second area. And the second is, that He stirs us with hunger and longing for all that the Lord Jesus died to make ours. And He becomes now the One who leads us on, and draws us on, and quickens our heart with hunger. So if you are hungry for God tonight, it is not the natural consequence of your superior intelligence, but it is the gracious work of God Himself creating in you a desire for Himself.

Before you were saved, you had no hunger for God. It is only since you have become a Christian. Now we said repeatedly, and it is axiomatic with us, and part of the tools of our testimony, that there are three things that characterize a child of God. A hatred for sin, a hunger for God, and a heart of compassion for the lost. And this too is the work of the Spirit of God, giving you His grief when you sin. You have noticed how when God has been dealing with you, you have said something that was wrong, or you have done something that was wrong, and immediately you were so unhappy, and so disturbed, and peace was gone.

You had to do something about it. What is this? What causes this distress? Your active imagination or intellect? I think not. I think it is the Spirit of God grieved, and He is communicating this grief to you. And then again, you find that you are hungry. Why is it that times you are hungry, and other times the hunger seems to pale a little, and you lose your appetite for spiritual things? I think you will find that when you give yourself to contemplation of the Word, and you think about the Scripture, this is the time of hunger.

But you see, there are so many things that come to intrude and draw away our attention, and so many activities, that in the state as a born again believer, being drawn on into maturity, you come to expect this periods of intense hunger, but often a failing to press through. So the life becomes more or less of an up and down experience. Have you ever heard, or felt or experienced anything like that? Now because we are in a special time of emphasis, there is prayer, there is Bible reading, there is a witnessing; all of the activities of a Christian seem very lovely, and precious, and meaningful.

But then pretty soon we find that we are down at the bottom, in the valley again. And then we are made aware of this, and we climb up to the top, and then we go down, and then we go up, and then we go down, and we go up, and down. Have you had this type of experience? Well, I do not expect you to nod your head unless everyone does, because it might give you away, but do not feel badly about it. You would like to. I know. We follow - we are made of the same clay, and cut in the same bolt of goods as we have said, so I am not troubled about it.

This up and down experience is distressing to all of us. And what we would like to do is to come to a place where we are past this up and down matter; we are moving on in an expanding and enlarging relationship with the Lord. So it is not promising God to pray and to read and witness, and then falling into sin and

grief, and then back again, and up and down. This is past, and we have entered into an enlarging, expanding, fulfilling, satisfying relationship with the Lord. Well now, if you have a hunger for anything more than you have tonight, if there is any desire in your heart tonight for God, then this hunger and this desire, was given to you by the Lord.

You see, God's great problem is not to satisfy the hungry. But His problem is to create a market for what He wants to provide, to get you to want what He wants. And because you, especially when we are younger, we have so many interests and drives and so much energy, that many times only in certain periods of concentrated thought does God have a chance to bring our hunger to the fore, and move us toward Him. Now if you are hungry for God, thank God for it, because God never gives anyone a hunger to mock him.

He does not bring you as a child of His up against the bakery window, and say, "Look what D. L. Moody ate, look what Hannah Whitall Smith had, and look over there what Charles Finney² had, and see what A. B. Simpson³ had, and look at here what Andrew Murray⁴ saw. And there is where Reuben Torrey was." And you come and press your nose like a hungry child against the window, and you say, "Oh I wish I had lived a hundred years ago. My, it would have been wonderful to have been alive when they were here."

God does not bring you up like that to show you what others have had and then send ² Charles Grandison Finney (1792-1875) Leader in the Second Great Awakening in the United States ³ Albert Benjamin Simpson (1843-1919) founder of The Christian and Missionary Alliance ⁴ Andrew Murray (1828-1917) He has authored over 240 Books

you away hungry. This would be to mock Him, and you both. Never. If you have any desire for God tonight, it deep crying unto deep. - God within you quickening in your heart a hunger for Himself. Now if you will understand these are the two ministries He performs upon regeneration; As your conscience, stimulating, directing, causing you to know right and wrong; witnessing to you that you are saved; and perhaps we should classify it as a third, stirring within your heart a deep hunger for all the riches of grace that are there.

Now, there is a third, or another ministry, if we number it - fourth. There is another ministry, that He will perform upon request. These ministries He performs without request. But there is another ministry that He only will perform upon request. And again when I say, only of God, I know that tonight He is going to do something for someone that completely contradicts what I am saying. And this is His wonderful privilege because He is the God of infinite variety, and I do not want you to think that I am putting Deity into a straitjacket.

I am simply trying to expound certain principles which may, I trust, be helpful in your experience. He waits for you to want to be guided. You see God has prepared wonderful things for them that love Him. He said, Eye cannot see, and ear cannot hear, and the mind cannot receive what God has prepared for them that love Him. But God will reveal them unto us by His Spirit. But this ministry is not one that He forces on us. He doesn't make you. He waits to be wanted, He waits to be asked.

Here is a ministry that Paul gives to us in his first prayer in Ephesians where he writes to this church of born again people, saints at Ephesus, faithful in Christ Jesus, and he says, "I have heard of your faith in the Lord Jesus, and your love unto all saints. I cease not to give thanks for you, making mention of you in my prayers." He said, I am not underestimating what the Lord has done. That the God of our Lord Jesus, The Father of Glory, may give unto you the Spirit of Wisdom, and Revelation in the knowledge of Him, the

eyes of your understanding being opened.

Now why did Paul say, I am praying that you will recognize that the Holy Spirit will be unto you the Spirit of Wisdom and Revelation? I believe it is just this simple. He said to that church, I am praying that you will recognize, so that when you recognize you will pray, and the Spirit of God will be released to do this for you. So when you find out that He is the Spirit of Wisdom and Revelation in the knowledge of Christ, when He is the One that is going to show you the things which God hath prepared for them that love Him, do you not feel that it is your automatic, or at least your spiritual response to say, Lord, I am trusting Thee to open the eyes of my heart and show me my heritage in Christ.

You have given me a hunger; You have quickened my heart with desire. Now I am coming to Thee, Lord, asking Thee, trusting Thee to lead me I as fast as I am able to go into that which You have prepared for me and for all Your children. What is this? Well it is two things. First, it is a recognition that Bible study, Bible reading, Bible searching is important, but that the final benefit from Bible Study comes when the Author of the Book explains what it means. Have you ever heard a poet read his own poetry?

Well it is a great; it is a tremendous experience to have the poet read his poetry. You see worlds in it that were never there before. Have you ever heard an author read a portion of his own book, the way he intended it to be read? My, it is a thrilling thing if the book is valuable. Well, when the Holy Ghost begins to explain, He adds to all of your study. You have searched the Scripture. You have analyzed it and divided it, and written it, and memorized it. And now you say, Lord as good as this is, it is not enough.

Open the eyes of my heart and show me what it means. And He now becomes the Spirit of Wisdom and Revelation, unfolding the Scripture to you. Now this is the ministry you must ask of Him. It is not enough for me to say, "Lord I have got to stand before these hungry people on Sunday; Open the Word to me." How many times when we are praying we say, Lord, anoint the speaker as he preaches, and we ought to do that. And I covet your prayers. But you know we ought to turn right around and say, Lord anoint the hearers as they listen.

Because it not only requires anointed speaking, but it also requires anointed listening. I can give you ever so valuable truth, but if your mind is off wool gathering, and your heart is perplexed about the rain out there -- Is my window open? I wonder if I put the timer on? Will that roast burn before I get home? You can have -- the Lord Himself could be here, expounding the glorious truths and it would be profitless, because of the fact that the mind was not disciplined. Well discipline is important, but in addition to that there must be illumination.

And this is the work of the Holy Spirit - to illuminate the Word to you, to cause you to see it and to put under the feet of your faith the Rock of God's Promise. And it is only as the Spirit of God speaks that word into your heart. Faith comes by hearing, hearing the Word. You mean, when I read it,

you hear it; Therefore, you have faith? No. It is when He speaks that Word. Someone said to me tonight, I came from a certain place, and as I came out I had a plug in my ear, and I heard, Go to church tonight. Well now this is the hearing voice. And oh how precious it is in certain situations to have God speak the Word, and immediately the Rock comes under you in this situation, and your faith is founded on the Word. You have heard it, not just with the hearing of the ear, but with the hearing of the heart.

Now when it comes to the matter of being filled with the Spirit, you need this teaching ministry of the Holy Ghost, to put the Word under you. I can tell you there is a relationship where you are to be filled with the

fullness of God. I can read, as I shall in a moment Ephesians, the 3rd Chapter. I can do my best to expound this to you. But you have got to recognize, that your faith can not rest in my confidence. Your faith must rest in that Word which God hath spoken to your heart.

Now, in direction to you that are hungry to be filled with the Spirit, I would advocate to you that you search the Scripture. I know when God was dealing with me, there was so much I did not understand, and so much that seemed confusing and perplexing, that I began the habit that continues until the present. I got the biggest piece tablet of paper I could find, and I bought the legal size paper in the Stationery Store. And then I began to put some headings down on the paper, the promises concerning the Holy Spirit in the Old Testament, promises John the Baptist made concerning the Holy Spirit, what Christ said about the Holy Spirit before His crucifixion, what He said afterward, what is recorded here, what happened, what does the Word of the Epistles teach -- page after page, and column after column was filled with Scripture verses.

But you know it wasn't just writing, it was taking that and meditating upon it, and looking at it; and as I looked at it my objections began to vanish. The Word of God began to fit together like a foundation, stone against stone, mortared by His Presence. And the first thing you know you begin to find that under you is the Truth of God. It is not an emotion. It is not just a response to logic or exhortation, but your faith no longer stands in the excellency of men's speech or wisdom, but it stands on the Word of God.

And it is the Spirit of God that will do this. And I commend it to you as most valuable. Now there is another ministry of the Spirit of God. You know, for every priceless privilege, there is also preparation. For instance, in marriage. This is a divinely chosen analogy. But here is the Eternal Bridegroom that wants to present Himself to His Bride. Let me give you an analog from another quarter. A young woman has a young man come to her and he says, "You know I have been with you.

We have been friends. I love you, and I want to marry you." She looks at him and says, "Well all right. I guess I will marry you, but there are certain conditions. The first condition is, I do not like your name. Yours is awkward, long name, and it has no standing in the community. You are a relative new comer. So I will marry you, but I want to keep my own name." Well he looks a little askance at the moment, but says, "Well all right. It is difficult, but we will see what we can do."

And she says, "And furthermore, my father has a beautiful home, and I do not think you could afford anything equal to it. I would like to marry you, but I am going to stay at home." And then she looks and says, "And I would like to marry you you know, but I do not want to do dishes and housework. I would much rather stay and keep my job." And then she says, "And furthermore, my grandmother gave me some money and I want you know I have plans for that. I will marry you, but I am not going to give you that money."

And then she says, as it claps this whole ridiculous argument, she says, "And I want you to know that I will marry you, but I have a lot of other friends that I like nearly as well as I do you, and I do not intend to give them up." Can you imagine anyone agreeing to marriage on those terms? Never! And so we say to the young woman that is about to be married, I understand you have given up your name. It was not hard. I understand you have given up your home. Nor was that. And you have given up your job, and you have given up all your possessions, and you have given up your friends.

My, what a price to for marriage. She looks at you and says, Price? I never thought of that as a price. You see, he is giving me himself. This is not payment. This is just preparation. She has a right. You have a right. Everyone has a right to name, to reputation, to possessions, rightly gained and earned, to friends.

These things are not sinful. And yet the heavenly bridegroom comes to you, and He says, "I am asking you to give up the right to your rights." This is what we might call a deeper repentance, an extension into the life.

Now I believe that the Lord wants to deal with these things before you are filled with the Spirit. I believe if you turn to Ephesians 3, I think I can relate it chronologically, by that 16th verse: "That He would grant you to be strengthened with might by His Spirit in the inner man, so that Christ may take up His lasting dwelling place." And if you are in earnest about being filled

with the fullness of God, then as the man who found a field in which was a pearl of great price and gladly sold all that he had that he might possess it, so you too are willing to make any preparation that the Lord may ask of you. I hate to teach doctrine by an illustration, but I think it is appropriate now. Not to teach, but to illustrate. I think I have sought to establish at least from this the point where this preparation is made. I have used this before and many of you have heard it, but I trust it will not be tedious nor redundant.

I think of that lady who was a teacher at one of our fine Colleges in the Mid- West. A Roman Catholic lady, wonderfully saved, and yet deeply hungry for God. Some of you here would know her, if I would mention her name. One year she read and studied, and the Word of God came alive to her, and she knew that there was a relationship for the Lord which was hers that she had not entered. Instead of going to her friend's home in the Southland, she stayed at the College for Christmas, to furnish a little holiday fellowship for the children of missionaries who had no homes to which they could go.

But her prime purpose for staying was to seek the Lord. And she spent a great deal of time in meditation and prayer. One noon after a night spent almost entirely in prayer and reading, she took a nap. And in her nap she dreamed the Lord came into that little dormitory room. She saw a table; on it was a large bowl filled with colored objects. She heard Him speak, though she did not see His face in the dream. She heard Him say, "You have asked me to fill you with Myself and this I want to do.

Just as soon as that bowl is empty, I will fill it with pure water. Just as soon as your heart is ready, I will fill you with Myself." And then she said, in her dream she went to the bowl, and here were these objects like Christmas ornaments with no place to fasten them to the tree. Each one had on it a word. She said, she began to take them out quickly until she came to four. One has a person in her life, the other was a possession. One was a privilege, and so on. Finally she said, "Lord I never knew how important these were to me.

I have been telling Thee in these extended periods of prayer that my all is on the Altar. And yet now I see these things are here. And, Lord, I do not know which to take first. Help me." And she cried out and the Lord strengthened her, and she took one, and then another, and finally she got to the last one, and she said, "Lord I never realized this was until now. Give me strength to put out my hand and touch it. Then give me strength to lift it. Now Lord give me strength to let it go."

And she said with each prayer there was an inflow of strength. And as soon as she had let go of the last precious thing to her, the Hand with the pitcher appeared, and the bowl was filled. This is what I mean about preparation. None of these things was sinful. They just stood in the way of the Bridegroom having His Perfect way in the life of the one He loved. And she dealt with these things beforehand. And dear heart, this is what I long for you. I could lead you, as many have.

I could lead you into something precipitous, and early, and perhaps premature. But if we should make a detour around this, we have still got to come back to it sooner or later. Why do not we head right into it? Why do we detour? Why look for a subway, or a bypass, or an overpass? Why not say, "Lord I know that you have promised to fill me with your fullness. I know this is the normal state of the Christian. I know it. And therefore I have not any question but what this is what you are going to do for me.

But Lord I want the preparation to be so complete, that when we are there we will not have to go back to a lot of unfinished business." Do you see? Why not just head right into it and face every issue squarely. "Lord, I want this relationship not just to satisfy me but to satisfy You." I said, "People sing, My all is on the Altar; I am waiting for the fire." That is not true. When your all is on the Altar, you do not wait. But tonight, let us suppose that there is something.

Perhaps some of you will say, I have been through all of this, Brother Reidhead. I am through with all of it. I am right here on the threshold. Well, wonderful. But I want to assure you of this, that God is not going to make this process any longer than it needs to be, not a day. He has got a lot more to gain in this in one sense than you do. He is not trying to just hang you there and dangle you there. He has far more for you than you have in a sense for Him. All you can bring to Him is your nothingness, and present your body to Him, and all the rest has to be from Him.

And then it will be glory that He gets to Himself by Himself through you. So, what I am asking tonight is that you take this attitude. Here is a promise that Paul is holding out before us, that Christ may take up His dwelling place. He came to bring Life. It is like this. I wish you had been here last year in the afternoon service when Dr. Turner brought that concluding message about the work of the Holy Spirit in the life. Oh it was thrilling. God blessed him so to me, and to all that were here to share in it.

Some of you will undoubtedly remember this. He told about the Doctor up in New England, worked so hard to get his medical training, and became a brilliant surgeon. And then married Boston society, and here was this mother who had served and sacrificed and prayed to get him through medical school, but the higher he went the less interest he had in his mother. She had enough to care for her. He never told his wife about his mother. He just did not talk about his mother. Oh, my parents are gone. They are gone. And then the time came when friends wrote to him and said, "Your mother is in need. Someone must

care for her." And he went to his wife, and he said, "You know, back home in New England when I was a child there was a woman that took care of us children and she washed our clothes and cooked for us, and she is in need. Would you mind greatly if we brought her to the home, and gave her that upstairs apartment?" So he went to get his mother and said, "Now Mother, I am not going to call you Mother. My wife does not know that you are my mother. I am going to call you by your first name, Jessie.

You were a servant in the home. I hope you won't give me away." It broke his mother's heart, of course, but she agreed. Well one day a letter came after a year or so, and the wife found out that the woman upstairs, Jessie, whom she loved so anyway, was her husband's mother. And it broke her heart. And when he came home she said, "Just think. You cared enough about her to want her here in our home, but you did not care enough about her to give her the privileges that your mother should have."

She said, "Oh I could leave you for this, your cruelty." He broke before her, for he had lived with this crime on his heart for too long. And then together they went up and he threw himself at his mother's feet, and sobbed like the little boy he wanted to be again and asked her forgiveness. And the one that was there, that he was a little ashamed of, now was invited down and given a bedroom on the main floor, and the

whole house was hers. This is what he is talking about; That Christ may not just be in the room of salvation, but that He may possess the whole house, may take up His dwelling place -- every closet, every drawer, the whole house is His, so that you can be filled with the fullness of God.

Now do you not think that that house knew when Mother came down? Of course they did. And do you not think, dear hungry one that has been hungry enough to meet God through these days, that you are going to know when God fills you with Himself. You will know. You will know, because He will tell you. He will let you know. Now, when He comes down, when He fills, when He - you are filled with the fullness of God, our question is, how are you going to continue in that fullness? And the answer and I am just touching on it and will undoubtedly have to take another night, but...When you have been filled with the fullness of God, and know you have, and then you are going to know in what kind of a climate it was that you were filled.

I believe the climate is one of praise, of thanksgiving, of expectancy. Well now, if that is the climate in which you are filled, that is the climate in which you are going to continue to be filled. What does this mean? I have spoken to you, or somewhere recently. When you preach seven or eight times a week as I have, you just do not remember exactly where you said what, but somewhere or other I used the illustration, perhaps to you in this series of the wedding ceremony in the church.

And after it is over, the bridegroom turns to the bride, and she said, "It has been so nice knowing you. Yes, I am happy to have met you. It has been a lovely wedding. Thank you for cooperating. Goodbye. Goodbye." And he goes this way, and she goes hers. Is not that ridiculous, and absurd. What is the purpose of it all? Is it not that they should go on in union and fellowship. What is the purpose of being filled with fullness of God? You go on in union and fellowship with God.

Now what will it be? Here it is, "Be ye filled with the Spirit, speaking to yourselves in psalms and hymns, in spiritual melody, making --- spiritual songs making melody singing making melody in your heart to the Lord. Be filled, speaking. Be filled speaking to yourselves in psalms, hymns, spiritual songs, singing, making melody in your heart to the Lord; Giving thanks." How to continue in the fullness of the Spirit? It is so simple. Do you have time every day, when you can get alone?

You notice this does not talk about a celestial shopping list; does it? This does not talk about a long gimme list. There is a place for petition. But you are not going to be filled with the Spirit when you come in, sort of, "Hi God. Now let's get down to business. Get your pencil ready." Which characterizes a great deal of our praying? Just the quickest perfunctory. Over with them, and then to begin with.... Oh, Listen, you are not going to be filled with the fullness of God, or be filled with the Spirit that way.

What will it be? Going into the presence of God. I do not know what anyone else will ever do about this, but I have my plans and methods, and maybe they are helpful and maybe they are not. But if they are not, you improve on them. Do not do anything less valuable. I like every time I can to get alone with the Lord. I have a Barker lounge in the office, and a couch in my home, and I like to get on my back during the day. There is so much tension, and pressure. Some of you that work in offices - it is very hard.

But you ought to have a room. I think one of the great benefits of civilization is a private room, and if you do not have some place where you can be alone I feel you ought to try and pray and make some adjustment about it, because you have to be alone with God. You have got to be alone. Somewhere you have got to get alone. And I just lie down and do not pray for anybody, not as much as I am burdened and concerned, I don't. This time is just ours, the Lord's and mine. What is it for?

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing, making melody in your heart to the Lord, giving thanks. What do you call, what is one word that summarizes all of this? Worth-ship. God is worth it all, so you pour it out. That is what worship

is. Worth-ship. He is worth love, He is worth the adoration, He is worth praise, He is worth the thanksgiving; and, because He is worth, you pour it out before Him. Be filled with the Spirit in worship. In-breathing. If you take the old red hymnal, Dr. Simpson, you read - go through it, and you find breathing, breathing, breathing, breathing, breathing in, breathing in. -Over and over and over again. What is this breathing in? Going into the presence of the Lord in worship.

In-breathing the Life of God. You remember, He is breath. He is pneuma; He is breath. In-breathing. Not that He is the wind. He is God. But just as you breathe in - we were coming down from Freehold, New York, yesterday on the Taconic Parkway, and the driver said to me: "Oh," he said, to us. (another gentleman with him, from the same church. And I was with them. Three of us.) He said, "Let's stop and just breathe this wonderful mountain air." And there we were, the three of us from New York you know (Sort of storing up a little bit for when we would get back) here you would see us out, just inhaling this wonderful, wonderful air.

Now that is what we mean. In- breathing the Life of the Lord. George Mueller⁵ knew this. Great English, German actually, but a preacher in England - George Mueller. F. D. Meyer⁶ came to him, as the young men were wont to do. He said, "Father" (for he was indeed a father of the children in the Lord) He said, "Father, why is it sometimes I preach with power, and sometimes it is so flat?" And the old man, who was 90 then or nearly, eyes dimmed, could not tell what was happening in current events, but keen as an eagle with the things of God, the old man looked at F.

D. Meyer, and he said, "Son, it is because you breathe out twice when you have only breathed in once." "Be ye being filled with the Spirit." This is the private devotional life of the Spirit- filled Christian. Alone with God, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always to God for all things. But you are not going to be being filled with the Spirit, until you have been filled with the Spirit.

You must be, before you can be being. Have you been filled with the Spirit? I hope I have spoken to you tonight. I hope I have spoken to you that God is real. Everybody I guess wants to be something other than he is. But if I could say to the Lord tonight, Lord there is one thing I want you to make me to my generation. Do you know what it would be? I would say, "Oh God, make me an Apostle of Reality, in a day of superficiality, in a day of the counterfeit, and the spurious and the false and the shallow."

And what I covet for you, dear heart, in this fellowship more than anything else in the world is reality in your relationship with God. And I will continue to preach and pray and labor and counsel and do everything I can to see this become your destiny: "Christ taking up His lasting dwelling place in your heart through faith, that you being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height, and to experience the love of Christ which passes intelligence that you might be filled unto all of the fullness of God." (Eph. 3:17-19) Now bless your heart.

What kind of an invitation can you give with a message like this? The whole message has been an invitation? For you to go on from where you are to where God wants you, and then to go on in what God wants for you. Will you do it? It is going to repay you infinitely for everything it costs you. Let us stand for prayer. With our heads bowed and our eyes closed, have you been filled with the Spirit? Can you look

back, and say, "Yes there came a time when I know that I was brought into this relationship.

I could no more ask for it than I could ask for something I know has happened. But I am not walking in the fullness of the Spirit." Then it is here in this place or worship, waiting inbreathing in His presence that this life becomes yours. Perhaps you have not been filled with the Spirit. You know you have been born again, know you are a child of God. I will be so glad to counsel with you, to talk with you, tonight, any time we can arrange it...Come to your home, anything, have you come to the office.

This is of the utmost importance to you, and therefore to me. And I am not just here to talk, but I am here in any way God can use clay to help you to Himself, to be used by Him. 5 George Müller (Born Johann Georg Ferdinand Müller) (1805-1898) Christian Evangelist and Director of the Ashley Down Orphanage 6 Frederick Brotherton Meyer (1847-1929) A Baptist Pastor

Father of our Lord Jesus, we thank and praise Thee that Thou hast purposed this wonderful life. And Thou hast said, blessed is

the one whom Thou chooseth, whom Thou causeth to approach unto Thee, for he shall be satisfied with the goodness of Thy

House, even of Thy Holy Temple. Now Lord, there are some that are stirred, that have come here. They have been hungry, and

they are, and Thou hast not given them this hunger to mock them and haunt them, and they are nearer to the satisfying of

their hearts now than they have ever been. Oh Lord there is so much I wish I could do for every hungry heart, but after all Thou

alone art able for some of these things. So help, Lord, each one that comes to Thee. May the fowls of the air not snatch away

the good seed. But may these dear ones that are so concerned and burdened give themselves to the Word. We know then the

Spirit of God will quicken it. So, Father, we thank Thee for Thy Presence. We thank Thee that Thou art going to make Thyself

wonderfully real, to many in this company. We believe Lord that these days and weeks or months of meeting Thee, we believe,

Lord, that Thou art; giving us a new release in ministry to the hearts of Thy people, and we know that Thou art going to satisfy

our hearts with Thy Goodness and fullness. And so, let by Word abide; guide us, Lord, in all we do, everyone we help, and let

everyone that seeks Thee Find. We have Thy Promise and we leave it now, Lord, as Thy Benediction: "Ye shall search for Me,

and ye shall find Me, when ye shall seek for Me with all your heart." Amen

* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Evening, September 18, 1960 by Paris W. Reidhead, Pastor. ©PRBTMI 1960

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