

The Full Meaning of Life - Part 3

by Paris Reidhead

God's love is a choice, not just a feeling, and is a commitment to seek the highest good of man and himself in relation to man.

Duration: 51:19

Scripture: Genesis 3:8-10, Matthew 1:21, Matthew 6:33, John 3:16, John 17:23, Galatians 2:20

Topics: "Life"

Description

In this sermon, the speaker emphasizes that our emotions are not under our control and we do not become angry or feel certain emotions simply because we decide to. Instead, our feelings are a result of our thinking. The speaker then explains that when God says He loves the world, it is not just a special feeling, but a commitment of His entire being to seek the highest good for all people. The death of Christ is not just for forgiveness, but also to meet our other needs, including victory over sin and habits. The speaker concludes by highlighting the importance of the volitional aspect of our personality in making decisions and taking action.

Transcript

I'll be ministering at Asbury College and Seminary, and I'll appreciate it if you folks will be praying for me. There was a time when this was my entire responsibility, but it's not at this time. So if you'll hold me up in prayer, I'll be very, very grateful.

Shall we pray? Father, we thank and praise Thee for the gift of Thy grace, of Thy love in the Lord Jesus Christ. And this morning as we consider this verse, this heart of the revelation of Thy word, that You loved the world and gave Your only begotten Son, knowing ourselves, knowing that we deserve only Your anger and Your wrath and judgment, we're amazed that You could love us, that You could love us at all, but love us enough to give Thy Son. We're overwhelmed.

And then when we hear the Lord Jesus in His prayer, He tells me that the world is to know that Thou hast loved the world, even as Thou hast loved Thy Son. We're astounded, Father. We're lost in wonder and awe.

We can't comprehend, but we rejoice in it, and we thank Thee for it, and we would understand all that we can here in time with the limited facilities Thou has given us. Bless we actually know this time we spend together, in Jesus' name. Amen.

Now, would you pull this? I've got this coal that I'm fighting. If you'll pull the curtain behind you, then the air can escape one way or another. Last week, as we were talking about believing on Him, we said that the word believe came from the root Anglo-Saxon idea of lifon, which means together with.

To believe is to live, to exist, or to have your being together with. That's a very strict and structured approach, but it's correct, substantially correct at least. Now we're talking about the word love.

To our amazement, we find that, in English at least, the word love comes from the same root, from the word lifon, which would imply that loving and believing are very closely related. God loved. Love is in the form of the word lifon, together with.

But the way it was said was luf, and that then migrated through the centuries and came out as love. To go back, as I like to, to the time when these words were in common use, and were used to translate the original languages into our mother tongue English, I can see two old men sitting in a village on a wall and watching two young people come down the path. One's John, and one is Mary, and they're hand in hand.

And John is the grandson of one, and Mary is the granddaughter of the other. And these two old men that have known each other all their lives are pleased to think that their grandchildren are respecting the affections that have been expressed through the years by these families. And one of them says, I, you're John, and you're Mary.

They're luf. It seems at least they're luf. Well, what did they mean? They're together, and they're going to stay together, and they're going to live together.

And that's the significance, or at least the beginning significance, of the word love. But it had something else. It wasn't just together in that sense of being legally bound or even socially obligated.

It was together in the sense of seeking the highest good of the other. Here is a person, says John, whom I wish to spend my life making happy. I want her best interest.

I want her greatest joy. I want her fulfillment, her well-being. I want to be together with her so that I can ensure, as much as is possible for one human being to ensure this for another, that she is going to have what she needs, that she is going to have the opportunity to be all that she can.

I just want, I love her. But love is not a special way of feeling. Love is not an emotion.

Oh, that may go along with it. But it's more than that in the Anglo-Saxon. It's together with a person for the purpose of helping that person achieve their greatest happiness, well-being, fulfillment, and the realization of their potential.

So when we find the verse here, God loved the world, we have to realize it here also. It's not talking about God having a special way of feeling about the world. Most obviously, everything we do has feeling in it.

If I had a blackboard behind me, I would draw a triangle, a large triangle. And up this left-hand side, your left-hand side, I would write the word mental. And down your right-hand side, I would write the word emotional.

And across the bottom, I would write the word volitional. And then I would try to establish, as I am, that you can't even get a drink of water without having all three aspects of your personality, or these three aspects of your personality involved. Maybe with you, I've used the illustration here, that you may know that out in

the hall is a fountain.

You may be thirsty. You may mentally picture yourself getting up from where you are, walking to the door, turning to the right, walking about 30 steps down the hallway, turning to the left, and there, leaning over the fountain, and getting the drink that you wish. Now, because mentally you followed this, does not mean that you have a drink.

Just because you went with me, mentally, in that little trip, don't for a moment assume that you have satisfied your thirst. That's not a drink of water. Now, emotionally, you may be very thirsty.

You may want it very badly, but there may be other considerations that are more important to you right now than the drink of water, and you want something else more than you want the drink of water. So you've got two factors for a drink of water. Mentally, you know how to get it.

Emotionally, you want it. But you still don't have a drink of water. You must have one other element in it, and that is the volitional.

You must decide, you must choose, I am going to make the next item on the agenda of my day's activity getting a drink of water. And that decision now motivates you to get up and do what your mind told you was the procedure, and your emotions told you when it was important. But it required the volitional element before it actually became an experience.

Therefore, in the inside of this triangle, I would say that every act is a totality experience. Now, last week we were talking about believing, and I made the point that many people have intellectually understood the plan of salvation and presumed from the fact that they understood it and agreed with it that they were saved. Now, no one comes to a vital relationship with Christ without understanding the plan of salvation and agreeing that it's true.

But to presume that because one does mentally comprehend it and concurs with it, that therefore it is true in him, would be as ridiculous as to say that because one mentally comprehends the method of getting a drink of water, he's gotten a drink of water. Or take another illustration. We all understand the procedure by which people are married, how that first there's an engagement and then there's a date that's set, and they talk with the preacher and they send out announcements, and then the day comes when all the attendants are there and they proceed with the ceremony.

Now, you can picture that. And mentally you've seen it, you can see it because you've participated in or seen it. But if you're not married, the fact that mentally you can go through each step in the procedure does not permit you to assume that you are married.

It has to be a totality experience. The mental aspect, the emotional aspect, and the volitional aspect are essential in every experience. Every act has to be a totality experience.

Now, for us to assume that love is an emotion, that love is here on this side, that it's a special way of feeling, is absurd. Because he said, Thou shalt love the Lord thy God. That is a commandment.

That is a commandment. And your emotions are not under the control of your will. This always moves in this fashion.

From the mental to the emotional to the volitional. Your volition does not control your emotions. Your volition, your choice, controls your thoughts.

But it doesn't control your emotions. Let me illustrate. Now, I want you, there's many things about which you should be indignant.

Be angry and sin not is appropriate for our day. There's a lot of things about which you should be indignant. Now, I'm not going to take time to explain these diagrams.

I'm just going to count to three. And at three, I want all of you to be angry. Very angry.

What are you laughing about? You see? Your emotions are not under the control of your will. And you don't become angry because you've decided to be angry. Now, if I want you to be angry, I will choose the words which cause you to think.

And the result of your thinking will be your feeling. Because feelings are always the outgrowth of your thinking. Now, if you understand that, then you're approaching the ground on which God stands when he says that he loves the world.

That is not a special way of feeling about the world. The word love should not be in this side of the triangle here. It has to be more than that.

It has to have a mental aspect, indeed. An emotional aspect, certainly. A volitional aspect.

If it's just emotion, if God just looked at the world and felt, felt, felt all soft and warm about the world, a special kind of feeling about the world, frankly, it doesn't amount to a great deal. Because feelings are rather unstable. They're not terribly good measures.

In fact, you can't even depend on it as far as the thermometer is concerned. We set our thermostat at 70 in our home, but it never gets above 65 if it's set at 70. Either it can't read or it's improperly calibrated or something.

But you go and look at this, if you look at the thermostat, oh, it's 70. But you look at the thermometer, it's 65. Why? There's a difference between the two, if you're sitting there, between comfort and lack of comfort.

And the consequence is that we've got to understand that emotions may or may not have any significance. How you feel about a matter isn't particularly important. It just is a reflection of what you've been thinking for the last few moments.

But where is your will fixed? Where is your will, your volition focused? What choices have you made? What commitments have you made? That's where the crunch is. That's where the significance is. So when we're talking about God loving the world, it's imperative for us to lift that word out from its common, and weaseled use, where it refers to a special way of feeling, and put it into the place of significance the Scripture gives it, where the intelligence is there.

Now, how does that apply? Well, obviously, God made the physical world and the universe as we know it. And all things were made by him. And without him was not anything made that was made.

So he has created it. But the world to which this verse refers is the world of men, people. And that's the world that he loves.

It doesn't ever say that God loves inanimate combinations of energy. I get all my science from the Reader's Digest, so I don't hesitate a moment to pose as an authority on this field. You that are skilled in science don't have nearly the courage to be dogmatic that the rest of us have.

But I was tremendously impressed with that article some years ago when they said that all matter consists of energy that had been bound together. I didn't understand what I was reading, but I was impressed nonetheless. It made me an authority, an instant authority.

If you go any further than that, as I say, you generally lose your courage about being dogmatic. So if you do as I do and just confine your science to the Reader's Digest, you have a great deal of comfort as you move through this otherwise unfamiliar field. But to think that he has by his words spoken, and energy has combined to form the elements, and all things by him, all things are held together.

Someone has said that when Peters describes the world being dissolved by a fervent heat, he just preceded the explosion of the atomic devices by a few centuries. But it was just as they went apart, as they separated. Now he spoke and put them together and holds them together, but he doesn't love it.

He doesn't love the stars he's made and the earth he's made and the trees that grow and the fish in the sea. The only being that God has made that he has said to love is man. Man is made in his image and in his likeness.

And do we understand that? Because we can't only love that which is like us. We can't love things. Oh, we use this expression so rightly, so loosely.

We love our new house, we love our new car, love that shade of color or so I love that food. But basically we know better. We're using it just as a manner of speaking.

We enjoy, we appreciate. There are other terms we could and probably should use if we want love to have any meaning when we get around to use it. The only thing we can really love is God in whose image we are made and other people who are like ourselves made in the image of God.

And God only just says that he loves man. Nothing else. He doesn't say he loves the cherubim and the seraphim.

I don't know why. He just doesn't. He says that he loves man.

So when he says God loves the world, he's talking about loving the world of men and women, of people. We're the world he loves. Because he has otherwise said that that is where the whole focus of his love has been.

And he's loved us with an everlasting love. Long before the first man was made, God loved us. You see, God lives in one time element of now, the eternal now.

We are creatures bound by yesterday and tomorrow. And now doesn't really exist. It's just that little thin edge, that imaginary line between past and future.

There isn't any real present with us. But with God, there isn't really past or future. It's only present.

He is I am. He lives in the continuous now. We can't comprehend that.

But this is so. And so God has loved us with an everlasting love. Never been a time when God started to love man generically and to love you individually.

He's loved the world with this love that had no beginning and will have no ending. God loved the world. And in the fullness of time, he made the place where this being made in his image and likeness could find the opportunity to work and the resources with which to work and fulfill, as Bacon said, that second degree of causality.

God makes the tree and he lets us make the pulp. God makes the iron and he lets us make the tool. We share with him in this act of creation.

So in his love for man, he gave us a perfect environment and he gave us everything necessary to provide for our work, our creative experience in work. And he gave everything necessary for our recreation. All that we needed, God provided.

And yet you know that in the midst of all of this was this enormous test that God permitted to occur. Because in this environment where our first parents came, he could have, you know, when he made Adam and he put the angel with the fiery sword at the gate of the garden then, and kept his ancient foe, Lucifer, Satan, from the garden. He could have done it, but he didn't.

And he permitted, he permitted this creature, made in his image, made in his likeness, to be confronted with this test. Whether we were going to love God, whether they were going to love God with all their hearts and minds and souls and strength, or whether they were going to love themselves. Essentially that was it.

Now let's go back. God loved man, and so he provided everything needful for man to fulfill his potential. Everything.

Everything necessary for man to fulfill his potential was provided. He made us, he knew precisely what we needed, what was needed, and so he made it and he gave it and he put it there and it was all perfectly available. But in addition to that, let's pull this down just a little, open it up a little there, thanks.

That's good. In addition to that, he permitted his ancient foe to come to Mother Eve and to tempt her. We've seen in past studies that temptation is the proposition presented to the intellect to satisfy a good appetite in a bad way.

And so she had an appetite for food and God had given abundant means of satisfying it. Appetite for pleasure he'd given adequate means for its being fulfilled. And for status, for fulfillment, for the authority over everything God had made.

But the proposition that came to Mother Eve was that God doesn't really love you. He isn't interested in your well-being. He's not seeking your happiness.

What he is trying to do is to cheat you from being like him. And he knows that if you eat that particular fruit that he's forbidden, you'll know good and you'll know evil and you'll be like God. And he doesn't want you to be like him.

And you think he's your friend. He's not your friend. He's your enemy.

He's cheating you. He's keeping you. You just don't, you can't trust him.

And she listened. And she looked at the fruit it was pleasant to look at. And she anticipated it would be pleasant to the taste.

And she was told it would make her wise and make her like God. And so something happened. Instead of her motivation now being, or her supreme choice now being, to please God, to seek his well-being and his joy and his satisfaction and his happiness, even as God was committed to seek her well-being and her happiness and her fulfillment.

Something happened. Her, she contemplated it. That's the mental aspect.

She emotionally desired it. And she chose. But when she chose, it was more than just an act of eating.

It was a change from the commitment of her will to please God to the commitment of the will of the supreme choice of her life to please herself without regard for God, without concern for him. That is the essence of sin. Sin is the choice to please and gratify oneself without regard for the will of God and the well-being of God and the interests of God and or others.

Now, that is what plunged the race into ruin. And that became the common experience of all people. Everyone born of Adam, born into the world, at the age of accountability, has said, I am going to live to please me.

I'm going to do what I want to do. Rule my life. Govern, control, and choose.

And so God gives a description. He says, The heart is deceitful above all things and desperately wicked. Who can know it? I, the Lord, that searches the heart.

It's as though God is watching over every bed in which a baby is born and watching every child that comes. And he's looking to see if there is any difference. And he says, All have sinned and come short of the glory of God.

There's none righteous. No, not one. There's none that understandeth.

There are none that seek after God. There are all God out of the way. They are together become unprofitable.

Now, come. What is it? It's the commitment of the will. At the age of accountability, I am going to do what I want to do.

Maybe the fist isn't clenched. Teeth aren't grated. But that's what it is.

That's what it means. All have sinned. Everyone at that age has repeated the crime of the parents.

Now, that makes it all the more astounding, all the more amazing, that God continued to love the world. Not a special kind of feeling. Emotion is involved, certainly.

God thinks and feels and wills. He's a person. So there is that element in it.

But it is that God's commitment is still to seek the highest good and blessedness and happiness and well-being of man. God loves the world. That commitment of his will to seek the highest good and

blessedness and happiness and well-being of man and himself in relation to man was to give his son his only begotten son.

But when did he do it? When did he give his son? What do you say? On Christmas? Oh, no. Oh, no. No, no.

You don't understand Christmas if you see him giving his son there at Bethlehem. Do you know when he gave his son? Before he made man. He was the lamb who was slain before the foundation of the world.

And before he made the world on which he was later going to put man, he gave his son. I told you God lives in the eternal now. God lives in the continuous now.

The only time element for the Godhead is now. I am. And so before the world was made, God had foreseen how he would have to make man.

He had foreseen the conflict of his ancient foe. And he had foreseen the issue that would be settled there in the garden when Mother Eve would by choice turn her love away from God, her purpose to please God, would turn from him and turn in upon herself. He had seen all of this and yet he considered that it was for the greatest good of the entire universe were he still to make man anticipating even all that man would do.

That it would be better to make man even with all of the catastrophe that would result from the crimes of man than not to make him. And so with the purpose to make man was the purpose to redeem man. And so before he made the world he gave his son.

That's when he gave his son. That's when he gave him. He was the Lamb who was slain before the foundation of the world.

So what then happened? Well, the book of Genesis, the book of the Bible is the unfolding of the giving of his son from the very first pages. That's the astounding thing. There was no area of Bible preaching and teaching that so satisfied my heart during the ten years in New York as the types and shadows of the Old Testament.

Going into just the garden there where Adam has sinned and is hiding from God. His will is turned away from pleasing God to pleasing himself. And he's gone where the bushes are the thickest and the leaves the heaviest and the grass the tallest.

And he's crawled in where the rabbits would hide. And he's saying to the woman behind, inside him, if we're quiet he may not find us. But here is this given one, the Lord Jesus.

Because remember, the Jehovah of the Old Testament is the Jesus of the New. That's what the word Jesus means. And Joshua, Jehovah-shua, the Lord our Savior.

Thou shalt call his name Jesus for he shall save. Joshua, Jesus. So, in Jesus, Joshua, Jehovah, Jehovah of the Old Testament in the cool of the day walks in the path of the garden and he's calling, Adam, where art thou? And Adam comes forth and of course now we see the horrible nature of this crime.

He loves himself and so he says, look, you said somebody had to die. This woman you gave me to love to seek her highest interest and greatest joy and blessedness and happiness. This woman.

He was to love. He said, you've got to kill somebody. Kill her.

She made me eat. It's not my fault. I'm not responsible.

She made me. That's the opposite. That's hatred, isn't it? That's seeking to please himself without regard for the best interest of the well-being of her.

And so the Lord Jesus then takes a lamb. The first blood that was shed in the recreated earth as far as we know was the blood that was shed that day when he took a lamb and made a coat, not of wool, but of skin. You can make a coat of wool and if you're careful it doesn't hurt the sheep, but friend, when you make a coat of skin, the sheep and the lamb had to die.

And that first event is what it means when God gave his son. The Lord Jesus takes the lamb and slays the lamb and takes the skin and ties it around Adam. And he is saying, by that, pointing a finger down across the years, when John the Baptist would see him and would say to this one whom God gave because he loved, behold the lamb, of which all the other lambs from that first one slain in the garden down to that day in the temple were but types and pictures and shadows.

This is what it means when it says God so loved the world that he gave his only begotten son. Before he made the world, he gave his son. And the first pair, he illustrated what it means to give his son.

And as the lamb died, the innocent lamb, for the crimes of the guilty man, so it was pointing to the time when the innocent Lord Jesus was to die with my sins on him to cover my sins in yours. This is what it means for us to see God love that he gave as far as redemption is concerned. But let's assume that you have come to that place in your pilgrimage where you've gone to Calvary and you've seen the Lord Jesus dying there.

And you have received him as your Lord and as your Savior. Now, one of the results of this crime was estrangement from God. We've pointed out so frequently in the past the four aspects of death, the penalty of sin, physical death, legal death, spiritual death, eternal separation.

Death is always separation. But now we're seeing the Lord Jesus dying for us. Our sins laid upon him.

His righteousness laid upon us. As the skin of the innocent lamb covered Adam, so the righteousness of the sinless Lord Jesus is put upon everyone who receives him as Lord and Savior. And one could say, near to God I cannot nearer be, for in the person of his Son I am as near as he.

Dear to God I cannot dearer be, for in the person of his Son I am as dear as he. The righteousness of Christ laid upon us so that we stand before God is as holy and as righteous as the Lord Jesus Christ, accepted in the Beloved. That's the result.

That's what happens to everyone who receives Christ. But that's only the beginning. God loved the world and gave his Son just to redeem us from the past, or certainly to redeem us from the penalty of the past, but not just, because our need is so much greater than forgiveness and pardon.

Before we have forgiveness and pardon, it is of the highest priority. And if you have not received him and his forgiveness and his pardon, to you nothing else should be important, but to make sure of that. But having received him, now the question is, is the only intent in the gift of the Lord Jesus that we should have the past cared for? Well, the answer is no.

God loved. What does love mean? God sought the highest good and blessedness and happiness and well-being and fulfillment, and he gave his Son. So the Lord Jesus is going to have to be to us redemption certainly, but remember Christ is made unto us redemption and sanctification and righteousness.

So let's take the word sanctification for a moment. What does it mean? Well, it's set apart for holy use and purpose. So redemption, we know that.

That's when we come to him, we receive him, and God counts all of our sin laid upon his Son, the Lamb, the Lord Jesus, and the righteousness of Christ laid upon him. But that deals only with the past. What about the present? What about the pressure? What about temptation? We're still going to be tempted.

We're still going to be in strange situations. We're still going to be in that place where we could choose to sin. What about this? Now that we've committed our lives to Christ and received his Son, we don't want to sin.

The one thing that characterizes the Christian is the fact that he doesn't want to sin. He has a new heart and a new life and a new nature. Now, he may, every time he sins, he sins with, of course, the mental, emotional, and volitional.

And it's one thing to choose an event. It's another thing to have made a supreme choice of the life to please God and caught up in the pressure of the event to have made that immediate response at this point of gratifying an appetite. Because all sin is when we're let aside by our desires.

All temptation has relationship to our desires. So, in that light then, is there going to be in Christ victory? As we move from that point where in our history we have received Christ as our Savior, all the past now settled and under, go for removed and forgotten and over. And now we want to please him.

What are we going to do about these habits and these attitudes and these temptations and these dispositions and these learned responses that we've acquired up to this point? What are we going to do about those? Well, God loved the world. Now, remember, it's not a special kind of feeling. It's a commitment of the entire personality of the Godhead to seek the highest good and best interests of you and of all men with you.

So, there had to be more in the death of Christ than just forgiveness from the past. That certainly is important, but there had to be more than that. Because we have other needs greater or in addition to that.

And one of the needs is for victory right now. Well, God loved the world and gave his Son to be everything we need. So, let's suppose now that you do have a tendency toward a certain sin or a habituated attitude or a problem that occurs with great frequency and you know it grieves God and you don't want to do it.

Is there in the gift of his Son an answer to that problem? Yes, of course. You see, Christ didn't just die for you. He died as you.

I've said so often and to you several times that we see in Romans 5 Christ dying for us. In Romans 6, Christ dying as us. And so many there are that see in the gift of Christ only as dying for us and fail to go on to chapter 6 and find that he died as us.

Since he was your representative he was dying your death and he didn't just die to save us from the penalty of what we have done. He died to save us from anything that would interfere with our fulfilling our

highest potential. And that means then that in the death of Christ is victory over habits and attitudes and over temptation however and whenever wherever it occurs.

Now that's good news. If it was just that he saved me from the past that's glorious. But oh, to think that I've got to live the rest of my life tyrannized by the attitudes that I acquired before I knew him.

That I've got to go on now that I'm forgiven now that I'm pardoned now that I love God and want to please him that I have to go on being critical and sarcastic and you name it going right on down the line. Is that good news? Thou shalt call his name Jesus for he shall save his people in their sins. Is that what it was? Uh-uh.

He shall save his people from their sins. So, as you went to Calvary and saw Christ dying for you he gave his son that if you'd receive him the past would be removed. Now, when you discover at that moment that you discover that you are being tempted at any point at anything you go right back to the cross and there you see yourself crucified with Christ as it were on, as I've said so often on the back of the cross.

And just as in faith you received him dying for you so now in faith you see yourself dying with him. And at that moment your look of faith releases the resurrection power and life of Christ into your heart to give you victory. At that moment in that temptation experience.

Well, that's great. You know, that's wonderful. But that's not the end.

We still find we still find that in addition to this matter of just having victory there's the matter of fulfilling our potential. It's one thing, you know to have a garden with no weeds in it but it may just be a plot of ground with nothing in it no weeds but nothing. And we want fruit to the glory of God in service and in life and in character.

And so the Lord Jesus when he came into the world had as his destination your heart. He wants to live in you and dwell in us and walk in us so that he can be made unto us wisdom and righteousness and sanctification and redemption. To be everything I am not and you're not.

God gave his son because he had the purpose of securing the highest good and blessedness and happiness and joy and fulfillment and well-being of everyone including you and me. He gave his son. He loved.

He loved. And that love means therefore on your part that we love him because he loved us. What does that mean? A special way of feeling toward God? We love him.

That is we have committed our wills to the purpose of seeking God's greatest joy and happiness and fulfillment and well-being and satisfaction with us. Now the only way that that can happen is when you invite the Lord Jesus to live in you. I've used it so often but what else can I do? These light bulbs were made for electricity.

They have to be so related that they invite the electricity into them and then they're fulfilled. They're not fulfilled in the carton in the closet. They're only fulfilled when they're invited electricity in.

Then they become incandescent. And you're only fulfilled now when you invite the Lord Jesus to live in you his own life because you were made for him. Just as much as the light bulb is made for electricity you're made for God.

God loved the world and he gave his son so that his son could live in you. And that long pilgrimage through time to Bethlehem to Egypt to Nazareth to Capernaum to Jerusalem to the cross to the tomb to Mount of Olives back to the throne that whole long pilgrimage of 33 years was just to remove all the legal barriers so that he could dwell in you and walk in you and live in you. He loved the world and he gave his son.

Why? Not just to save us from the penalty of what we've done. Not just to save us from our personalities and traits but to dwell in us. One day we'll go to dwell with him but right now he wants to dwell with us.

And heaven should begin here. Not then. Here.

And it's all involved in God so loved the world that he gave his only begotten son. And whosoever believeth in him should not be wasted but should begin to live now in the full meaning of life and go on living that way forever. Father we thank you for this verse that's engaged us over this Christmas season.

And we trust that all of us somehow will have a clear insight into the measure of your love and the purpose of your love. The meaning of it and in turn the meaning of our love for it. For those among us who may not know indeed and in truth him to know whom to know is life.

Might this be the day that that becomes reality for each of us. May the Lord Jesus see of the travail of his soul and be satisfied as we invite him to live in us as the light bulb invites the electricity to flow through us. We invite him to be our life and live in us his own life.

So to that end seal the word and seal the truth and make it real to every heart. For Jesus' sake.

Audio: <https://sermonindex1.b-cdn.net/29/SID29827.mp3>

Source: <https://sermonindex.net/speakers/paris-reidhead/the-full-meaning-of-life-part-3/>

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