

WCCC 1989

Stephen Kaung

God's Eternal Purpose (1)

Ephesians 1:3 – 14 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ; according as He has chosen us in Him before the world's foundation, that we should be holy and blameless before Him in love; having marked us out beforehand for adoption through Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He has taken us into favor in the Beloved: in whom we have redemption through His blood, the forgiveness of offences, according to the riches of His grace; which He has caused to abound towards us in all wisdom and intelligence; having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself for the administration of the fullness of times; to head up all things in the Christ, the things in the heavens and the things upon the earth; in Him, in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of Him who works all things according to the counsel of His own will, that we should be to the praise of His glory who have pre-trusted in the Christ: in whom *ye* also have trusted, having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise, who is the earnest of our inheritance to the redemption of the acquired possession to the praise of His glory.

Please take note of verse 9. In Chinese it is translated as 'according to the good will of His predestined will, so that we will know the mystery of His will'. This verse, according to Darby's translation is 'having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself'.

Let us bow our heads and pray.

Dear Lord, we thank and praise You that we can gather here to fellowship in Your name. We thank and praise You because we have already read Your words. We look upon Your Holy Spirit to open up Your words so that we can really see the mystery of Your words and that we can be drawn into Your purpose and Your own glory will be praised. We entrust this time into Your hands. We look upon Your Spirit to fill us at this time; so that the speaker, the translator and the listeners will be anointed by Your Holy Spirit. And Your will can be carried out. We pray in the name of Jesus Christ. Amen.

We thank the Lord that we can have the chance to gather here before Him. This morning the topic of our sharing is God's eternal purpose. We know that of all the epistles that Paul wrote, there are two letters that talk about the eternal purpose of God. It can be said that these two letters are the apex of the revelation of the truth. And these two epistles are Colossians and Ephesians. Even though these two epistles look at the eternal purpose of God from two slightly different angles, yet the theme is one. And the theme is the eternal purpose of God. The Book of Colossians tells us how in the eternal purpose of God Christ is the head. And the Book of Ephesians tells us how in the eternal purpose of God the church is the body of Christ. But these two books both touch on the eternal purpose of God. If we compare the Book of Ephesians to the Book of Romans, we know that the Book of Romans starts from the condition of men to the will of God. The book of Ephesians starts from the will of God to the revelations of the salvation of men by grace. In general, the Book of Romans is easier to understand because it starts from the standpoint of men. Ephesians is harder to understand because it starts from the viewpoint of God. We know that men always are self-centered. And that is why it is easier for us to understand the Book of Romans.

Brothers and sisters, we all know man is not the center. We know that God is the center. The will of God is the beginning of all things. It is also the process of all things. And it is the consummation of all things. But somehow men always think that they are the center. We even think that God has to revolve around us. Today if we do not understand the eternal purpose of God, naturally we become self-centered. Everything is centered upon ourselves. This way we can easily fall into the trap of humanism. We know that humanism takes man as the center. Exalting man and rejecting the position of God repudiates the will of God. If we self-centered on ourselves, and if we do not exalt ourselves, then we will fall into another condition. We think man is just a toy in the universe. Then we will lose the honor for ourselves. We feel that there is no meaning or purpose in life. This way, not only will we come short of the glory of God, but we will lose the purpose of why God created us. Thus, knowing and understanding the will of God is very important. If we can understand the eternal will of God, then we can save ourselves from this condition. I think the biggest hindrance in our spiritual experience is ourselves. No matter whether it is our sinful self, or whether it is the good self in us, it is still our own self. And this is the biggest hindrance in the spiritual growth in us.

What can save us from self-centeredness? It is the understanding of the eternal purpose of God. If we can see the eternal purpose of God, then we can find the position which we should have in the eternal purpose of God. It is not all and it is not nothing. But we can find our correct position in the will, then we can truly be one with our Lord. Thus, understanding the eternal will of God is extremely important. We can put it this way; this is the secret to our spiritual growth. How can we grow from a baby to an adult with the full stature of Christ?

This has to do with whether we can understand the eternal will of God. We know that the eternal purpose of God is a controlling factor in all the things He has done. All that God has done is according to the eternal purpose of God.

We know that God has many specific purposes. For example, after we are saved by grace, maybe the first thing we ask when we want to do something is whether it is will of God. Before we are saved, we do not care about the will of God. But after we are saved, very naturally in us we will ask. For example, if I want to do something, naturally we start to ask, is this matter the will of God? Say if I want to go somewhere, then I will ask is it the will of God that I should go? Or when I need to decide on a matter, then I will ask, is this matter the will of God? Of course, I feel that it is very natural for a Christian to ask these kinds of questions. And it is also very reasonable. And if we do not ask this question, then we would be in trouble. We should ask whether this or that is the will of God.

But brothers and sisters, superficially it seems that God's will encompass a lot of things. But in reality, according to what the bible tells us, God has one 'that eternal purpose'. Our God does not have many wills. God in Himself has destined one will. And that one purpose control those other entire minor wills. If we cannot grab hold of that purpose of God, then it will be hard for us to understand all those minor wills. So, we see that a lot of brothers and sisters like to ask 'brother, do you think this is the will of God? Please tell me and I can follow'. But brothers and sisters, if we can touch that eternal purpose of God, then it will be easier for us to understand these minor wills of God.

In Romans 12: 2 the latter part said 'that you may prove what is the good and acceptable and perfect will of God.' And this will of God in the original language is singular. If we consecrate ourselves to the Lord and offer our body as a living sacrifice, holy, acceptable to God, this is our reasonable service. If we offer ourselves to God in this manner, 'our mind will be renewed and transformed, that we may prove what is the good, acceptable and perfect will of God'. As I just said this will is singular. And this will is what the bible called 'the eternal purpose of God'. And this will is what has been predestined before the foundation of the world. And this will is what God has purposed in Himself the good will. Because our God is good, so His will is also good. Because our God is pure, so His will is also pure. And our God is acceptable and pleasant. I do not know whether brothers and sisters think our God is acceptable. Sometimes we think that our God is not that pleasant and acceptable. That is because you do not know Him. If you know Him, you know that our God is pleasant and acceptable. His will is also acceptable. There is no will that is more acceptable than the eternal will of God. If you truly know that will, then you will know that will is the most acceptable. It will draw out a heart of worship in you.

Brothers and sisters, that is how we should summarize the will of God. Oftentimes we think the eternal purpose of God is so far away because it is a mystery. When we think of the word mystery, we think that it is something we

cannot touch or understand. So it is better not to touch it. Even if you touch it you still will not understand much. And if you touch it too deeply, you might be overwhelmed. So we like to keep our distance when it comes to the eternal will of God.

But brothers and sisters, we can see that understanding the will of God has a very personal relation with us. If we want to know God, we have to know God's eternal purpose. If we want to know ourselves, we have to know the eternal purpose of God. If we hope to be saved from ourselves, then we need to know the eternal purpose of God. If we hope to grow to the full spiritual stature, then we need to understand the eternal purpose of God. This eternal purpose of God not only has a lot to do with God, but also it has a very close relation with us. So dear brothers and sisters, we need to change our attitude. I hope brothers and sisters do not have this mindset that the eternal purpose of God is something we can only look at but cannot touch. We have to change this attitude. Our attitude should be one that we desire to pursue and to understand God's eternal purpose.

The first chapter of the Book of Ephesians let us see that there are four steps in the eternal purpose of God. The first of course is the will of God. The second is His plan. The third is His way. The fourth is His realization.

Our God is a living God. So our God has His own will. You know a thing that has no life does not have a will. But if you are alive and living, then you have a will. Our God is an eternal living God. So of course, He has His own will. His will has already been predestined before the foundation of the world. Before God created the universe and everything in it, God has already predestined this will in Himself. And this will is predestined according to His own pleasure. We do not know why God predestined this will. We just know one thing. This will is predestined according to His own pleasure in His heart. He does not predestine this will according to our pleasure. At that time, we were not even in existence. And He predestined according to His own good pleasure.

Brothers and sisters, you know for us to know the good pleasure of God is truly a great blessing. Oftentimes we ask a question as to why God do things this way. Why did God set up things that way. We do not understand. Sometimes we do not want to cooperate. Sometimes we murmur. Sometimes we rebel. But we need to truly see one thing. Our God is God. He has His own good pleasure and His good pleasure surpasses all things. If He likes it this way, may His will be accomplished. If we have this kind of attitude, then we can walk the path ahead. Matthew 11 told us when our Lord was working on this earth, He did a lot of works and He spoke many things in Chorazin, Bethsaida and in Capernaum. But the people in those cities rejected the Lord. They did not accept what He said, and they were not moved by the wonders that He did. If we come across these situations, we would immediately say, I worked so hard, I poured out myself; this group of people were truly so ignorant and so stubborn. Not only will we murmur against people, we will murmur against God. Why do you

let such things happen? Why do you not bless your work? You send me here to do this work. But why is it this work turned out this way? But brothers and sisters, when our Lord came across these kinds of situation, He did not complain. Our Lord had one explanation. He looked up to heaven and said, 'Father I thank Thee, for this is your good will. And this is your pleasure. And since this is your pleasure, it is also my pleasure. If this is your pleasure, regardless how this matter comes out, I am willing to accept it'. So we can see that our Lord can worship God even in those situations. Brothers and sisters, today if we can see the good pleasure of God, and know He is God and He has His own pleasure, and if this is His pleasure, regardless of how I feel, I am pleased too, then I can worship Him. You know God is seeking people who worship Him. How can we be a worshipper? We need to see the good pleasure of God. According to His good pleasure, He predestined that will. So today we need to stand up and accept that eternal purpose with joy.

Our God not only has His own will. He also has His plan. In Ephesians 1:11 it says, 'in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of Him who works all things according to the counsel of His own will'. This 'according to the counsel of His will' means according to His plan. Not only does He have a will. But according to His will, He has a plan. Our God is one who has plans for His work. Sometimes we do things at a moment. We have not given the work any thoughts. We do not have plans. And we just do it at a moment's notice. But our God is never like this. After He established His will, then He has His counsel. This is referred to in Ephesians 1:10 – His administration. We know this word administration is translated into different forms in English. Sometimes it is translated into administration. Sometimes it is translated as dispensation – which has something to do with time. Sometimes it is translated as economy. In Chinese it is translated as arrangement. And God has His own arrangement regarding His will. And this arrangement is different at different times. Oftentimes when we read the bible, we sometimes feel that God does things differently at different times. In the age of law He did things a certain way, and then in the age of promise He did it in another way. And in the time of grace, He has another method of doing things. Sometimes we found it difficult to grasp when we read the bible. And it seems to us that our God does not do things in an orderly way. This is because we do not know His counsel. God has predestined His will. And then He will step by step finish it according to His counsel. He did it this way in the time of Adam. At the time of Noah, He did it another way. At the time of Abraham, He did it differently. And at the time of Moses, He did it yet another way. As with David, He did it in a different way. And in the fullness of time, when Christ came, He did it in another certain way. And when our Lord comes again, He will do it in a different way. And He has a definite counsel. He has His own administration. And we have to understand how He makes His arrangement according to the counsel of His will.

Third, not only does He have His own counsel, He also has His ways. He has His works. And He works His will out according to His counsel. Sometimes we have a will. But we do not have a counsel. If that is the way, the will cannot be accomplished. Sometimes we have a will and a counsel, but then we do not go to carry it out. Or we do not have the strength to do it. And that cannot be accomplished too. But our God not only has His own counsel and His plan but He also has His works. You remember our Lord Jesus once said, 'My Father works until now and I work too'. Our God is one who works. Do not think God is there asleep. Some people said after God created the world, He started sleeping and does not care about anything. And He let things happen by itself naturally. But it is not this way. Our God is a God who works. He has been working all this while.

Although His work of creation is already finished, He still has work to do. He is going to finish His eternal purpose. His eternal purpose was not accomplished in creation. His creation of the heaven and earth is just a beginning of His eternal purpose. He is carrying on His work until that eternal purpose can be accomplished. We thank and praise God. Our God is an almighty God full of strength and power. All things are possible with God. We believe that He can completely finish His eternal purpose according to His own counsel. In fact, the accomplishment of His eternal purpose does not depend on us. Even though He uses us but He does not depend on us. If it has to depend on us, then that eternal purpose will not be accomplished. But if it depends on His might and strength, then we have the assurance that His eternal purpose will be accomplished. And this is the strong faith in us. Of course, it is the realization. When His eternal purpose is accomplished, then His glory will be praised.

After all that I have shared, I still have not told brothers and sisters what the eternal purpose of God is. So what is the eternal purpose of God? Let us look at Ephesians 1: 9 – 10 'having made know to us the mystery of His will, according to His good pleasure which He purposed in Himself for the administration of the fullness of times; to head up all things in the Christ, the things in the heavens and the things upon the earth;' Here it tells us the good pleasure which He purposed in Himself is the mystery of His will, according to His counsel for the administration of the fullness of time to head up all things in heaven and on earth in Christ. Our Chinese translation is 'sum up as one'. And we see that there are different translations in the English. And in the original language it encompasses all these meanings. Some translations are to head up all things in Christ. It is as if to say everything is summed up together and given to Christ who is the head. Some translation said all things in heaven and on earth are gathered together in Christ. And some translation said all things in heaven and on earth are summed up in Christ. So we see all these different meanings included in the original language. What is the eternal purpose of God? The eternal purpose of God is to sum up, to gather all things and to head up all things in Christ. To make Christ the head of all things. And let Christ be all in all. Our God loves His Son. And because He loves His Son, He gives all to His

Son. And He wants all things to manifest the glory of His Son. He wants His Son to be the head of all things and have His Son fill all things. And this is the eternal purpose of God. And this is the good pleasure in God's heart. And what about us with regards to His eternal plan? He wants to give us to His beloved Son. He wants us to be the bride for His Son and the helper for His Son. Brothers and sisters, the eternal will of God is for His Son to have the first place in all things. And it means that His Son is to have the first place in each one of us.

One commentator of the bible said, this verse means that all things in heaven and on earth sum up as one in Christ. He said there are three meanings to this verse. The first meaning is to renew. To renew means that something has already happened. When God created heaven and earth, He created them for His Son. When God created all things, the book of Job tells us all things were singing and the angels praised because all things are for His Son. He is the head of all things. The whole universe is as one in Him. All things are for Him.

We know that in history, not only in the history of mankind but even the history before mankind, there was rebellion in the universe. In the previous world, in all God's creation, the highest one was the angel. But there was rebellion among the angels. The archangel was Lucifer. He was the son of morning star. His heart was very proud because God gave him many gifts. God adorned him with much beauty. And God gave him a lot of power over things. It was possible that this archangel was the highest of all the archangels. It could be said he was just under God. But this archangel was very proud. And he wanted to grab the position of God's son. He was not willing to be a created angel. He wanted to be equal with God. However, only the beloved Son of God can be equal with God. So he wanted to seize the position of God's Son. He wanted to be the center of all things. He did not want to see the Son of God be the center. Our God is a jealous God and He punished this archangel. And this archangel is today's Satan. Satan means opposition. God did not create Satan. What God created was a beautiful archangel full of gifts, position and power. But this archangel turned himself into Satan. Thus, we see that there was a great change in this universe. The universe disintegrated. It was no longer summed up in Christ. It became purposeless. But God did not give up.

In Genesis we see the Spirit of God hovered over the water. He started to do the work of recovery. And in day six, God created man. The man created by God was His masterpiece. Why was it His masterpiece? It is because God has His will when He created man. And He created man after His own image. This He did not do when He created the angels. Why does God create us after His own image? It is because He wants us to be united with Him. Angels could only worship Him and serve Him. But they cannot unite with Him. But now God created man. This man can be one with God in life. Not only this, but we also see that God gave man authority. He was to rule the things in heaven, on earth and beneath the earth. God told Adam that he was to subdue all things. Why

does he have to subdue all things? It is because God wants to use man to sum up all things at the foot of Christ. Man is not only the bride of Christ. This is the union of life. God wants man to be the helper for Christ. To bring all things to the feet of Christ. So we see the rebellion of Satan not only did it not hinder the eternal will of God, but God is one step further into accomplishing His own eternal purpose. But sadly, man sinned. Because man sinned, man interrupted God's eternal will. Not only is man not worthy to be Christ's bride, he cannot eat of the fruits of the tree of life. Not only is he not able to subdue all things, he himself was subdued. Adam failed. All men in Adam failed. But God did not give up. In the fullness of time, God raised up the second man. And this man is Jesus Christ. The word became flesh, tabernacled among men, full of truth and grace. Brothers and sisters, we see that in Adam all died. But in Christ we all live. In Adam the plan of God was interrupted. But in Christ, this plan was completed. The first meaning of to head up is to renew. All things have become old, and came under void and corruption. All things were disintegrated with no purpose and no connection. But Colossians 1 tells us that by the precious blood of Christ, He reconciled all things in heaven and on earth to God. And through His broken body on the cross, He has brought us before God and reconciled us to God and today we are in Christ. According to the original meaning in the original language this extent of reconciliation is to the fullness and abundance of God. And that is to recover the original eternal purpose of God. And this is the meaning of renewal. This is the first point.

The second meaning is pretty similar. Brother Govette put it this way, it is to collect all things together. All things were disintegrated. Each went their own way, just like men going their own way. Now God in Christ gathers us together. He gathers us together under Christ. And this is the second meaning.

The third point is to have all things in heaven and on earth to be included in Christ. This word 'summed up' is used in Romans 13:9. In 13:8 Paul said we should not owe anyone anything. But we should love one another. For he who loves another has fulfilled the law. 13:9 continues to say that 'thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not lust, and if there be any other commandment, it is summed up in this word, namely thou shalt love thy neighbor as thyself'. Love is the whole law. There are at least ten commandments. In the Old Testament there are other statutes and ordinances. But no matter how many statutes and how many ordinances, they all are summed up in one verse and that is love. If there is love, then all these will be accomplished. Love is the basis of all these commandments. And love accomplishes all commandments and statutes. In other words, you do not need to consider whether to kill or not kill someone. You need only to have love. Because if you have love, you will not kill. All things are summed up in love. So when the lawyers came to test the Lord, our Lord told them that the greatest of all commandments is to love God with all your heart, all your soul and all your strength. The second one is to love your neighbor as yourself. This summed up all laws and prophets.

And these words 'summed up' are the same words used in the Book of Ephesians 1. We see all things are summed up in Christ. Christ is the basis of all things. Christ is also the interpretation of all things. And Christ is the summing up of all things. In other words, Christ is all in all. And if you can see Christ, then all things will not be a problem. So the eternal purpose of God consists of these three meanings.

We have already mentioned that in simple terms the eternal purpose of God is His Son. Colossians 1:15 – 19 allow us to see who this beloved Son of God is. Here it said God wants His beloved Son to be supreme in all things and in each and everything. He has to have the first place. I think brothers and sisters all know the meaning of being the first place. This 'first place' does not mean He is the first and I am the second. It means He is the first, second, third etc. and He is the end. This means that He is all. And this is the purpose of God for His Son. God has put all His fullness and abundance in His Son. And we can put it this way. Because God put all His fullness in His Son, so apart from His Son there is nothing else. All fullness is in His Son.

And how is His Son? Here we see a few aspects. First it is the relationship between the Son and the father. Here it said the beloved Son is the image of the invisible Father. Our God is invisible because He is a spirit. So we cannot see him. I remember in earlier years, the cosmonauts were in space and when they returned back to earth, they said there is no God. They said they looked into space and did not see God. Not only did they not see God in space, they did not see God on the earth. Even though God is omnipresent, yet one cannot see God. God is here but we cannot see Him. Because we cannot see Him, we do not know Him. We do not know what kind of a God He is. So man tries to understand God according to their own imaginations. It is just like a blind person touching an elephant. One blind person touched the trunk and said the elephant is like the trunk. Another blind person touched another place and said the elephant is like whatever he touched. But in reality, an elephant is not like what they think. So people try to guess how God is. But we thank God that the beloved Son is the image of the invisible God. The word image in the original language does not mean the outside physical appearance. But it points to the inner nature and character. When our Lord came to the earth, He put on the likeness of man. But He revealed the invisible inner nature and character of God. He said those who see me see the Father. We see from our Lord that our God is a God of love. Our God is such a holy God. He is a righteous God. And He is a God of goodness. The reason why we can know God is because we know His Son. Because the Son of God expresses God. This is the relationship between Christ and His Father. Besides our Lord, there is no one else who can express God. He is the only begotten Son of God. Brothers and sisters, today if we want to know God, we have to know this beloved Son. In this beloved Son, we see God. When Philip asked the Lord to show them the Father and they would be satisfied, our Lord said Philip I have been with you for so long, and you still have not seen the Father?

When you see me, you see the Father. And this is the relationship between our Lord and His Father.

And then we see the relationship between our Lord and creation. Here it said He is the firstborn before all creation. I like brothers and sisters to pay attention that the firstborn does not mean to say He is the first created. There is such heresy today saying our Lord is the first being created. And they base the saying on this verse. You know this explanation does not make sense because immediately following this in verse 17, it said 'before all creation'. If He is before all creation, then He cannot be created. And this is very clear. Our Lord is 'He is' – self existing and into eternity. What does it mean by firstborn then? It means in relation to creation He is the firstborn. The word 'firstborn' in the original language has two meanings. The first meaning is in terms of the order in time. The second meaning is in terms of order in position. For example, Isaac had two sons. According to the order of the time of birth Esau was the firstborn. Jacob should be the second. But we see after a period of time there was a change in the order of position. Jacob got the sonship. He was also blessed as the firstborn. Esau lost the sonship and also the blessing of the firstborn. So, the first order is according to time. The second order is according to position. For example, in Exodus 4:22 God sent Moses to Pharaoh. He said 'Israel is my firstborn'. But we know with regards to nations, Israel was not a nation yet. Egypt was an ancient kingdom so according to the order of time, Egypt should be the firstborn. We Chinese always said China is the firstborn because our nation has been established for about 5000 years. But what did God say? God said Israel is my firstborn. And this is according to the order of position. This word in the original language can be used in general terms or specific terms. There are two meanings to it. The first meaning is that He is the priority. Second meaning is sovereignty. So, what does this firstborn mean? It means He has the priority. In nature and character, He has the priority. And He has the sovereignty. And this is the meaning of firstborn. Another example is in Psalm 89:27. God said David is my firstborn. And he is above all kings. Now according to the order of the kings, just in Israel, Saul was the king before David. And before Israel had kings, other nations already had kings. But God said David is my firstborn. He was above all kings. Here we can see that it is the matter of priority and sovereignty. In relationship to creation, our Lord has priority and sovereignty. Why? Verse 16 explains why. Because all things were created in Him. It was created through Him and for Him. All things were created in Him. The Chinese translation has some difficulty in translating it. In verse 16 it said, all things were created by Him. But in the English translation, it is not 'by' but 'in' Him. The latter part of verse 16 said all things were created by Him. And finally verse 16 said all things were created for Him. So here we see that all things whether thing in heaven or on earth, visible and invisible, whether thrones or dominions or rulers or authorities, were all created in Him. What does this mean? If one builds a house it means he is the architect. In him there is a blueprint. And because he has a sense of beauty, so the house he built will definitely be very beautiful. When God is creating all things, who was the

designer? The designer is His beloved Son. He designed the entire thing according to His own character. So all things manifest His glory. He is not only the designer, He Himself is the builder. He builds everything. He not only builds all things; everything goes back to Him. He is the one who inherits all things. So, brothers and sisters, here you can see how glorious our Lord is. He truly is having the first place in all things.

The third point is His relationship with the new creation. The new creation refers to us. Here it also tells us He is the head of the body, the church. The church is His body. And He is the head of the entire body, the church. We will talk more about this later. He is the beginning. And this beginning refers to the new creation because He brings in the new creation. He was the first to be resurrected among the dead. Some people said in the Old Testament there were people who resurrected. And there are also people who resurrected in the New Testament. But we know that whether in the New Testament or the Old Testament, the resurrection of those people was not complete. Even though they resurrected yet they had to die again. They resurrected but they still had their carnal bodies. Only the resurrection of our Lord is the true resurrection. The corruptible became the incorruptible. The carnal became spiritual. And this resurrection is the true resurrection.

Brothers and sisters, today the church stands on the resurrection ground. Today we have become a new creation in His grace. Old things have passed and all things are new. And all things are of God. All things are in the resurrection. All things will display Christ. So brothers and sisters, this is the eternal purpose of God. And this eternal purpose of God not only will be realized in all things; it will first be realized in us, the group of people who heard the gospel and who believed in the Lord, Jesus Christ. He first gave us His own life, then He gave us the Holy Spirit and the Holy Spirit works to eliminate all the things from the old creation in us. He continues to form Christ in us until He becomes our all in all. And then He is going to use us. Christ is the head of all things and through us, the Church, He wants us to subdue all things and sum up all things at the feet of Christ. And this is the eternal purpose of God. Brothers and sisters, we have to ask God to grant us the spirit of wisdom and revelation so that we can truly see the purpose of the death of our Lord. And that this purpose can control our whole life, not only our individual life but also the church life.

Let us bow our head and pray.

Our God and our Father, we thank You and praise You. Although Your eternal purpose is a mystery, yet You have already revealed it to us through Your apostles and prophets so that we know your mystery is Christ. And that your purpose is to have your beloved Son to be the head of all things. We thank You and praise You that You have saved us. We wish that your eternal purpose will be realized in us. We offer up ourselves to You. May Your Spirit work upon us until Your beloved Son has His first place in us and He is the head of the Church. Hear our prayer. In the name of our Lord, Jesus Christ. Amen.