

God's Eternal Son

by Stephen Kaung

Knowing Christ is eternal life, and understanding His eternity, personality, and divinity is essential to a deep and meaningful relationship with Him.

Duration: 59:29

Scripture: Proverbs 8:22-23, John 1:1-17, Hebrews 1:2-3

Topics: "Son Of God"

Description

In this sermon, the preacher emphasizes that God is the Creator of all things and that all things were created by His will. The preacher refers to Revelation chapter 4, where it is stated that all things were created by God's will or for His pleasure. The preacher also highlights Proverbs chapter 8, which reveals that the eternal Son of God, Jesus, was involved in the work of creation. The sermon emphasizes the importance of worshiping God in spirit and in truth, and the need to know Jesus both in history and in revelation.

Transcript

May we look to the Lord in prayer. Our Heavenly Father, as we gather together in Thy presence, we ask Thee to remove any veil that may be upon our hearts, that we can behold the glory of the Lord with unveiled face. Lord, we do desire to see Thee.

We do desire to know Thee. We ask Thee, O Lord, that by Thy Holy Spirit Thou will be revealed to us, to every one of us, and bring us into that knowledge of Thyself, which is life indeed. O Lord, we ask Thee that from the very beginning Thou will grant us the spirit of wisdom and revelation to the full knowledge of Thyself.

We acknowledge, O Lord, that in ourselves and by ourselves, no matter how we try, we will never be able to know Thee as we ought to know. So we just humble ourselves before Thee from the very beginning of our time together and ask Thee, O Lord, that Thou will be gracious to us. Thou knowest how much we depend upon Thee, that Thou will reveal Thyself to us in such a way that we may see Thee as we have never seen Thee before, that we may worship Thee as Thou ought to be worshipped.

O Lord, we just commit this time into Thy hands and ask Thee, O Lord, to anoint all of us with Thy Holy Spirit and to Thee be all the praise and glory in the precious name of our Lord Jesus. Amen. Will you please turn to the Gospel according to John? The Gospel according to John, chapter 1. We will read the

first three verses.

John, chapter 1, verse 1. In the beginning was the Word, and the Word was with God. And the Word was God. He was in the beginning with God.

All things received being through Him. And without Him not one thing received being, which has received being. I believe, brothers and sisters, we all know that Christianity is Christ.

Christianity is not a system of theology. It is not a well-organized thing of religion. But Christianity is Christ Himself.

It is the person of our Lord Jesus and His work. And that is the reason why you find in the early days people are called Christians because they are Christ's men and women. At the very beginning, people thought that they were just another sect of Judaism.

And they treated those who followed the Lord Jesus as such. But very soon they found out that it was not. They began to see that not only the Jews believed in the Lord Jesus, but many, many Gentiles believed in the Lord Jesus.

It was not a sect of Judaism. It was something entirely different. And they did not know at the beginning what to call it.

Gradually they found that this people was indeed different from all people. This people believed in the name of the Lord Jesus. This people gathered together unto the name of the Lord Jesus.

This people, they prayed to the Lord Jesus. This people, they talked about the Lord Jesus. This people, they lived for the Lord Jesus.

And this people, they died for the Lord Jesus. The Lord Jesus was everything to this people. And when this began to be evident, then they began to call the disciples Christians.

As you find in Acts chapter 11, verse 26. The disciples were first called Christians as Antioch. They were called Christians because they were Christ men and Christ women.

Christ is everything to them. Paul put it in a very typical way. We find in Philippians chapter 3. In Philippians chapter 3, Paul said in verse 8. But surely I count also all things to be lost on account of the excellency of the knowledge of Christ Jesus my Lord.

On account of whom I have suffered the loss of all and count them to be few that I may gain Christ and that I may be found in him not having my righteousness which will be on the principle of law for that which is by faith of Christ. The righteousness which is of God through faith. To know him and the power of his resurrection and the fellowship of his sufferings.

Being conformed to his death. If any way I arrive at the resurrection from among the dead. To know Christ.

To know the power of his resurrection. To have fellowship with his suffering. To be conformed to his death.

Everything is Christ. Christ alone. Count Zinzendorf said I have only one passion and my passion is Jesus Christ.

Brothers and sisters as we gather here this evening I believe that this is true with us tonight. We have only one desire. We have only one passion.

We want Jesus. We would see Jesus. We want to know him.

Because knowing him is eternal life. There is nothing that really matters with us but Jesus Christ. And this is the purpose of our gathering together this time.

We would see Jesus. We want to know him. So dear brothers and sisters to know the Lord Jesus we need to know him both in history and in revelation.

We need to know him both in truth and in grace. If we know him only in history as someone who existed on earth two thousand years ago what we know may be true but it is not living. It is past history.

If we only know him in a kind of feeling kind of experience it may be living. But how do we know it is true? So for us to know the Lord Jesus in a real way we have to know him both objectively and subjectively. We must know the historical fact of him.

And we must receive revelation to understand these facts. The meaning of these facts. So I think what we would like to share together this time is the reality of Christ.

How can we know the reality of Christ? How can Christ be real to us? To everyone of us? And for this reason we would like to present not only the historical fact in that in order to know Christ in a real way we have to know him both in history and in revelation. We need to know the facts about him. And we need to know the meaning of these facts.

And that by the grace of God we will do this time. Now this evening we would like to begin from the very beginning. If we want to know a person where will you begin? Naturally you will begin with his birth.

His birth marks the beginning of his life. There may be a few whose history begins even before they are born. Can you think of any? You remember Jacob? When Jacob was in his mother's womb there he was struggling with his brother.

So his history actually began in his mother's womb before he was born. And you know another one in the New Testament? John the Baptist. When Mary came to greet Elizabeth John who was in the womb of his mother began to leap with joy.

But very few people had their history began before they were born. You know when you read a biography often times you find a biographer write a lot of things before a person was born. He will write about his ancestry.

He will try to go back in history to find his father, his mother his father's side, his mother's side and try to be the influence of the ancestry upon that child that is going to be born. Now that is true. Our ancestry may have something to do with our life.

They may exert certain influence upon our life. But strictly speaking our life begins at the time when we are born. Because before we are conceived we are non-existent.

But dear brothers and sisters when you deal with the history of our Lord Jesus if you begin with his birth you are entirely wrong. You will never be able to know the Lord Jesus if you know him from the time he

was born. Why? Because he was in existence long before he was born.

So with the history of our Lord Jesus we have to go back to the very beginning. And you will find this is the way that Apostle John presents to us the life of our Lord Jesus. In the beginning was the Word.

In the beginning this beginning is even further back, way back Then the beginning you will find in Genesis chapter 1 verse 1. In Genesis chapter 1 verse 1 we are told in the beginning God created the heavens and the earth. That was the beginning of creation. But the beginning in John chapter 1 verse 1 in the beginning was the Word.

That beginning is way back beyond the beginning of creation. It is the beginning of all beginnings. It is the beginning.

It is what our Lord Jesus says, I am the first. I am the Alpha. I am the beginning.

That is the beginning. In the beginning God was. Because God is self-existent.

Self-existent. He is the I am that I am. The one who always is there.

In the beginning was the Word. The Word. The Logos.

The eternity of the Word. What is the meaning of the Word? The Logos? I will not try and I cannot lead you through all these curvy ways trying to explain the Logos. But I think the simplest way to know the Word in the beginning was the Word.

Now what is the Word? I think the simplest way is to be found in the same chapter. In verse 18. Because in John chapter 1 verse 18 it is said no one has seen God at any time.

The only begotten Son who is in the bosom of the Father He has declared Him. No one has ever seen God at any time. God is a Spirit.

No one has ever seen Him. But the only begotten Son who is in the bosom of the Father He has declared Him. In other words the Word declares.

The Word declares God. God who is invisible is being declared by His Son the Living Word. And through that declaration we come to know God.

And also you find in Hebrews chapter 1 verse 1 God having spoken in many parts and in many ways formally to the fathers in the prophets at the end of these days has spoken to us in the person of the Son whom He has established heirs of all things by whom also He made the world who being the effulgence of His glory and expression of His substance. God has spoken. In the person of His Son.

And His Son is outshining of His glory. The expression of His very substance. Now that is the Word.

In the beginning was the Word. In the beginning was the Son. And the Son is the Word.

The declaration of the Father. The One who reveals the Father. Because He is the exact image of the Father.

In the beginning was the Word. And the Word was with God. We are told by those who know Greek saying the Word with.

And the Word was with God. With means a person who has a personality. And also that person is having fellowship with the One to whom He is attached.

So here you'll find in the beginning was the Word. And this Word was with God. This Word has a personality.

And this Word is in constant fellowship with the Father. So here you'll find the personality of the Word. And the duality of the Godhead.

And the Word was God. The Word was not only with God, but the Word was God. In other words, the Word is very different from all the created beings.

The Word is very different from the angels. The Word is very different from the prophets of old. The Word was God.

The divinity of the Word. Divine. The Word was God.

Not only the divinity of the Word, but the unity of the Godhead. So dear brothers and sisters, you'll find in these few sentences we see the eternity of Christ. We see the personality of Christ.

We see that Christ and the Father are one. We see the divinity of Christ. Who is this eternal Son of God? He is the One after whom we were made.

In Genesis chapter 1 we are told God said, Let us make man in our image after our likeness. And God made man in His image after His likeness. Now whose image is that? The second person of the Godhead.

Our Lord Jesus. Once our Lord Jesus said, Before Abraham was, I am. Even though at the time He was just a little over 30.

People thought He was 50. But He said, Before Abraham was, I am. He is the Great I Am.

He is the one who appeared to Moses, King of burning bush. And Moses asked, When Moses asked, Now what's your name? And He said, I am that I am. I am the self-existing One.

I am always. That is our Lord Jesus. That is Christ.

He is the one whom Isaiah said in chapter 9, Unto us a child is born, but a son is given. He is the one that Solomon said in Proverbs. In Proverbs chapter 8, Jehovah possessed me in the beginning of His way.

Before His works of old, I was set up from eternity. From the beginning. Before the earth was.

When there were no depths, I was brought forth. When there were no fountains abounding with water. Before the mountains were settled.

Before the hills was I brought forth. While as yet He had not made the earth, nor the fields, nor the beginning of the dust of the world. This is the history of our Lord Jesus.

This is the beginning of His history. The one whom we believe in is the Eternal One. The Eternal Son of God.

The second person of the Godhead. One with the Father. But dear brothers and sisters, it is more than that.

Because in John chapter 1 we are told, all things receive beings through Him. And without Him, not one thing receive being which has received Him. In other words, you'll find that He is not only the Eternal Son of God.

He is God. But you'll find He is the Creator of all things. We know that all things were created by the will of God.

In Revelation chapter 4 we are told, by Thy will all things were created. Or in some version it says, for Thy pleasure all things were created. When God decided to create all things.

Please turn the cassette over. We know that all things were created by the will of God. In Revelation chapter 4 we are told, by Thy will all things were created.

Or in some version it says, for Thy pleasure all things were created. When God decided to create all things. It was the second person of the Godhead, the Eternal Son, who did the work of creation.

You see in the same chapter, Proverbs chapter 8, if you read on you will find When He prepared the heavens I was there. When He ordained the circle upon the face of the deep. When He established the skies above.

When the fountains of the deep became strong. When He imposed on the sea His decree that the water should not pass His commandment. When He appointed the foundations of the earth.

Then I was by Him His nursery. And in the footnote or in some version it says, His artificer. And I was daily His delight.

Rejoicing always before Him. Rejoicing in the habitable part of His earth. And my delight were with the Son.

When God created all things, the Eternal Son was the artificer. He was the designer. He was the planner.

He was the architect. He was the engineer. He was the builder.

He was everything so far as creation is concerned. And that's the reason why when you come to Colossians chapter 1, you'll find in Him all things were created. The things in heaven, the things in the earth, the things visible, invisible, principalities, authorities, dominions, powers.

Everything that is created was created in Him. And the word in Him means everything taken is designed from Him. He is the One who originates, who designs everything.

Somebody designs the chair that you sit on. He conceives in His mind that chair. And it is according to His wisdom, according to His understanding, according to His taste, according to His pleasure.

He designs it. He has it in His mind. And then either He or He asks somebody else to build it according to His design.

Brothers and sisters, all the things that were created were designed by the Eternal. Everything was in Him created. He gave the design, the form, the character to everything.

According to His taste, according to His character. That's the reason why the heavens declare the glory of God and the firmament shows His handiwork. Because everything was created in Him.

And not only in Him, but by Him. He not only designed them, but He also made them. And not only by Him, but for Him.

The reason why we exist, the reason why this earth is here, the reason why the universe is here, the reason why the heavenly hosts are here, is because the Father loved the Son. And He gave all things. That's the reason why you'll find in the Scripture, it is said, He is heir.

He is made heir of all things. God has given all things, that He may have the first place in all things. He is not only the Eternal Son.

He is not only the Creator of all things. But when you come into the purpose, you'll find that He is the center of God's purpose. Ephesians chapter 1. Ephesians chapter 1 verse 9. 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 time, to head up all things in the Christ, the things in the heavens, and the things upon the earth.

What is the mystery of God's will? God has a will. But it is called a mystery. Why? Because it is not known.

Until it is revealed. And in another place you'll find it is called the purpose of God through the ages. In other words, the eternal purpose.

Our God is the supreme will. Our God has a purpose. And He made that purpose even before the foundation of the world.

God has an eternal purpose. And what is that purpose? That purpose has been a mystery through the ages until it is revealed by the Holy Spirit to the apostles and the prophets. And the mystery of God's will is that the fullness of time, God will sum up all things, head up all things in Christ.

That is God's purpose. In Colossians we are told that He may have the preeminence in all things, for all the fullness of the Godhead dwells in Him. Dear brothers and sisters, if we want to know Christ, we have to know Christ in God's eternal purpose, there before time was, in eternity past.

According to God's good pleasure, He decided that all things shall be summed up in Christ. Christ shall be head over all things. There is nothing that is not under Him.

It is important for us to know this. Sometimes, you know, we think of ourselves as if we are the center of the universe. Even God has to surround us.

But dear brothers and sisters, you'll find that according to God's eternal purpose, it is the sun. The sun is everything to the Father. And everything is to be centered upon the Father.

But of course, in connection with that, according to God's full knowledge, He knew that after there was creation, there will be the rebelling of the archangels. There will be the fall of Moses. And because of that, you'll find that our Lord Jesus is not only the creator of all things, He is not only the heir of all things, but you'll find He is also the Lamb of God who was slain before the foundation of the world.

In order to redeem fallen mankind, in order to reconcile all things to the fullness of God, the eternal sun had to come in time to this world to be that Lamb sacrificed on the altar. Dear brothers and sisters, our Lord Jesus was the Lamb of God not after He was born. He was God's Lamb even before the foundation of the world.

We are told in 1 Peter chapter 1 that we are redeemed not with corruptible gold and silver, but we are redeemed by the precious blood of the Lamb without spot or wrinkle, the blood of Christ foreknown before the foundation of the world. Our Lord Jesus is the Lamb slain from the foundation. And it is through that Lamb that we are redeemed, restored, united, joined to Christ and the heirs and co-heirs.

And it is by the blood of the Lamb that He reconciles all things to His face. We haven't seen that yet. It has to be worked out in His church first.

And then through the church, it will come to all creation. Brothers and sisters, we are not only redeemed, but we are redeemed that Christ may be head over all. We are redeemed that Christ may be all and all to us.

We are redeemed that God's purpose may be first fulfilled in the church and then through the church bring all things under. You know in Ephesians chapter 1 we are told that God has made Him head over all things through the church, which is His body, the fullness of Him who fills all and all. These are eternal facts.

These are facts revealed to us in the Word. We know that the Lord Jesus is the eternal Son. He is God.

He is the Creator of all things. He is heir of all things. He is the Lamb of God.

He is our Redeemer. He is the one who reconciles all things to the fullness, these are facts. Now brothers and sisters, when we see these facts, what effect these facts should produce in us? God is a spirit and He is seeking for worship.

Those who worship Him in spirit and in truth. How can we worship Him? Where does worship begin? How can our worship be rich? How can our worship be satisfying? First. First of all, we have to know His love.

Because we know that the very word worship, in old English, is worship. Because He is worthy, therefore we worship Him. Unless, dear brothers and sisters, we know how worthy He is, our worship will be weak and incomplete.

Oftentimes when we come together to worship the Lord, of course when we come together to worship Him at His table, when we see the symbols, the token, the bread and the loaf, the loaf and the wine, when we think of the Lord Jesus who came to this world and died for us, when we see Him as the Lamb of God, we are touching our hearts and we begin to worship Him because He is worthy. But dear brothers and sisters, if we want our worship to be complete, if we want our worship to be high as it were, we should not only see Him who has come and who has died for us and who has done all these things for us. Thank God that He has come.

Thank God He has died for us on Calvary's cross. Thank God for His blood. Thank God for His life.

But brothers and sisters, as we worship Him, we need to worship Him who is from the beginning. We need to worship Him who is the beginning. If we see Him as the beginning, if we see Him as the Word, if we see Him as God, if we see Him as the One who created us, if we see Him as the One to whom we belong, we

are for Him.

Dear brothers and sisters, our worship will be increased. Our worship will be deepened. One reason why when God's people come together to worship the Lord, our worship is so feeble.

I do not know how you feel, but sometimes I feel, oftentimes I feel, O Lord, if we are not satisfied with worshipping You in such a manner, how will you be satisfied? How can you be satisfied? Is it not a longing of our hearts that we may worship Him in spirit and in truth, that we may worship Him as He is, not only what He has done, but who He is? We need a level of faith. Brothers and sisters, I do believe if we know Him as the eternal Son of God, as the center of God's person, as the heir of all things, we can only bow down and worship Him. He is God, my God.

I believe this will be the first effect of knowing Christ as the eternal being. Then secondly, we need to know Him as the center of God's person. Oftentimes I feel that we do not know where our center is.

Fallen mankind is such that he always thinks that he is the center. How we need to be delivered from self-center. Oftentimes in our spiritual pursuit, it is still centered upon I want to be spiritual.

I want to be admired by people, that I'm spiritual. Even in our service to the Lord, I want to have a monument set up for me. This is my work.

I work for God. And even when we sacrifice, we want to get the glory. Brothers and sisters, how can we be delivered from our center if we catch a vision of the eternal purpose of God centered upon Christ? Brothers and sisters, you have a part in God's eternal purpose, not because of me, but because.

If it's not because of Him, you have no place whatsoever in God's purpose. May I say that your life on earth is nothing at all. If there is something of value, of eternal value, it is because you are related.

Christ is the center. Brothers and sisters, we need to have our center centered. We need to look away from ourselves and we need to look to the Lord.

He is God's everything and is He ours. That will give us direction. Lots of God's people have no direction, no purpose, no meaning of life.

But if we see Christ, the purpose of God is to head up all things in Christ, then we have a direction. We know where we are going. We know what we are seeking.

It is not that here is something good and off we go and there is something effective and off we go. No. We are seeking after Christ.

Not after anything. Not even after an experience or any isolated truth, however true it may be. But we center upon Him, upon Christ.

We want to know Him. We want to let Him have the first place in our lives. We draw on Him to be all and all to us in every area of our lives.

Let Him be all. Let Him have the first place. Brothers and sisters, this is our direction.

And if only Christ may have His first place in us, then there is something. Otherwise, it is nothing. It gives us direction.

It gives us meaning. It gives us purpose. If we have a vision of Christ as a Lamb slain before the foundation of the world.

Brothers and sisters, we know that His death is no accident. We know that we are redeemed. It is no accident.

We know that even before the foundation of the world there is a love. God loves us so much that He gave His only begotten Son and that is Christ before the foundation of the world. What love is that? It will give us a deeper appreciation of the love of God.

Knowing that it has its root way back in God in eternity. Though He knows us so well. Though He knows mankind so well.

Though the history of mankind is such. He knows it all. And yet, He loves us with an everlasting love.

He never changes His mind. Not because we are too bad, too unworthy. He changes His mind and says, I'm not coming.

No. A Lamb, THE Lamb, slain before the foundation. And in time, He came and died for us.

Dear brothers and sisters, can you doubt it? If you see this love, it will draw from our hearts a love to Him who loves us so even from the foundation of the world. So I do believe, dear brothers and sisters, if we know Him in eternity, we will love Him with all our hearts. And how deserving He is.

So I think probably for tonight we will just stop right here. Can we just spend a few moments in silence before the Eternal Son of God. And then, if anyone feels that, you can pray aloud, but loud enough to be heard.

Short prayer. Worshipping Him. Adoring Him.

Thanking Him. Showing our appreciation to Him.

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