

The Mystery of God's Will: Christ

by Stephen Kaung

We are stewards of God's mysteries, and the mystery of God is revealed through His Son, Jesus Christ.

Duration: 1:05:15

Scripture: Genesis 18:17, 1 Corinthians 4:1

Topics: "God's Grace", "Faithful Stewardship"

Description

In this sermon, the preacher emphasizes the importance of being faithful to the grace that we have received from God. He uses the parable of workers in a field to illustrate this point, highlighting that God's grace is available to all, regardless of when they come to Him. The preacher also emphasizes that as servants of Christ, we are stewards of God's substance and are called to be faithful in our responsibilities. He further explains that through Jesus, we have access to the fullness of God's grace, which is meant to be experienced and received continually.

Transcript

O Lord, we do desire to praise Thy name, because Thy name is wonderful. Thy name is above every name, and to Thy name every knee shall bow, and every tongue confess that Jesus is Lord. O, how we praise and thank Thee for this precious name.

O, how we praise and thank Thee we can gather together tonight in this precious name. And as Thou hast promised us that two or three are gathered together unto my name, there am I in the midst of them. We praise and we thank Thee because we know Thou art here.

We only pray that Thou will open our eyes that we may see Thee, open our ears that we may hear Thee, open our hearts that we may receive Thee. O Lord, manifest Thyself to us. We do commit this time into Thy hands and ours be to bless it.

We pray that Thou will open Thy word to us, that Thou mayst be able to perfect Thy work in us. And we do together give Thee all the praise and the glory and the honor. In the name of our Lord Jesus, Amen.

I would like to read just one verse to start with, and it is found in 1 Corinthians 4. 1 Corinthians 4, verse 1. Let a man so account of us as servants of Christ and stewards of the mysteries of God. When Paul wrote this letter to the believers in Corinth, he told them that they should consider him and his brother Ptolemy, who wrote this letter together with Paul, as servants of Christ and stewards of the mysteries of God.

Stewards of the mysteries of God.

I think we can broaden it a little bit. Not only Paul and Sophonis, they are stewards of the mysteries of God, but in a broad sense every one of us, every child of God, every believer is a steward. We all have been entrusted by God with something very precious.

We are stewards of the mysteries of God. When you think of stewardship, probably immediately you remember that parable that our Lord Jesus just said. A man, he was going away to a far country, so he gave his customs to his three servants.

One five-talent, one two-talent, and one one-talent. And he commanded them to trade with these talents until he came. Here you find these servants, they were given their master's customs.

They were not proprietors, owners of these customs. They were just stewards, managers. They were to manage the substance that their master had entrusted to them.

And they were supposed to manage that substance faithfully and wisely. And if they could do so, when their master should return, they would be rewarded. Otherwise, they would suffer loss.

So brothers and sisters, in a very real sense, we are all stewards. We are not owners. We are not proprietors.

We are stewards. We are managers. God has entrusted us with something of his own, very precious.

And we are commanded not only to keep them, but to use them, multiply them, very wisely and very faithfully. Our stewardship lasts only for our life on this earth. Because you remember our Lord Jesus said, If you are not faithful in that which is another's, how will you be given that which is yours? If you are not faithful with what little has been given to you, how can you be given more, much more? At a return of the Lord.

We are stewards. Sometimes you'll find the Bible, when it refers to stewardship, it speaks of gifts. God's gifts that have been given to each at his own.

We are to trade with it. We are to use these gifts faithfully and wisely. Like these three servants.

And sometimes you'll find this stewardship is referred to grace. Because in Luke chapter 19 you'll find, instead of giving five talents, two talents and one talent to the three born servants, the master called ten servants to him and to give to each one of them one minas. And a mina is sixtieth part of a talent.

They were given equally one mina. And that refers to life, to grace. God's grace to every one of us is the same.

Although his gift to us varies. And how we need to be very faithful to the grace that we have received. One multiply it ten times.

Some multiply it five times. But some have not been faithful. And you'll find sometimes the Bible refers to us as going to the field, to work in the field.

The man will come out in early morning and he engage some people to go into his field and work. And promise to give them their daily wage. And then at twelve o'clock he went out and he saw some people

there and he engaged them again.

And even by three o'clock he went out and still some were idling there and he engaged them. And even when five o'clock came, he said still, come, there. So he asked them to go into his field.

And sometimes you'll find the parable refers to a servant who is working in the house. Taking care of the food in the house. A housekeeper.

So you'll find in the Bible there are many different ways of telling us that we are servants of Christ. We are stewards of God's substance. Brothers and sisters, what is in my heart tonight is this.

We are stewards. But what is it that God has entrusted to us? Paul says he is a steward of the mysteries of God. Over and above the thought of gifts, the thought of grace.

There is this mystery of God. Or to put it in another way, underneath all the gifts and the grace of God, there is the mystery of God. We are stewards of God's mysteries.

And you know, if you understand that, you'll find it is a tremendous thing. God has not put into our hands, God has not entrusted us with something that is small. Little.

Well, nothing can be small and little if it comes from God. But in the other sense, you'll find what God has really entrusted us with is something beyond our understanding. It is something so tremendous, so precious.

We are stewards. Of what? Of the mysteries of God. Sometimes we think we are stewards of His gifts.

That is correct. Other times we think we are stewards of His grace. That is correct.

Sometimes we think that our life on earth is a stewardship. How we need to live for God and not for ourselves. Other times we think that our work, our labor on earth is a stewardship.

How we need to work faithfully and wisely, serving God. Now all these are true and correct. But have we ever thought that we are stewards of something tremendously great.

Most basic. Most basic to everything. And that is the mysteries of God.

One day, God said, Can I hide from Abraham what I'm doing? God said, I cannot. Because Abraham is God's friend. God could not and God would not hide anything from Abraham.

He would tell Abraham what was upon his heart. He would share his secrets with Abraham. He couldn't do that with other people.

He wouldn't do that with others. But with Abraham, his friend. He shared his secrets.

What a privilege. But what a responsibility too. In John chapter 15, you remember our Lord Jesus said, I do not call you bondservants.

Because the bondservants do not know what is in the mind of the master. The master will say, go. And he goes.

The master says, do it. And he does it. But the master never explains.

The Lord said, I do not treat you as servants. I treat you as my friend. Whatever I have learned from my father, I tell you.

I share it with you. And when Paul realized what grace had been given to him, that God shall reveal to him the mystery of God. How thankful he was.

He said, I'm unworthy. But God has revealed his mystery to me. Brothers and sisters, we are stewards of the mysteries of God.

Now what is a mystery? A mystery is not something mysterious. Hidden. Secretive, I mean.

It is not something mysterious or secretive. It is a secret, yes. It is something that is hidden in God's mind or God's heart.

Waiting to be revealed. No one knows the secret of God. No one knows the depths of God.

But the Spirit of God. In other words, God has a secret in him. It has been hidden for ages and centuries.

And nobody knows the secret. Until God reveals that secret to us by his Holy Spirit. And when God reveals by his Holy Spirit, God shares his secret with his own.

To those who are open to him. To those who love him. He will open his mystery, his secret to them.

So that with them it is an open secret. Even though with the world it is still a mystery. Something hidden.

Now that is a mystery. But here you'll find Paul said, We are stewards of the mysteries of God. In full number.

As if God has many mysteries. As a matter of fact, God has only one mystery. But it has so many aspects, facets of that mystery.

So when you enter into the various aspects or facets of the mystery of God, you'll find the mysteries of God. Probably this time we will like to share together on this one matter. We are stewards of the mysteries of God.

Now you cannot be a steward if you have not been given God's sustenance. Paul will put it in another way. You have to first receive and know what you are given before you can keep it and use it wisely and faithfully.

We must know what is the mystery of God. What is it that God has given that has entrusted to us? We must know that first. And knowing that, then we should manage it faithfully and wisely.

Has God given? He has. Do we know what He has entrusted to us? We ought to know. I think this is the first thing that we should know.

Because if we don't, then we are not able to be faithful stewards. Because we do not know what we have. We do not know what we should work with.

So we do need to look to the Lord that He will give us the spirit of wisdom and revelation. That we may know the mysteries of God. And also, after knowing it, that by the strengthening of the Holy Spirit to our inward man, we may manage that which has given to us faithfully and wisely.

As you read the New Testament, probably you will come to a few aspects or facts of this mystery. Now, we are not able to go into every one of them, but God willing, probably we will try. As we go on, we do not know how far we can go, but we'll try and see the main points in the mysteries of God.

You'll find such terms as the mystery of God. The mystery of Christ. Great is the mystery of Christ and His Church.

And contrastedly, great is the mystery of godliness. Now, you'll find all these terms are interrelated. They are showing us the various facets of the mystery of God.

We will start with the first one. The mystery of God. Now, let us read a portion of the Word of God first.

Colossians. Colossians chapter 2. We'll read the first nine verses. Colossians chapter 2, from verse 1 through verse 9. For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh, to the end where their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to the full knowledge of the mystery of God.

Here you'll find this term. The mystery of God. In which are hid all the treasures of wisdom and of knowledge.

And I say this to the end, that no one may delude you by persuasive speech. For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of your faith in Christ. As therefore you have received the Christ Jesus the Lord, walking in Him, rooted and built up in Him, and assured in the faith, even as you have been taught abounding in it with thanksgiving.

See that there be no one who shall lead you astray, away as a prey, through philosophy and vain deceit. According to the teaching of man, according to the element of the Lord, and not according to Christ. Verse 9. Verses 9 and 10.

For in Him dwells all the fullness of the dark head bodily, and ye are complete in Him. What is the mystery of God? What is God's secret? Why is God a mystery? And how is God's mystery to be revealed? In Isaiah. Chapter 45 verse 15.

The prophet Isaiah says, God is the God who hides Himself. In Psalm 18 you will find, God makes darkness His dwelling place. Even in the tabernacle, or in the temple, you will find that God dwells in the holiest of all.

And so far as this world is concerned, it is total darkness. In other words, the sunlight cannot penetrate into the holiest of all. Nor the light of the golden candlestick in the holy place can enter into the holiest of all.

So far as other lights were concerned, it was total darkness in the holiest of all. But of course we know, it is not total darkness. Why? The glory of the Lord filled that place.

And yet that glory was such, that even the apostle says, in 1 Timothy, the apostle said, God dwells in unapproachable light. No one can ever see Him, or able to see Him. Nobody has seen God.

Although He is light, He lives in unapproachable light, but so far as the world is concerned, He hides Himself in darkness. In other words, no one knows Him. No one knows Him.

He is the great unknown. No matter how you try, you do not know Him. And that probably is the reason why the Greeks in the old days, they had an author.

And there is a mark to that author said, to the unknown God. God is unknown. He is a mystery.

No one can penetrate into that mystery. You may believe there is a God. God is somewhere, but you don't know Him.

He is a mystery. He is unknown. But thank God, He is not altogether unknown.

On the very contrary, you will find, God has revealed Himself to us. He can be known. He can be known as He is.

Why? Because the Bible says, no one has ever seen God, but the Son, who is in the bosom of the Father, has declared Him. The law says, if you see me, you see my Father. All the fullness of the Godhead dwells in Him.

What is the mystery of God? The mystery of God is His Son, is Christ. God will remain a mystery to you, if you do not know Christ. God can never be known otherwise.

His secret is revealed through His Son. Because all the fullness of the Godhead dwells in His Son. And you know, this is in Colossians 1, verse 19.

All in Him, all the fullness of the Godhead was pleased to dwell. And you know, this verse actually refers to eternity past. Even in eternity past, before there was time, before everything was created, in the eternity past, all the fullness of the Godhead was pleased to dwell in the Son.

Who can fathom the fullness of the Godhead? How full? If the fullness is beyond us. But you find all the fullness of the Godhead dwells in the Son. Everything that is of God.

Everything that speaks of God. All that God is. All that God has.

Everything. Fullness. Dwells in the Son.

Why? Because the Son is the mystery of God. God's mystery is in the Son. Everything is in the Son.

But thank God. This is not only true in eternity past. But you find, one day, it becomes true in time and on earth.

And that is Colossians chapter 2, verse 9. For in Him dwells all the fullness of the Godhead bodily. In eternity past, all the fullness of the Godhead dwells in Him. But in time, you find all the fullness of the Godhead dwells in Him bodily.

What? Because He took upon Himself a body. The Son came to this world. The Word became flesh.

And dwelt among us. Full of grace and truth. In Jesus.

In Christ Jesus. All the fullness of the Godhead dwells. Therefore, when you see Christ, you see God.

Everything that speaks of God is in Christ. God is a mystery. Nobody has ever seen Him.

Nobody knows Him. And yet, when Christ passes by, when you see Christ, immediately, you begin to know God. The secret is out.

Brothers and sisters, this is a tremendous thing. As you read the full gospel, you find when Christ walks by. Brothers and sisters, all that He does, all that He says, He reveals.

He declares God. All the fullness of the Godhead dwells in Him bodily. He can be touched.

He can be healed. As Apostle John said, that which we have seen, which we have heard, which we have contemplated, and which we have handled. Why? Because He has come.

Body of Him. You can hear Him. You can see Him.

You can touch Him. Brothers and sisters, that God who has been unknown in centuries past is now become known in Christ and in focus. If you know you want to know what God is looking for, you look at Christ and you know.

If you want to know the love of God, what is it? In the love of Christ, you see the love of God. If you want to know the righteousness of God, look at Christ and you see it. He is full of truth and grace.

But this fullness of the Godhead that dwells in Christ's body is for us. The Lord Jesus did not come to this earth just to demonstrate to us how full God was. It's more than a demonstration.

It is a dealing to us that we may receive. Therefore you'll find in the Gospel of John the Word became flesh and dwelt on a man full of grace and truth. And out of His fullness we receive grace upon grace.

That fullness of God is for us. The fullness of God in the past was unreachable. But now the fullness of God is for us.

Out of His fullness we receive grace. Why is it grace upon grace? Because it is so full. You are not able to have it all at once.

You have to experience it again and again, day by day, moment by moment, and from time to eternity. There is no ending to that fullness. God who was unknown is now known in the Son.

God who cannot be reached can now be received in the Son. As we read in the beginning, He that hath the Son hath life. God is the eternal God.

He is the God of the living. For how can we receive that life? He that hath the Son hath life. Now you'll find this grace has come to us.

And in Colossians it says, All the fullness of the God hath dwelt in him bodily, and ye are complete. There is nothing that is not in God which is not of you. When God shares His Son with you, He shares everything with you.

Because everything is in His Son. There is nothing left. And there is no place where you can find anything.

Because it's all in the Son. Protestant history, think of that. Here you'll find this world, people try to reach God.

People try to know God. But they try in other places. They think that they may find God somewhere.

They think they may receive something from God somehow. But you can't. You can't.

The Lord Jesus said, I'm the way, the truth and the life. He that comes to the Father must come by me. If we do not go by the Lord Jesus, by the Son, there is no way to go to the Father.

The Father has nothing to give. It's all in the Son. God's secret is His Son.

And this Son is ours. Ye are complete in Him. Everything that is in God is in His Son.

And His Son is yours. Oh, brothers and sisters, this is the mystery of God. How we should thank God for that.

You know, there is a story I always like to tell. Some of you may have known that already. But I illustrate a little bit of this that we are trying to say.

A very rich man, he had lots of property. He couldn't remember how rich he was. How much property he had.

He owned so much land. So much cattle. So much things.

He had only one son. And his son was a boy of thirty. But one day this old man was dying.

So he recalled his son. But he knew his son couldn't arrive on time, before his death. So he made a will.

And he consulted a very wise lawyer as to how he should make that will. He had so much property, he could not put down everything on the will. And he was afraid he might miss something.

So he talked to his lawyer, and his lawyer helped him to make up that will. So when the son arrived, the father died already. And after he was buried, then the lawyer gathered the whole family together, you know.

This man had many slaves. Because he was in the old days. He owned so many slaves.

And much property. So the lawyer gathered them all together to read the will. And the will said, I will bequeath all that I have to my chief steward.

But I will allow my son to choose among my properties one thing. And that will be my son. That was the will.

So when the will was read, the son was so done-hearted. He said, my father did everything to the chief steward. And left with me with only one thing that I would choose.

Now what could I choose? If I choose the house, I will lose the field. If I choose the cattle, I will lose all the property. And my father gave everything to the chief steward.

Something must be wrong. So he talked to that lawyer. And the lawyer whispered something into his ear.

And immediately his face brightened up. So he said, now I'm ready to choose. I choose the chief steward.

You know, the father knew that if he should die before his son arrives, he has so much apathy, his chief steward may hide something. May take away something. So he made it known everything will be given to the chief steward.

So the chief steward took very good care of everything. To see that everything was there. And you know, being a slave, he was one of the property.

Now brothers and sisters, this is only a story. But in a sense, it illustrates something, you know. All the fullness of the Godhead dwells in the son.

Oh, what love. God wants us to have everything. It is as if he is afraid that we may miss something.

So he put everything in his son. And then he said, you just choose and you have me. Even with our little experience.

Before we choose God's son, we have nothing. We may have heard about God. We may know a lot about Him.

But we don't have Him. Notice this. That when we believe in the Lord Jesus, isn't it true that God becomes real to us? He is our Father.

We begin to experience love, joy, peace. This is only a little beginning. There is much more to come.

Because all the fullness and you're complete. Therefore you'll find Paul said, with all the saints, we may be filled with the fullness of God. Not just a little bit of God, but the fullness of God.

Of course, no individual can be filled with the fullness of God. This vessel is too small. We need God to enlarge us.

But however large and large we may be, it is still too small. He takes all the saints. With all the saints.

We may know the breadth, the length, the depth and the height. The fullness of God. So in the first place you'll find the mystery of God is Christ.

He is the Son. If you do not know the Son, you will never be able to know Him. He is a mystery.

But when you know the Son, the mystery is out. Secondly, the mystery of God is Christ. Why? Because according to Ephesians chapter 1, verse 9, 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 heaven and the things upon the earth.

To know the mystery of God is to know the mystery of His will. Isn't that true? If anyone is to know your mystery, your secret, he is to know the secret of your will. That is to say, what do you intend to do? If you know what He intends to do, that you know His secret.

God has a secret. He has a will. He has a purpose.

He intends to do something. And nothing that God does is not according to that will. You know, we may do things sometimes by chance.

Accidental. Or we are being channeled by environment. Just like little children.

A child may go in one direction and suddenly something attacks that child and you'll find he would turn around and go off tangent. Now, we are like that, you know. But God is never like that.

God has a will. He has a purpose. He purposed in eternity past.

And it is with that purpose that He lays down His plan. And He works very steadfastly to complete that purpose. Brothers and sisters, often we do not know what God is doing.

Often in our own life, we do not understand why. Why God does this? Or why God does that? Why God allows this? Or why God allows that? Why God doesn't do it in this way or that way? You'll find that even in our own life, sometimes we, we think God is a mystery. We don't understand Him.

Why should He do things in that way? And when you look even more wisely, you'll find things happening in this world. And you often ask, now why? Why? People say, now if there is a God, and God is Lord, why He should allow all these killings? Why? God is a puzzle. God's ways are higher than our ways.

His thoughts are higher than our thoughts. We do not know. For brothers and sisters, that does not mean because you do not know, God does not know too.

God does not know what He is doing. He is being influenced by environment. Not at all.

Whatever God does, it is according to His purpose. And His purpose, His will, is a mystery. It's a mystery.

Now, if only we can know what His will is, what is the mystery of His will, then you'll know God. Then you will not misunderstand Him. Then you will not doubt Him.

Then you will begin to appreciate what He is doing. So what is important is to know the mystery of His will. What is behind everything that God does? What is He really after? In you and in the whole world, what is He doing? And you'll find the mystery of God's will is to head up all things.

That's the mystery. It is God's will that everything should be gathered up together in Christ. Things in the heavens and things upon the earth.

If you turn to Colossians chapter 1, we'll read from verse 15. That is Christ, the Son of God, who is image of the invisible God, firstborn of all creation, because by Him we created all things. The things in the heavens and the things upon the earth, the visible and the invisible, who are the thrones of worships, of principalities, authorities.

All things have been created by Him and for Him. Now, brothers and sisters, in the translation you'll find we need to be a little more exact. Verse 16.

Because by Him we created all things. Now, the word by here, in Greek, is en. E-N.

Literally means in Him. Because, you know, to our common understanding, when you say in Him we created all things, we don't understand what that means. All things were created in Him, therefore the translator put by Him.

That we can understand. But literally the word here, the preposition here is en, which means in Him. All things were created in Him.

And not only in Him, but it continues to say have been created by Him. Now that is by Him. Through Him.

And for Him. Yes. For Him.

So you'll find all things, all things in the heavens, all things upon the earth, all things were created in Him, by Him, and for Him. What do you mean by in Him? Now, in this new translation, there is a footnote here. It says, in Him, in the power of whose person, He was the one whose intrinsic power characterized the creation.

It exists as His creature. For instance, a carpenter. He is to make a chair.

When the carpenter makes the chair, in a sense, the chair is created in Him. In what sense? Well, in His mind, He has a kind of design. And this design that is in His mind is according to His character.

You see, everything you make, in a sense, has the imprint of your character upon it. So when a carpenter is going to make a chair, he has his own idea. And his idea invariably bears his own character.

If he is a very careless person, then probably the chair he makes will be a very rough chair. And if you sit on it, you may fall. It may have only three legs instead of four legs.

It reveals his character, in a sense. But if the carpenter is a very wise and very careful person, then you'll find the product of his work is a very refined work. In a sense, it has in it his character.

When God created all things, He created all things in Christ. That is to say, everything takes its character from Christ. The sun takes its character from Christ.

His glory, His brightness. The moon may take its character from Christ. Its purity.

You know, everything in the universe was created in Him. It represents Him. It was His creator.

It was His creation. Just like an artist. When an artist draws a picture, it is his creation.

It represents Him. So whatever is in Him is being expressed in a painting. So that's why the heavens declare the glory of God and the firmament shows His handiwork.

That's why you'll find the whole creation reveals His wisdom. His power. His character, in a sense.

And whose character it is. Everything was created in Him. And then by Him.

He was the instrument. And God created everything. The law said He was the engineer there.

He was the engineer. He was the master builder. He built it.

He created everything. And all things were created for Him. The end of all creation is Christ.

It's for Him. Now, brothers and sisters, think of that. Everything was created in Him, by Him, and for Him.

That He might be the firstborn of all creation. Now, you know, some people have difficulty with this verse. Firstborn of all creation.

Remember. Christ, the Son, being the firstborn of all creation, doesn't mean that He was created for the first to be created. No.

It doesn't mean that. Because He created all things. So He cannot be created.

Or the first to be created. Now, what do you mean by the firstborn here? The firstborn of all creation. The firstborn here has a specific meaning.

It is just like in the book of Psalms. You'll find God said, David is my firstborn. He shall be king over the nation.

Just like God said, Israel is my firstborn. It doesn't mean that He was the first created. No.

He created everything. But the firstborn here simply means He has the priority and the sovereignty over all things. So the firstborn here in Greek has a specific meaning.

It means He has the priority over all things. And He has the sovereignty over all things. Now, who is He? This is the Son.

This is Christ. And the same thing is true when you come to new creation. He was the firstborn from among the dead.

Firstborn from among the dead. Why? Because all the new creation takes its character from Him. It is in Him, by Him, and for Him.

That's the meaning of the firstborn. Brothers and sisters, everything was created in Him, by Him, and for Him. He had the priority and sovereignty over all things.

But something happened. Sin has come into this world and disrupted everything. The whole creation has gone into chaos.

Everything was smashed into pieces. This was not only true with human beings, but this becomes true with the whole creation. Everything disintegrates.

But does it mean that God is defeated? Does it mean that God's will is finished? Not at all. Because the mystery of God's will is He will gather, that is, regather, unite all things in Christ. That is the mystery of God's will.

In the beginning, everything was created in Him, by Him, and for Him. But now, sin has disrupted everything. Everything has gone into pieces.

Just like a potter. When the clay was working in his hand, it broke. It broke into pieces.

But in Jeremiah he says, the potter took up the broken pieces, remolded, refashioned it, and made a new vessel out of it. Oh, brothers and sisters, you cannot explain God's work. You will never know what God is doing unless you see the mystery of His will is to have all things in Christ.

Why are you saved? Just that you may be saved and go to heaven? No, more than that. You are just, by the grace of God, become an active element in the mystery of God's will. He is taking everything from pieces and remake them into a new vessel.

But remember, when He gathered all things in Himself, it is no longer the old creation. It is a new creation. On the one hand, He does gather up the pieces.

We are the pieces. But on the other hand, when He gather these pieces and remake them into a vessel, it's a new vessel. As Paul says, no longer I, but Christ who lives in.

That is the wonder of it. One thing we should know. There are things in the old creation that are never being renewed.

Some will be cast away because you find even in the book of Revelation, some will be out, outside of, will be in the second death. So this is not universalism. Not that everybody will be saved.

The whole universe will be restituted. No. Some will be cast away.

You go to a potter's field and you find in the potter's field there are pieces scattered all around. No use. Why? Because they refuse to be remade.

But brothers and sisters, how we need to be thankful to the Lord that He should take us up. We are no better than anybody else. That He has taken us up.

He has recreated us in Christ. If anyone is in Christ Jesus, he is a new creation. All things have passed away.

Behold, God said, I have made all things new and all things are of God. This is the way that He will unite all things in Himself. So that all things will once again declare His glory.

Manifest. And this is the mystery of His will. So, brothers and sisters, the mystery of God's will is Christ.

Is Christ. Is again Christ. Unless we see Christ.

Unless we know Him. Unless we receive Him. Brothers and sisters, again I'll say, God will remain a mystery to you.

You'll never know God. You'll never be able to have God. God's secret is His Son.

And it is in His Son that this secret is fully revealed. And thank God. God so loved the world that He gave His only begotten Son.

He gave that Son to us that we may be complete in Him. So first of all, we will just stress this one point. And that is the mystery of God is Christ.

Oh, brothers and sisters, how easily we are occupied, attracted, or distracted by many, many things instead of seeing Christ. I think it is time that we should see Christ. Because this is the mystery.

And we are stewards of this mystery. We have to be faithful. We have to be wise.

In other words, we have to see Him. And we have to be occupied with Him. And He is the one whom we will share with other people.

This is our center, shall we pray. Our Heavenly Father, how we do praise and thank Thee that Thou hast made us stewards of Thy mystery. What a great mystery this is.

Even Thy Son, our Lord Jesus Christ. Oh, our Heavenly Father, we do pray that more and more our hearts may be occupied with Him. More and more we may see Him.

And more and more we may be faithful to Him. And we may share Him with others wisely. Oh Lord, deliver us from things isolated, scattered, small, good, that we pray that we may see.

Thou hast given Thy Son to us. And it is in Him that we are made complete. Lord, we do praise and thank Thee for Thy mercy and grace.

We ask in the name of our Lord Jesus.

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