

# Unto Fulness #1 - the Call to Fulness

by Stephen Kaung

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*The call to fullness is a calling from God to enter into His fullness, to be filled with the knowledge of His will, and to experience the fullness of Christ.*

**Duration:** 1:00:10

**Scripture:** Ephesians 1:17-19, Ephesians 3:14-21, Ephesians 4:13, Ephesians 5:18, Colossians 1:9-13, Colossians 2:9-10

**Topics:** "Gods Fullness", "Spiritual Growth"

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## Description

In this sermon, the speaker discusses the concept of fullness in relation to God. He emphasizes that although God is infinite and full, our limited understanding often restricts our perception of His fullness. The speaker uses the story of Jacob as an illustration, highlighting how Jacob's journey and obedience led to God fulfilling His plans for him. The main point of the sermon is that God calls every believer to experience His fullness and challenges listeners to consider their response to this calling. The speaker encourages the audience to seek a vision of God's fullness and respond accordingly.

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## Transcript

We do thank the Lord for gathering us together at this time. And as I waited upon the Lord, I felt that the Lord has given me a burden on this matter of unto-fullness. God willing, I will have four sessions.

So the first session will be on the call to fullness. And the second one will be on the vision of fullness. And the third one will be on the way to fullness.

And the last one will be some practical applications of fullness. So this evening we would like to consider together before the Lord on this matter of the call to fullness. Now will you please turn to Colossians.

The letter to the Colossians. Chapter 1. We'll read from verse 9 through verse 13. Colossians chapter 1 verse 9. For this reason we also from the day we heard of your faith and love do not cease praying and asking for you to the end that he may be filled with the full knowledge of his will in all wisdom and spiritual understanding so as to walk worthily of the Lord unto all well-pleasing bearing fruit in every good work and growing by the true knowledge of God strengthen with all power according to the might of his glory and to all endurance and long-suffering with joy giving thanks to the Father who has made us fit for sharing the portion of the Saints in light who has delivered us from the authority of darkness and translated us into the kingdom of the Son of his love.

And again Ephesians chapter 3. The letter to the Ephesians chapter 3. We begin with verse 14 through verse 21. Ephesians chapter 3 verse 14. For this reason I bow my knees to the Father of our Lord Jesus Christ to whom every family in the heavens and on earth is named in order that he may give you according to the riches of his glory to be strengthened with power by his spirit in the inner man that the Christ may dwell through faith in your hearts being rooted and founded in love in order that he may be fully able to apprehend with all the saints what is the breadth and length and depth and height and to know the love of the Christ which surpasses knowledge that he may be filled even to all the fullness of God but to him that is able to do far exceedingly above all that we ask or think according to the power which work in us to him be glory in the church in Christ Jesus and to all generations to the age of ages.

Amen. Shall we pray? Dear Heavenly Father we do praise and thank thee that we have that access to thee through the precious blood of our Lord Jesus and the new and living way that he has opened for us and we do praise and thank thee knowing that he is our high priest interceding for us so Father we just come this evening to thy presence with holy boldness knowing that we are able to see thee face to face that we may be transformed from glory to glory by the Lord the spirit so our Father we just commit this time into thy hands and trust thy Holy Spirit to open thy word to our hearts that thy word may become life and spirit to us to the praise of thy glory we ask in the name of our Lord Jesus. Amen.

In the two portions of scripture that we have just read you find these words such as feel, full, fullness, all, every and whenever you see these words immediately you get that impression that all these words really speak of one thing and that is fullness and if you read these two letters the letter to the Colossians and the letter to the Ephesians you will find through these two letters these words spread over these two letters and added to these you find words such as complete, perfect, now all these words impress upon us one thing and it is this matter of fullness. Now dear brothers and sisters our God is a God of fullness. Our God is full.

His purpose is full. His ways are full. His works are full.

Everything that is related to God is full. We can say that fullness is the trademark of our God. You cannot think of God without thinking of His being full.

Full in every way. Our God is a God of fullness. But you know we human beings are very limited.

We have fallen and we are finite. God is infinite but we are finite and because of this it is very difficult for us to really comprehend the fullness of God. In other words we find that how often we limit our God.

We circumscribe Him. It is not because He is not full. It is because we are so limited we are so restricted.

So we really need God to enlarge our capacity. We really need God to reveal Himself to us in such a way that we may be able to be delivered from our smallness. That we may be able to understand the greatness, the fullness of our God.

Let me illustrate it. I think we are all familiar with the story of Jacob. If you turn to Genesis chapter 28 you will find that Jacob as he fled from his home he wandered in the wilderness and the night came.

So there you will find Jacob he took a stone, made that stone his pillow and he fell asleep. Now I often wonder how can you sleep with a stone as your pillow? But I think probably if you are really tired you will be able to go to sleep even with a stone as your pillow. But when he was asleep he dreamed a dream.

In other words God revealed Himself to him in a dream. And he dreamed and behold a ladder was set up on the earth. And the top of it reached to the heavens.

And behold angels of God ascended and descended upon it. And behold Jehovah stood above it. And he said, Now the Lord spoke to him.

He said, I am Jehovah the God of Abraham thy father and the God of Isaac. The land of which thou liest to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth and thou shalt spread abroad to the west and to the east and to the north and to the south.

And in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee and will keep thee in all places to which thou goest and will bring thee again into this land for I will not leave thee until I have done what I have spoken to thee of. There God spoke to him.

God gave him great promises. And then Jacob awoke from his sleep and said, surely Jehovah is in this place. And I knew it not.

And he was afraid. And said, how dreadful is this place. This is none other but a house of God and this is the gate of heaven.

Now probably we'll say, how blessed, how beautiful, how sweet that this is the gate of heaven and the house of God. But if we are not really ready for it, you will find that this is very dreadful when you see the gate of heaven and the house of God. And Jacob rose early in the morning and took the stone that he had made his pillow and set it up for a pillar and poured oil on the top of it.

And he called the name of that place Bethel. And Jacob vowed a vow. Now listen to this.

Saying, if God will be with me and keep me on this road that I go and will give me bread to eat and a garment to put on and I come again to my father's house in peace, then shall Jehovah be my God and this stone which I have set up for a pillar shall be God's house. And of all that thou wilt give me, I will without fail give the tenth to thee. Now brothers and sisters, if you compare what God had promised Jacob and then what Jacob responded with a vow, you can see a great difference there.

There you'll find God give him great promises. God said, I'm the God of your father. I'm with you.

The place where you lie will be given to you and to your seed. You look to the east and west, north and south and all this will be yours. And all the families of the nations will be blessed through you and your seed.

And I will be with you wherever you go and I will bring you back. Now these are God's promises, great promises. But you know Jacob, he was such a small man, he could only accept a little bit of what God had promised.

All he desired was that God would protect him, give him bread to eat, a garment to put on, and gave him leaving safely back home. And that's all he could accept of God. And not only that, but you'll find he even did that in a bargaining spirit.

If God would do this for me, then I will make God my God and this stone that is made a pillar shall be the house of God. And I will give one tenth of whatever he gave me. Now brothers and sisters, here you see, our God is such a great God.

He is so full and his promises are so great. And yet, here is a man who is not able to grasp the greatness, the fullness of God's promises. He could only take a little bit.

And even with a little bit, he was bargaining without faith. Now that's how we can limit God. Use another illustration, David.

You know David, God took him out of the pasture and made him king over all Israel. And then in 2 Samuel chapter 7, David, the king, dwelt in his house and God gave him rest, ran about from all his enemies. Then the king said to Nathan the prophet, see now I dwell in a house of cedars and the ark of God dwells under curtains.

David loved God. He dwelt in a house of cedars. But at that time, the ark of God was still in a tent that David set up for God.

So David had a desire to build God a permanent house. And Nathan said to the king, go, do all that is in thy heart, for Jehovah is with thee. Because the Lord is with you, whatever you desire, do it.

The Lord is in it. But then the word of God came through Nathan to David. Thus said Jehovah, will thou build me a house to dwell in? For I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day.

But I went about in a tent and in a tabernacle. In all my going about with all the children of Israel, did I speak a word with any of the tribes of Israel, whom I commanded to feed my people in Israel, saying, why build ye not me a house of cedars? In other words, God's heart was deeply touched by that desire of David. David desired to build God a house.

God hadn't asked for it. God said, I never ask anyone for it. But you want to build a house for me.

And that is actually what I want. God's heart was deeply touched. And then the Lord said, I took thee from the pasture grounds, from following the sheep, to be prince over my people, over Israel.

And I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a great name, like unto the name of the great men that are on the earth. And I will appoint a place for my people for Israel, and will plant them, and they may dwell in a place of their own, and be disturbed no more. Neither shall the sense of weakness afflict them any more, as formerly, and since the time that I commanded judges to be over my people Israel.

And I have given thee rest from all thine enemies, and Jehovah telleth thee, that Jehovah will make thee a house. And so on. And then here it says, It is he, that is the son of David, who shall build a house for my name, and I will establish the throne of his kingdom for ever.

I will be his father, and he shall be my son. And thy house, and thy kingdom, shall be made firm for ever before thee. Thy throne shall be established for ever.

According to all these words, and according to all this vision, so did Nathan speak to David. David, God's heart was so touched, that God said to David, I will establish your kingdom, and your family for ever. My mercy shall not depart from you.

Your throne shall be established for ever. God gave him great promises. Now how did David respond? And King David went in, and sat before Jehovah, and said, Who am I, Lord Jehovah? And what is my

house, that thou hast brought me hitherto? And yet this has been a small thing in thy sight, Lord Jehovah, but thou hast spoken also of thy servant's house for a great while to come.

And is this the manner of man, Lord Jehovah? And what can David say more to thee? For thou, Lord Jehovah, knowest thy servant. For thy worth's sake, and according to thine own heart, hast thou done all this greatness to make thy servant know it. Wherefore thou, great Jehovah Elohim? For there is none like thee, neither is there any god beside thee.

According to all that we have heard with our ears, and who is like thy people? Like Israel, the one nation in the earth that God went to redeem to their people to Himself, and to make Himself a name, and to do for them great things and terrible. For thy land, before thy people, which thou redeemest to thyself from Egypt, from the nations and their gods. And thou hast established to thyself thy people Israel to be a people unto thee forever, and thou, Jehovah, art become their God.

And now, Jehovah Elohim, the word which thou hast spoken concerning thy servant and concerning his house, fulfil it forever, and do as thou hast said. And let thy name be magnified forever, seeing Jehovah host his God over Israel. And let the house of thy servant David be established before thee.

For thou, Jehovah host, the God of Israel, hast revealed to thy servant, saying, I will build thee a house. Therefore hath thy servant found in his heart to pray this prayer to thee, and now, Lord Jehovah, thou art that God, and thy words are true. And thou hast promised this goodness unto thy servant, and now let it please thee to bless the house of thy servant, that it may be before thee forever.

For thou, Jehovah, hast spoken it, and with thy blessing shall the house of thy servant be blessed forever. David might not understand fully what God had promised to him. He could not see that far.

And yet you find David responded by receiving, accepting everything that God had promised. Because he knew God. God is not like man.

This is not the way that man will do. But this is the way that God always does. And David knew God.

Even though he did not fully understand. He could not see so far to that son of his, our Lord Jesus, that his throne shall be established forever. He could not see that far.

And yet you find he came to God, he accepted everything God had said to him by faith. He did not limit God in any way. And because he did not limit God, therefore you'll find God was able to bless him to the fullest.

So here you'll find two different people. One, when he was faith with the fullness of God, he could only take in a little bit. And yet we do thank God, even though Jacob could only take in a little bit of what God has promised.

And yet God fulfilled everything that he had promised to Jacob. Now that is grace. But here you'll find another person, David.

He was able to receive whatever God has said. And because of this he entered into the fullness of God. Brothers and sisters, as you read the Bible, you will find that everything that is related to God is fullness.

You cannot think of anything that has anything to do with God less than fullness. Why? Because God cannot deny himself. He is a God of fullness.

Therefore everything does is full. That is what he is. He cannot do anything less than what he is.

That is when God created the heavens and the earth. He filled the heavens and the earth. He filled the heavens with stars.

He filled the earth with living creatures. And that is the reason why you'll find the psalmist, if you read the psalms, you'll find the psalmist says, The earth and the fullness thereof. The sea and the fullness thereof.

The world and the fullness thereof. When God created man, he not only gave man a spirit, he made man according to his own image. But he also gave dominion to man.

When God called Abraham out of Ur of Chaldea, he gave him that man flowing with milk and honey. And not only that, but Abraham actually had a revelation of the city with foundations. In the New Testament, when God redeemed us, you'll find that it is not only that we may be justified, but we are also being sanctified.

And not only being sanctified, but even glorified. Everything, anything, that has something to do with God, it has to be full. Because this is what God really is.

Through history, up to our present time, the calling of God is a calling unto fullness. God is calling us unto his fullness. Or you may put it in another word, God is calling us to himself.

Our calling is an on high calling. As you'll find in Philippians chapter 3. It is not a low calling. It is an on high calling.

He is calling us into the fullness of Christ. And that is why you'll find the apostle Paul, he is pressing on. He said, I want to be apprehended, to apprehend that which I am being apprehended by God.

I'm forgetting what is behind, and pressing on towards the goal. The I calling from above. It is a calling to the fullness of Christ.

Our calling is a heavenly calling. You'll find that in Hebrews chapter 3. It is a heavenly calling. God is calling us to heaven.

That is to where he is. Our calling is a holy calling. That is in Timothy.

It is a holy calling. It is a calling that is separated from everything. Unto God himself.

Dear brothers and sisters, let us from the very beginning understand this. And that is, we are all called. Every one of us here are being called by God.

But what is our calling? What does God call us to? God is calling us nothing less than his fullness. If we do not enter into his fullness, then we fail in answering to his call. Because our very calling is a calling unto fullness.

The problem is not with God's calling. The problem is with the way we respond. Let us use the children of Israel as an illustration.

You know, the children of Israel, God brought them out of Egypt. And God brought them to himself at Mount Sinai. God said, if you will keep my covenant, then I will make you a nation of priests.

My own possession. But you find the children of Israel, after they came out of Egypt, you find they wandered in the wilderness for 40 years. Even though they came out of Egypt, but their hearts always went back to Egypt.

Egypt was still in them. All their desire was to be delivered from slavery. They had no vision of God's fullness.

In the wilderness, in 1 Corinthians chapter 10, Paul said, they were all baptized in the cloud, in the water, unto Moses. And they all ate the food that came from heaven. And they all drank the spiritual drink, the water that came out of the smithen rock.

But that generation did not please God. They fell in the wilderness. They came out, but they never entered in.

They were delivered from slavery, but they never entered into the liberty that is in Christ. They fell in the wilderness. You know, the Corinthian believers are like that.

And that is the reason why you find Paul mentioned this in his first letter to the Corinthians. The Corinthian believers, they were saved. Marvelously saved.

But they had no vision of God's purpose. Paul was not able to share with them the wisdom, the mystery of Christ. Because they had no desire for God's fullness.

They were carnal. They were self-centered. All they want was something to satisfy them.

They want God's provision. They never entered into the fullness of God. Now, brothers and sisters, we find among God's people today, many of God's people are like the Corinthian believers.

Or like the children of Israel that fell in the wilderness. They are saved, but they wandered in the wilderness. We know the wilderness experience speak of one thing.

And that is life according to the flesh. They are saved, but they still live according to the flesh. They want to satisfy themselves all the time.

They murmur. They love the world. They do not have that heavenly vision.

They do not see the fullness that God is calling them. And unfortunately we find many today are in that category. Not because God has not called them to fullness.

It is because they live in themselves. They limit God. They are not able to take in what God has provided for them.

They never enter in. And then we find after they wandered for 40 years, a new generation was raised up. God had finally brought them out of the wilderness.

They came to the plain of Moab, ready to enter into the promised land. And yet at that very moment, two tribes of the twelve tribes of Israel, the tribe of Reuben and the tribe of Gad, they came to Moses and said, this land that is the land of the Amorites on the eastern shore of Jordan, this land is good for cattle. And we have very many cattle.

Give us this land. We would rather have this land as our possession. Do not bring us over the Jordan.

Now they are already on the verge of entering into the land flowing with milk and honey. And yet they refuse to enter in. They would rather stay on the other side.

Did they not know that this was not what they should do? Not a place that they should stay? Certainly they knew. Because if you read the history you will find they were always conscious that they were not where they should be. They were afraid that one day the people on the other side of Jordan would not recognize them as God's people.

Because they knew they were not where they should be. And yet they decided to stay there. Instead of letting God choose for them their property, they chose themselves what they wanted.

They could see Canaan just over the water, but they never entered in. You know brothers and sisters, I think if you read the letter to the Hebrews, the Hebrew believers are somewhat like that. These Hebrew believers, they receive some revelation.

They saw that Jesus was the Redeemer, the Messiah, the Christ. They believe in the Lord Jesus. And yet you find these Hebrew believers, even though they had some vision of Christ, they were as if standing on the side of the river Jordan.

They could see over the water the promised land. And yet you find they held on to Judaism. They live under the shadow of the promised land.

But they were not in the promised land. They held on to that which is good. And they were not able to get into that which is better.

And that's the reason why you find the writers of the Hebrews trying to enlarge their vision. Their vision of Christ. So that they may be able to be delivered from themselves.

And enter into the fullness of Christ. These are Hebrew believers. And dear brothers and sisters, today we find among God's people, there are some who are like that.

Thank God we are saved. Thank God we experience something of being delivered from the flesh. It is as if we have come out of the wilderness.

But we are still not in Canaan. We are in the land of Moab. We could see the promised land.

At a distance. But we were not in it. Do you know what they say? Do not bring us over the Jordan.

We have many cattle. And this land is good for cattle. And that's what we want.

You know they have experienced some deliverance from the flesh. Because they have come out of the wilderness. And they have known some victories of Christ.

Because they overcome the Amorites. They are people blessed by God. Where comes these cattle? The blessing of God.

But you find they live in the blessing of God instead of the blesser. They are stuck with blessings. They cannot enter into the blessed one.

And dear brothers and sisters, we find there are some Christians today who are like this. You may have known some victories over the flesh. And you are being blessed by God spiritually.

Blessed with many gifts. But unfortunately you find that you are being occupied with the blessing of God. The gifts that God has given you.

And that keep you away from the blesser. And you know the reason why? They say, do not bring us over the Jordan. They are afraid to cross the river Jordan.

Now the river Jordan represents death. In other words, even they know some deliverance from their flesh. Some victories over the flesh.

Yet they will not give up their self life. Refuse to go into death. Identify with Christ in His death, burial and resurrection.

They are afraid to pay the cost. And because of that, you find they stay on the wrong side of the river Jordan. And I am afraid many believers today are still there.

But thank God you find there is another category of persons, people. They cross the river Jordan. And they enter into the promised land.

Now it is true, there they met their enemies, the seven tribes of Canaan. But thank God they have the Lord Himself as their captain of the host. Therefore none can stand before them.

And wherever they put down their foot, that is their possession. And you look forward to the days under David and Solomon. And there you find they enter into the full possession that God has promised to Abraham, their father.

These people enter into the fullness of God. And you know these two letters, the letter to the Colossians and the letter to Ephesians. These two letters, they speak of the fullness of God.

Now it is true, the Colossian believers, they had a problem. Their problem is not that they do not want fullness. They want fullness.

They want it very much. But they try to know fullness through human wisdom and knowledge. That is where they get off.

They want fullness, that is good. But they do not see that fullness is in Christ. They try to find fullness in philosophy.

They try to find fullness in some mysteries. Some human wisdom. And when they got into these things, you find instead of fullness, it is really emptiness.

Nothing satisfying. So here you find the Apostle Paul try to lead them back to the way of fullness. And that is to be found only in Christ.

But of course with the Ephesians you find there is no such problem. Because here you find the Apostle Paul is able to share with the Ephesians all that is upon his heart. The whole counsel of God.

And the reason why the Ephesians are able to understand God's fullness is because they approach this by way of love. Not by way of wisdom, but by way of love. They love God.

They love the Lord. And because they love Him, therefore you will find He reveals Himself to them in great fullness. Dear brothers and sisters, the only way to enter into the fullness of Christ is through love.

Not through knowledge, but through love. So here you find God's calling is unto fullness. But how do we respond? Do we respond as the Israelites that fell in the wilderness, like the Corinthian believers? Or do we respond like those two tribes that stay in the land of Moab, in the land of Amorites, the Hebrew believers? Or do we respond as the Ephesians and the Colossian believers, that they enter into the fullness of God? I would like to read to you some concluding words by Brother T. Austin Sparks in that book, *The Pioneers of the Heavenly Way*.

Now this is his concluding words. God has but one end which will bring him complete satisfaction. The fullness of Christ.

That fullness is meant to be found in a people, taken out of the nations. By that people, in that fullness, He purposes to rule the creation in the ages to come. This will not be attained by willy-nilly, but only by infinite cost and conflict now.

All who come out do not enter into this ultimate. Many will not go all the way, fulfill all the conditions. Into the fullness of purpose, pioneers are necessary.

And the way of the pioneers is a peculiar way, fraught with experience, sufferings, perplexities and testings, of which others know little. But God must have His pioneers. Individuals or companies.

And these are they who wholly follow the Lord. Brothers and sisters, the calling of God knows no repentance. This we find in Romans chapter 11.

When God calls, He never changes His calling. No matter what happens to us, He will not lower His calling. He will not change His calling.

So brothers and sisters, let us remember that God's calling knows no repentance. That is to say, God never changes His calling. Whom He has foreknown, He has called.

Whom He has called, He has justified. Whom He has justified, He has glorified. God's calling never changes.

But, there is another verse, in 2 Peter, chapter 1. It says, make your calling and election sure, by doing these things. In other words, on God's side, His calling never changes. It is not because of you, He will change His calling to suit you.

No, His calling is an on high calling. He is calling us into His fullness. And into His fullness, we must enter.

He who calls us is faithful. He will perform it no matter how. Now that's on God's side.

But there is our side. And on our side, we do have a responsibility. And the responsibility is, we need to make our calling and election sure.

We need to be diligent. We need to respond to God's calling. We need to surrender ourselves.

We need to pay the cost. We need to cross the river Jordan. We need to will the will of God.

And it is only when we fulfill our part, then you will find God is able to do, even today, what He has ordained in eternity. So brothers and sisters, tonight, I just want to put this before you. That God has called every one of us into His fullness.

And I hope that we will really consider this before the Lord tonight. Do I know the fullness of God? Do I desire it? What is my respond to such calling? Do I have a vision of that calling? Or to put it another way, probably we never know that this is our calling. Probably we think that our calling is just to go to heaven one day.

To be saved. That's our calling. But I want you brothers and sisters to consider this.

That God's calling is calling every one of us to His fullness. Nothing less than His fullness. He wants us to be full.

Because that's what He is. Now how will we respond to that calling? How do you want to respond to that calling? And I think that makes all the difference. So may the Lord challenge us with this.

And may we be before the Lord, and God willing, tomorrow, we hope, we will share together on the vision of fullness. Because we need to have a vision. And with that vision, we hope we will respond in the right way.

Shall we pray? Dear Heavenly Father, we do praise and thank Thee because Thou art our God. Thou art the God of fullness. Everything that is connected, related to Thee is full.

Must be full. And our Father, we do praise and thank Thee that Thou hast called us unto Thy fullness. O do create in us a longing, a desire to know Thy fullness.

And Lord, do give us that determination from above that whatever it may cost, we want Thy fullness. Because this is what Thou hast called us to, and this is what Thou can be satisfied with. So Father, we do pray that at the very beginning, Thou will exercise our hearts.

Lord, if we do not know what this calling unto fullness is, then we pray that Thou will open our eyes and let us see it. That we may be drawn to it. We may seek after it.

That Thou will create a hunger and thirst in us for it. Lord, if Thou has already shown us a little bit of it, then we pray that Thou will enlarge our vision. That we may see it fuller and fuller.

And Lord, if Thou has shown us and yet we turn away from it because we do not want to go all the way with You, then Lord, we ask that Thy love will constrain us. Oh, that Thy love will constrain us. That we will press on unto Thyself.

Lord, we do praise and thank Thee because Thou has called us unto Thyself. And to Thee we must enter in. We ask in the name of our Lord Jesus.

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