

# God's Eternal Purpose

***“For the Lord of hosts hath purposed, and who shall disannul it.” Isa. 14:27.***

Context: God has purposed from all eternity to crush Babylon (*i.e.*, all who persecute God's Elect, from Cain to the end of the world – *e.g.*, “*And I saw the woman drunken with the blood of the saints.*” Rev. 17:6.”), and cast Babylon into Hell: “*Hell from beneath is moved for thee to meet thee at thy coming.*” Isa. 14:9. That's what “the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” Isa. 14:27.

***“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will...According to the eternal purpose which he purposed in Christ Jesus our Lord.” Eph. 1:11.***

Jerome Zanchius: “By the purpose or decree of God, we mean His determinate counsel, whereby He did from all eternity pre-ordain whatever He should do, or permit to be done, in time. In particular, it signifies His everlasting appointment of some men to life, and of others to death, which appointment flows entirely from His own free and sovereign will. ‘The children not yet being born, neither having done any good or evil (that the purpose of God, according to election, might stand, not of works, but of Him that calleth,) it was said, the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated.’ (Rom. 9:11, 12).”

“We assert that the decrees of God are not only immutable as to Himself, it being inconsistent with His nature to alter in His purposes or change His mind; but that they are immutable likewise with respect to the objects of those decrees, so that whatsoever God hath determined, concerning every individual person or thing, shall surely and infallibly be accomplished in and upon them.”

***“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” Eph. 1:9.***

Zanchius [1516-1590]: (Nobody ever said it better.) “As God doth not will that each individual of mankind should be saved, so neither did He will that Christ should die for each individual of mankind...This is self-evident. God, as we have before proved, wills not the salvation of every man, but He gave His Son to die for them whose salvation He willed; therefore His Son did not die for every man. All those for whom Christ died are saved, and the Divine justice indispensably requires that to them the benefits of His death should be imparted...for them

only He died and intercedes. The apostle (Rom. 8) asks, 'Who shall lay anything to the charge of God's elect? it is God that justifies,' i.e., His elect, exclusively of others; 'who is He that condemneth? It is Christ that died' for them, exclusive of others."

## Pressing Into the Kingdom

***"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Lk. 16:16.***

**Remember:** "Every man" means every one of God's Elect people. As, e.g., "There hath no temptation taken you but such as is common to man," means common to God's Elect people. 1 Cor. 10:13. And, "The Lord is...not willing that any should perish," means not willing that any of His Elect should perish. 2 Pet. 3:9. And, we must resist the Devil as he walketh about seeking whom he may devour, "knowing that the same afflictions are accomplished in your brethren that are in the world," where your brethren means God's Elect. 1 Pet. 5:8-9. And, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally," means, if any of God's Elect lack wisdom, and God giveth wisdom to all His Elect liberally. James 1:5. Etc.

**So:** Nobody gets into the Kingdom of God (Heaven) except those who are "PRESSING INTO THE KINGDOM OF GOD;" who by that very act of PRESSING identify themselves as God's Elect.

**And Remember:** As we examine what is denoted by "pressing into the kingdom of God," remember that all such activity by God's Elect reflects that it is God working in them "both to will and to do of His good pleasure." Phil. 2:13. Said another way, such "pressing" is God Himself, "Making you perfect in every good work to do his will, working in you that which is well-pleasing in his sight." Heb. 13:21. God only works thus in His Elect children.

**Ergo:** Such "pressing" is powerful evidence that "your calling and election is sure: for if ye do these things, ye shall never fall." 2 Pet. 1:10.

**Ergo:** It is of utmost importance to examine what constitutes, "PRESSING INTO THE KINGDOM OF GOD."

**Jonathan Edwards [1703-1758]:** "I would show what manner of seeking salvation seems to be denoted by 'pressing into the kingdom of God.' To-wit:

1) "This expression denotes *strength of desire*...To obtain salvation is desired by them above all things in the world. This concern is so great that it very much shuts out other concerns.

2) "Pressing into the kingdom of heaven denotes earnestness and *firmness of resolution*. There should be firmness of resolution, accompanying strength of desire. This seeking eternal life should not only be one concern that our souls

are taken up about, with other things; but salvation should be sought as the *one thing needful*, Luke 10:42. And as the *one thing desired*; as saith the psalmist in Psalm 27:4: '*One thing have I desired of the Lord, that will I seek after.*'

3) "By pressing into the kingdom of God is signified *greatness of endeavor*. It is expressed in Eccles. 9:20 by doing what our hand finds to do *with our might*. And this is the natural and necessary consequence of *strength of desire* and *firmness of resolution*; for where these are, there will be answerable endeavors. Persons thus engaged in their hearts will strive to enter in at the strait gate, (Lk. 13:24), and will be violent for Heaven, (Mat. 11:12 – '*the kingdom of heaven suffereth violence, and the violent take it by force.*').

4) "Pressing into the kingdom of God denotes an *engagedness*, that is directly about that business of getting into the kingdom of God...But then are persons in the most likely way to obtain the kingdom of heaven, when the intent of their minds, and the *engagedness* of their spirits, is about their proper work and business, and all the bent of their souls is to attend on God's means, and to do what he commands and directs them to. Our time is short enough. So, the apostle tells us, 1 Cor. 9:26, 'that he did not fight as those that beat the air.'

5) "By pressing into the kingdom of God is denoted a *breaking through opposition and difficulties*. There is in the expression a plain intimation of difficulty. If there were no opposition, but the way was all clear and open, there would be no need of pressing to get along. They therefore that are pressing into the kingdom of God are so set for salvation that they break through the difficulties that are in their way. They are so set for salvation, that those things by which others are discouraged, and stopped, and turned back, do not stop them, but they press through them. As saith the apostle, Phil. 3:11, 'If by any means I might attain unto the resurrection of the dead.' He tells us there in the context what difficulties he broke through, that he suffered the loss of all things, and was willingly made conformable even to Christ's death, though that was attended with such extreme torment and ignominy."

Jonathan Edwards wrote a sermon entitled *Pressing Into the Kingdom of God*, about 32 pages, and we have it in the Church library. Highly recommended.

***"The covenant of grace springs from the purpose of God, resolving and intending everlasting good unto us."***

Thomas Brooks [1608-1680]: "Now this *purpose of God* is sure; so the apostle, 2 Tim. 2:19, 'The foundation of God is sure.' That foundation of God is his election, which is compared to a foundation; because it is that upon which all our good and happiness is built, and because as a foundation it abides firm and sure. The gracious *purpose of God* is the fountain-head of all our spiritual blessings. It is the impulsive cause of our vocation (calling), justification, glorification; it is the highest link in the golden chain of salvation. What is the reason that God has entered into a covenant with fallen man? It is from God's

eternal purpose. What is the reason that one man is brought under the bond of the covenant and not another? It is from the eternal purpose of God, Ezek. 20:37. In all the great concerns of the covenant of grace, the purpose of God gives the casting voice. All a believer's present happiness and all his future happiness, springs from the eternal purpose of God. (See, Rom. 8:28, and 9:11; Eph. 1:11, and 3:11; 2 Tim. 1:9). This purpose of God speaks our stability and certainty of salvation by Christ. God's eternal purpose never changes, never alters: 'Surely, as I have thought, so shall it come to pass, and as I have purposed,' saith God, 'so shall it stand.'

***“And we know that all things work together for good to them that love God, i.e., to them who are the called according to his purpose.”***

(NOTE: This verse teacheth us that nobody – but nobody – loves God except His Elect persons; i.e., those who are “called according to his purpose.” No matter how much these Arminian heretics babble about loving God. Heck, they don't even believe in the “effectual call” or the “irresistible grace” that orders it.)

The attitudinal approach, thought processes, and habitual frame of mind of all God's Elect persons – divinely wrought on their hearts pursuant to the eternal purpose of God – is beautifully reflected in their words – although “*not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth,*” 1 Cor. 2:13. “*For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*” Mat. 12:37. The non-elect cannot frame to pronounce such precious words: “*Then said they unto him, Say now Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right.*” Jgs. 12:6. Examples of such holy, precious words as only God's Elect can “frame to pronounce” are such as those at Phil. 3:7-14, and Eph. 1:1-23. Samplings from each passage are:

*“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.” Phil. 3:8.*

And,

*“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Eph. 1:4-5.*

***In the Providence of God, and pursuant to His Eternal Purposes, it may be only the presence of WBC in this vile world that delays God's final destruction thereof.***

God said He would spare Sodom if 10 righteous were there. Gen. 18:32. The righteous is the foundation of the world, which but for their sakes would soon shatter and fall to ruin. Prov. 10:25. See also Psa. 75:3; Psa. 106:23; Gen. 3:12.