

All Powerful

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Genesis 17:1

I. The Text Stated

A. Genesis 17:1-27 (1)

1. In this passage is found the covenantal pledge and promise by the omnipotent God.
 - a) The all-powerful God.
2. The Initial Appearance of the pre-incarnate Christ is in 17:1-8.
 - a) It has been 13 years since Abram had heard from God (v 1.), with no bible; to have only what God has said.
 - (1) *Calvin considered that the timing of this visitation was not coincidental from Genesis 16:15-16 at the birth of Ishmael.*
 - (a) *Abram was a new dad.*
 - (2) *He saw his work in this covenant coming to light with his very sly plan to have a son.*
 - (a) *With Hagar, the bond woman.*
 - (i) ***Oh, how men want to go work out their Christian walk by their own ways, and think they triumph by their own works.***
 - (b) *But God interrupts this by appearing to Abram now just after the birth of Ishmael.*
 - (i) ***He could have come before the plan was hatched, but that would then not create the word picture that God would use of the bond woman and free woman.***
 - b) He is confronted by a theophany (verse 1b), a manifestation of the Christ before his flesh.
 - (1) *He appeared before Abram; Abram saw him.*
 - c) The omnipotent God speaks with His servant (verse 1b)
 - (1) *"I am God-Almighty."*
 - (a) *This is the God who can take nature and subject it to his will, to bow before him especially in light of grace.*
 - (b) *God alone has the power to fulfill his covenant even when nature, in this example, Abram and Sarai are out of child-bearing age, to fulfill whatsoever God desires without working contrary to his laws, but supernaturally.*
 - (c) *The natural course of things would not allow Abram to have a child, but God is omnipotent.*
 - (i) ***He can manipulate nature by miracle.***
 - (ii) ***To transcend it because he is the all-powerful God.***
 - (2) *He immediately places a practical observation before Abram in instructing him to mimic his own character.*
 - (a) *He requires faithful obedience to His revealed will, what God has told him; because God has saved him from out of the heathenish life.*
 - (i) ***Abram is not to walk behind God, but before the face of God.***
 - (ii) ***He is to be perfect.***
 - (b) *Being "perfect" means to walk blamelessly; to be like the perfect animal for sacrifice; without blemish.*
 - (i) ***Like Noah, like Enoch, you too Abram must walk blamelessly before me.***
 - (ii) ***To love God with all the heart, soul and mind.***

- d) The Promise of the covenant (verse 2) is given to Abram.
- (1) *The word is used 13 times in the narrative itself.*
 - (2) *God's usage of his will is used 18 times in the narrative.*
 - (a) *The covenant and the work of obedience to God is overwhelming and at the forefront.*
 - (b) *He saves and then requires obedience to his word.*
 - (3) *If Abram is perfect and blameless, he will reap the benefits of the covenant that has saved him.*
 - (a) *God speaks to him in a manner in which he will be multiplied exceedingly.*
 - (b) *So he will be walking in a certain manner, but even this walking, as one will find out in reading the rest of the narrative, is something the omnipotent God will enact in him.*
- e) The response of Abram (verse 3)
- (1) *He fell on his face before God; prostrated.*
 - (a) *The right response is falling on one's face in worship.*
 - (2) *God changes his name to Abraham and explains the promise (verses 4-7).*
 - (a) *Abram "exalted of the father" to Abraham, "father of a multitude"*
 - (b) *It is a play on the Hebrew words.*
 - (3) *The sovereignty of God is clearly seen, for to name something is to have dominion and power over it.*
 - (4) *The power of God is seen.*
 - (a) *The entire force of this section is the work of God; "I will..." He will do great things.*
 - (b) *A great lineage shall come from Abraham.*
 - (c) *It will be everlasting, or forever and ever, literally.*
 - (d) *These people that come from Abraham will have a twofold blessing, where they will have God, and they will have the benefits of God.*
 - (i) ***In type, they will inherit the land of Canaan, and God will be their reward (verse 8).***
 - (ii) ***They will be saved, and they will be sanctified.***
3. The Requirement to the Covenant is found next (17:9-14)
- a) God, Christ, will stand for nothing less than full obedience (verse 9).
 - (1) *Servants must be like, and act like, their God.*
 - b) Abraham and his descendants are required to keep the covenant.
 - (1) *To keep is to make a hedge about, attend, protect, take heed, observe, preserve.*
 - (2) *There is a repetition of this in verse 10.*
 - c) The sign of the covenant is even given as a reminder (verses 11-14)
 - (1) *Circumcision is a sign that typifies the changing of the heart.*
 - (a) *The same as being born again, the same as baptism, the same changing idea.*
 - (b) *Something God does inwardly.*
 - (2) *And yet, this promise is a promise made to a certain Seed.*
 - (a) *"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect," (Gal. 3:16-17).*

(b) *Not to Christ as a person, which would in turn require Christ to be saved, but Christ as redeemer, which in turn is mystically considered in him with all his people.*

(c) *Mystically means symbolic especially with regard to something spiritual and secret until its full explanation.*

(i) *The promise is made to Abraham, that is, by faith in Christ as "all in Christ mystically considered."*

(ii) *And it is from this that they are both called by one and the same name.*

(a) *So you have it, "for as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ," (1 Corinthians 12:12), viz. Christ mystically considered.*

(d) *Christ and his church jointly considered are called by the same name; even as husband and wife, or (to hold to the similitude) the stock and the graft are called by the same name.*

(a) *There was only one election in Almighty God's salvation and redemption respecting the whole work of Christ mystically considered; of Christ and of those who are in Christ.*

(3) *A "token" is given of this mystic union and this is a sign or mark in the flesh that God requires to be mystically considered in Christ.*

(a) *The flesh is corrupted and a sign in the flesh is required in type, to be later demonstrated by the washing of baptism by water.*

(b) *The removal of something and the replacing of something else is what the sacraments mean, it is what the mysteries mean.*

(c) *The removing of the flesh, and the quickening power of that which is born of blood.*

(d) *The bond in blood, of the sacrifice and foreskin of each male.*

(i) *The male was the spiritual head of the household, the federal head.*

(ii) *Each time the blood was spilt in circumcision, the promise would be remembered.*

(a) *It would be in their flesh until the day they die as a reminder.*

(b) *As is baptism to be, but which is often forgotten quickly.*

(e) *The physical seed is passed through the cutting of the covenant.*

(i) *Each time martial intimacy is affected, the seed passes through the covenant sign into the woman.*

(4) *"To be cut off" as the foreskin is cut off and thrown away, is to be sent to hell in the OT; to break the covenant the person is then broken.*

(5) *Abraham does not get to debate this.*

(6) *There is no debate; this is the will of God omnipotent.*

4. The further pledge is seen in changing Sarai's name (17:15-16).

a) The pledge of Sarai to Sarah, "princess" (verse 15).

b) Lineages of kings shall come from her (verse 16).

c) From the womb of Sarah shall the *Prince of Peace* ultimately come.

5. A response of delight is given by Abraham and yet there is a plea for Ishmael (17:17-18), the type of the temporary or earthly.

a) Abraham falls on his face again and laughs, not in doubt but in pleasure (verse 17).

b) They are too old, but Abraham knows the promise, and his God who is omnipotent.

- (1) *He can take that which is impotent, and make him fruitful.*
 - (2) *Romans 4:20 tell us that, "He did not waiver at the promise of God through unbelief."*
 - (3) *He knows he and his wife will have to have a child...*
 - (a) *He makes a plea for Ishmael, who is almost already a man; shall he be cut off? (verse 18)*
6. The rightful lineage and seed of promise (17:19-22).
- a) The everlasting covenant is to be with Isaac, "he laughs".
 - b) The everlasting covenant will be in Isaac's lineage.
7. A right response to this word is that "the very same day" of circumcision (17:23-27)
- a) They are all circumcised.
8. God makes himself known to his servant, and gives him a sight of the redemption he has by faith, by his word and truth, and then takes us into the covenant by the power of the Spirit's work.
- a) This is the paradigm of the entire Bible.
 - b) And the covenant promise is based on God himself.
 - c) God names Abram, Abraham, father of multitudes before he is a father of multitudes.
 - (1) *Abraham in no way was working for anything.*
 - (2) *God had already done the work.*
 - d) The reason he will be a father of multitudes is because God calls things that are not as if they are.
 - (1) *They all rest on Him.*
 - (2) *They are all upheld by him.*
 - (3) *They are all created by him.*
 - (4) *He is all powerful to bring it to pass.*
 - e) The covenant could never, will never, and won't ever rest on man because man cannot uphold it.
 - (1) *Only God may uphold it.*
 - (2) *He alone is God Almighty, and he alone possess the power to reverse the affects of the fall.*
 - f) How long will the covenant last?
 - (1) *As God is, so the covenant will last forever, why?*
 - (2) *Three reasons are seen:*
 - (a) *It is established by God through Christ and is never altered nor revoked, for it is always the covenant of grace enacted by the omnipotent God.*
 - (b) *It is a covenant which is successive through the promised seed; Abraham is not the only one, but Isaac, Jacob, Moses, David, all the way to the perfect Seed who is Jesus Christ and His spiritual offspring considered in his work; his bride, the church considered in him.*
 - (i) Only the omnipotent God can bring this to pass as he so planned.**
 - (c) *And it is an everlasting covenant, or a covenant forever and ever.*
 - (i) It begins in time and continues into forever.**
 - (3) *The contents of the covenant shows that the omnipotent God would be his God.*
 - (a) *This is a direct pointer to the one making the claim, that is the eternal word, seen in the God-man Jesus Christ*

(b) *Christ comes to fulfill all that he promises to his servant, and he gives not only benefits to Abraham, and those that are of the same faith as Abraham, but he gives himself, which is the fullness of the benefits of salvation.*

(c) *This is typified in the promised land of Canaan which is their possession, and this ultimately is shifted to be an eternal reward in heaven with God.*

(i) *'For he looked for a city which hath foundations, whose builder and maker is God,' (Heb. 11:10).*

(ii) *The new city in Rev. 22.*

9. The token of the covenant of the omnipotent God is the seal of the covenant.

a) In the Old Testament circumcision marked one's relationship to the promise.

(1) In their flesh they would be seen as children of the omnipotent Christ.

b) Do not think that circumcision was all they needed, for Abraham was justified by faith two chapters earlier.

c) Children, infants, eight days old, were to have the sign of the omnipotent God in their flesh to show their involvement as the chosen people under God's omnipotent promise of the covenant by which they alone are changed by God's Spirit.

(1) 'And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.' (Gen. 17:7-8).

(2) God declares things that are not as if they are.

(3) Abraham is to believe this.

(a) Many people today do not believe this.

(b) They are not of the faith of father Abraham.

(4) All those who follow Abraham in his faith, are to believe this.

(5) Remember that in the New Testament this sign changes to Baptism, and becomes primarily a spiritual rite which shows forth the outward sign of the inward change.

(a) The spiritual nature of the sign in the Old Testament is the same as the New Testament.

(i) *The outward sign is always given was given because the bearer was assumed to be changed by the omnipotent God.*

(ii) *It does not matter what testament he is in.*

(b) Abraham would never be so foolish as to place the sign of the covenant on those that did not enter into covenant with God, who were not assumed or presumed to be in covenant with God, where God promised to be their God.

(c) One does not knowingly place the sign of the covenant on wicked people.

(i) *It's not for them.*

(ii) *It is for those who are servants of the omnipotent God, where God promised to be a God to them.*

(d) Except for Ishmael, the one Abraham lobbies for and God rejects, and yet, is further damned in the sight of the sign in his flesh, but not the benefits of the covenant.

(e) It was a mark to set people off to show that they were special, chosen as a people to minister before him and in His temple.

(f) The covenant with Abraham is pivotal to the entirety of the Bible.

(g) The Covenant made here will be repeatedly quoted throughout all of Scripture, and is the basis of God's saving and redemptive hand which will ultimately be seen in the person and work of Jesus Christ, through his death on a cross and resurrection to life.

(i) *God promises, and God fulfills because God is all powerful to do it.*

II. The Doctrine of the Text

A. DOCTRINE: God is omnipotent, the all-powerful God who executes his will without any hindrance whatsoever.

1. Omnipotence is power without limits.

a) The word comes from the Latin designation – complete power or all-power.

b) When people remove all limitations concerning “power” they have God’s omnipotence in view.

c) In this sense, God can do whatever He wills.

(1) God wills and it is done.

d) In the beginning He said, “Let there be light; and there was light.”

(1) Jesus Christ did the same.

(2) He caused the winds to cease and there was a great calm.

(3) He healed the sick, opened the eyes of the blind, and raised the dead by his own Spirit, will and word.

(4) God is in this way, “almighty.”

(a) He has all-might.

(b) “But our God is in the heavens: he hath done whatsoever he hath pleased.” (Psa. 115:3).

(c) He has power to do so.

2. Atheists often like to play games with questions concerning Christian beliefs especially when it comes to God.

a) Evil exists, where it shows that God either can’t eradicate it, which makes him impotent, or if he won’t eradicate it, he is evil.

(1) This is faulty logic.

(2) They miss the entire scope of the fall of man.

(3) The fall answers all their questions.

(4) The Christ answers all their questions.

b) Or they might ask, Can God create a rock that is too big for Him to lift?

c) In other words, is there a limitation to God’s power?

d) There is a no limitation to God’s power, but there is a limitation to God’s effects of power.

(1) This concerns a reference to the production of possible effects.

(2) For example, God cannot do what is impossible.

(3) But is it not said that with God “all things” are possible?

(4) Taken in context, yes, all things concerning the salvation of men are possible only with God.

(a) The text says, “But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible,” (Matt. 19:26).

(b) “This” pertains to that which accompanies the transformation in salvation.

(i) *“Who then can be saved?”*

(ii) *God can save; his word to Abraham proves that.*

(c) All things pertaining to salvation with God in control are possible.

(5) *However, God cannot create a square circle because a square circle is against both reason and logic, as well as natural law which God has set up; it is against his nature.*

(a) *Square circles cannot exist; and to assume they do is a result of fallen illogic.*

(b) *In this way, God cannot perform the illogical.*

(c) *That would be contrary to God's nature.*

(6) *It must be remembered that God's will is determined by his nature.*

(a) *There is no actual limitation to perfection to say that God cannot be imperfect.*

(i) *He cannot sin.*

(ii) *That is not a limitation of his power, but of his nature.*

(b) *God will always be perfect and cannot negate his nature.*

(i) *Such is the case with the rock too big for God to lift, etc.*

(a) *It violates logic, it violates God's nature because it is a question that is illogical at its inception.*

3. Biblically, there is no limitation to God's power

a) There is no creature or being that can limit God, stop God, or hinder him.

b) His power has no imperfection, it is limitless, and that perfectly.

c) He is the only one who has authority in this way inherently in him.

d) When teaching the doctrine of God in order, first is taught his sovereignty, then is taught his power.

(1) *He is all-mighty but the reason he exercises his all-mightiness is because he is sovereign.*

(2) *He is sovereign, able to dispose of all things ...*

e) He has authority and power over...what?

(1) *Creation, which he made and its preservation.*

(a) *"O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." (Jer. 18:6).*

(2) *Redemption*

(a) *"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10).*

(3) *Everything.*

(a) *"and upholding all things by the word of his power," (Heb. 1:3).*

(i) *Not some things or a few things but all things.*

4. The working of God's power.

a) "We think that God first can, then knows he can, next wills what he knows he can, and last, powerfully effects what he wills, and accordingly, what he wills does not differ in reality from his power." Van Mastricht, Peter, *Theoretical-Practical Theology*, Volume 2, (Grand Rapids, MI: Reformation Heritage Books, 2019) 431.

b) Extends to everything, which is why God is called omnipotent, all powerful.

(1) *"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. 1:8).*

(a) *2 Cor. 6:18.*

c) Even possible things.

(1) *"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham," (Matt. 3:9).*

(2) *"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53).*

(3) *"For who hath resisted his will?" (Rom. 9:19).*

(a) *Augustine in On the Creed, "God, because he is omnipotent, cannot die, cannot be deceived, cannot lie. For if he could die, he would not be omnipotent; if he could lie, deceive, be deceived, behave iniquitously, he would not be omnipotent. For if these things were in him, he would not be worthy to be omnipotent." On the Creed in NPNF1 3:369.*

(i) **God is all-powerful.**

B. Jesus Christ is Omnipotent.

1. I am God almighty.

a) The Lord God omnipotent reigns.

(1) *That is, Christ is almighty, Christ reigns.*

b) The name of Christ is "the mighty God," (Isa. 9:6)

2. Since Jesus Christ is God He must, necessarily, be all-powerful.

a) Both Revelation 1:8 and 11:17 show that Jesus is ascribed attributes of omnipotence. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death," and also, "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

b) Jesus has the keys of death and hell, which means He is all-powerful over death and all powerful over hell.

(1) *He is the sovereign Lord over hell and death.*

(2) *The only one who could have this power is God.*

(a) *God is the All-Powerful Sovereign who controls hell and death.*

(3) *Jesus can raise himself from the dead, and he is in command of those who are dead and in hell as Lord God Almighty.*

c) In John 5:17, Jesus is also ascribed attributes as the Father. "But Jesus answered them, My Father worketh hitherto, and I work."

(1) *Jesus works in the same manner as the Father.*

(2) *Again, if he was working the works of the Father, or making himself equal to accomplishing the same works of the Father, he must be God to accomplish these works.*

(3) *His work is the same quality as the Father's.*

(4) *The Jews hated these sayings because they knew he was "making himself equal with God;" their words.*

3. This makes Christ an all-powerful Judge and Savior.

a) Judge

(1) *"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16-17).*

(2) *It is an almighty wrath that created beings have no power against.*

(a) *They want to hide.*

(3) *"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever," (Rev. 14:10-11).*

(4) *"Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," (2 Tim. 4:1).*

(5) *"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel," (Rom. 2:16).*

b) Savior

(1) *His power is infinite*

(a) *"And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God." (Luke 9:42-43).*

(2) *Savingly*

(a) *"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power," (Eph. 1:19).*

(b) *Towards those he saves.*

(3) *Nothing is too difficult for his divine power to effect; he has a fullness of power, above all.*

(a) *It is a "mighty power" (Eph. 1:19), "able to do above all that we can ask or think" (Eph. 3:20).*

(4) *Will he take care of his people?*

(a) *This depends, can he?*

(5) *A favorite verse of mine, David says, "I am yours, save me," (Ps. 119:94); there is much to break down in that verse.*

(6) *There is nothing at all impossible for Christ as Savior.*

(a) *No sinner is too big a sinner.*

(b) *No difficulty in salvation cannot be overcome.*

(c) *No enemy can prevail against him.*

(d) *Not even the gates of hell can stop the Christ from saving if he so desires.*

(i) *All the power of death, and of him who hath the dominion of it, that is the devil.*

(a) *This will not overpower Christ's almighty power.*

(ii) *It is because Christ is almighty.*

(a) *He can do all things.*

(b) *For he alone has power to do it and without him men can do nothing. (John 15:5)*

c. Uses for the Christian

1. To know of God's power and the application of God's power.

a) Should Christians despair of anything?

(1) *What does God promise that he does not have the power to affect?*

(2) *Will God do good to his people?*

(3) *Whatever Christ has promised, as Almighty God, he can and will see accomplished.*

(4) *Was this not a great support to the justifying faith of Abraham?*

(a) *"He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised he was able also to perform," (Rom. 4:20-21.)*

(b) *Christians often say they believe God, but do they trust in what they know to be true of his power?*

b) Does it move them to pray to this God who is all powerful?

(1) *Do they have power and ability to affect the outcome of things around them, or to even take a single hair off their head and by an act of their will to make it black or white?*

(a) *They cannot; do they trust in a small god, or the Christ?*

(2) *Instead, they should be praying to the all-powerful God, to call on him to do things that he has promised to do.*

(a) *They call God to account; to account of his word.*

(i) *Lord you said in your word, in this way ... if it is your will, then*

...

(b) *Should they this do this with doubt?*

(i) *'I will therefore that men pray every where, lifting up holy hands, without wrath and doubting,' (1 Tim. 2:8).*

(ii) *What will doubt get them?*

(c) *Are the promise so before them that they have no doubt that God will do what he has promised?*

(i) *Do they think about him as all powerful?*

(ii) *Doubt or unbelief squelches that idea.*

(d) *What will the Christian get if they will gain those things which they ask, if they are persuaded of his omnipotence, and never doubt one word of his promise?*

(i) *What will their lives look like then?*

c) And what about salvation?

(1) *Men are dead in sin, like Lazarus in the tomb, like Nebuchadnezzar as a beast, and it takes the omnipotence of God's power to save through his Christ.*

(2) *Not only is there nothing impossible for him; there is also nothing difficult for him in redemption.*

(3) *"With men this is impossible; but with God all things are possible." (Matt. 19:26); and this pertains to saving power.*

(4) *"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." (Rev. 12:10).*

(a) *"Who are kept by the power of God through faith unto salvation," (1 Peter. 1:5).*

2. What ought this to do for Christians?

a) *"Fear God, and keep his commandments: for this is the whole duty of man," (Eccl. 12:13).*

b) *It should press them to serve God acceptably with reverence and godly fear in their time of sojourning in the world and service to their almighty God.*

(1) *"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," (2 Cor. 6:18).*

(a) *But what does he say right before this?*

(b) *"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," (2 Cor. 6:17).*

(c) *They act and walk and talk and live a certain way, like father Abraham.*

c) *It should cause them to follow Christ with patience and cheerfulness, and with a great hope for help in the midst of adversity and even death, if its God's will.*

(1) *Has God promised to deliver his people and help them, and deliver them out of all of their troubles?*

(2) *One might say, "Well, I have trouble, and have had trouble and God doesn't deliver me out of everything."*

(3) *But the One which has promised to hear and help his people is able also to deliver them out of all their troubles.*

(a) *Are they believing or unbelieving?*

(i) *Is it that they merely which they were in control and don't like God's timetable?*

(b) *"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king," (Dan. 3:17).*

(c) *"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," (Psa. 50:15).*

(d) *"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation," (Psa. 91:15-16).*

(4) *"I don't know about that."*

(a) *This is the same as saying, "I don't believe God."*

(5) *It forms in Christians a great patience with God who is all powerful to work.*

(a) *It is God's will which Christians must conform to.*

(b) *God is not slow in his work.*

(c) *He does it just at the right time.*

(d) *He is able to give Christians the aid they need by Christ in just the right way.*

(e) *What if there is disease, persecution, poverty, or for that matter, health, sustenance and provision, it is all by God's power.*

(i) *The Christian is under the Lordship of Jesus Christ, and Jesus can decide what is best for them.*

(ii) *Is he not the Almighty, who can change a person's path in whatever way he sees fit for his own glory?*

(f) *Can he not do infinitely more than they ask or think?*

(g) *Can he silence the devil and stop the world's attacks if he so desired?*

d) *It causes Christians to live for God instead of themselves.*

(1) *Do Christians live by their own right, power and might?*

(2) *Do they count all things a loss for Christ?*

(3) *Do they spend more time thinking on themselves and their own lives rather than the salvation that God has set up by a sovereign power in Christ?*

(4) *The Christian should acknowledge not only with their lips that they are God's, but most assuredly with their lives.*

(a) *Lips are easy things to move.*

(b) *They must move more than just their lips.*

(c) *That they are under God's power by what they do in their life, not merely what they say.*

(d) *They are the Lord's, they are not their own.*

(e) *They are the Lord's, even further by compliance.*

(i) *Wicked men are not, neither are demons.*

(ii) *Wicked men and demons do not comply.*

(a) *Later, at the judgment, they will be forced to comply.*

(5) *Christians should be adoring God in their soul, body, life, and even their death.*

(a) *Whether Christians live or die they do so by the Lord's appointment and his power.*

(b) *All their life is his.*

(i) *They are but as a vapor.*

(ii) *Here today and gone tomorrow.*

3. *The wicked should submit themselves to God, and that quickly.*

a) *They should desire to cast off their sins, and look to Christ speedily.*

b) *What will happen if they oppose him who is almighty?*

c) Augustine said, "Since he is the God of immeasurable authority, and in this way there is neither a place in which one can hide, nor a time when one can escape, nor an authority by which one can resist him."

d) What will they do?

(1) *Fall down and worship and throw off their sin? May it be.*

(a) *Look to Christ, and his power to save.*

(b) *It is a mighty power indeed to take a sinner and change them into a saint.*

(i) ***Will they revere and fear him?***

(2) *He is the one and only Lawgiver, who is able to save and to destroy (James 4:12).*

(a) *Where is human pride before an almighty God?*

(3) *How can one exalt themselves against God*

(a) *"Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, " (Jer. 13:15-16).*

(i) ***'Do we provoke the Lord to jealousy? are we stronger than he?'***
(1 Cor. 10:22).

III. The Text Applied

A. Worship is a Very Good Response

1. Our understanding and perception of God affects the very way we worship him privately and publically.

a) If he is great, then our worship will be particular in its execution; it will be great, with high thoughts of God.

b) If God is impotent in some way, if he is not able to accomplish all he purposes, if he is not all powerful, if we do not believe it, then our perception of him will guide how great we think he is, or not.

c) Our attention and praise are not worthy of a God who is not truly great and powerful.

d) This is why it is so vitally important to know the God of the Bible, so that your understanding of him will be as his word states rather than what we think his word states about him.

(1) *Through poor theological ideas, we can make a small god, or no god at all.*

(2) *You are required to believe what father Abraham believed, and not waiver at such a great God and great promises.*

e) So many times people make theological judgments concerning all sorts of things about God when they have not ever gone through and read the entire Bible; as if even reading it once is enough.

(1) *How can we make a judgment about God, such as whether he is truly great or not, unless we find out what his word says about being all powerful and great?*

(2) *We may rest well to say that he is great, and in this way worship him as such, but we will really never know if he is truly great unless we find that stated specifically in the Scripture and the Spirit testifies to that truth in our hearts as we read it and study it.*

(a) *It is not by emotional or sheer experience that we find out whether God is almighty or not.*

(b) *Abraham did not waiver at his feelings, but at the promise.*

(3) *God's word alone determines ultimate reality for us, for any Christian.*

- f) One might ask, "How do you mean that we make a small god?"
- (1) *You may ask, "Can a god be made?"*
 - (2) *Let me use the example of the Universalist.*
 - (3) *The Universalist believes that since Jesus died for every man, and that his death truly saves those he dies for, in this way all people are saved and no one will ever go to hell; ultimately, all go to heaven; this is excellent logic on an illogical and unscriptural idea.*
 - (a) *It is Scripturally obvious that this erroneous.*
 - (i) ***It is not true.***
 - (b) *Jesus spoke many times on hell, and about the judgment to come.*
 - (i) ***"Where their worm dieth not, and the fire is not quenched," (Mark 9:44).***
 - (c) *So the Universalist has created a god who is all love, but he is not holy, not just, not righteous, not wrathful and certainly not good.*
 - (d) *In other words, he is not the God of the Bible.*
 - (e) *By a false assertion, such people create a false god, and bow the knee to that.*
 - (4) *Instead, we must stand on the Scriptures and all that they contain.*
 - (a) *They are God's self-revelation to us and tell us what God wants us to know about his work, will and being.*
 - (b) *And for those of you who have not read through the Bible, you can rest assured that God is all powerful, for we encountered that truth and its relationship to Abraham in just Genesis 17.*
 - (i) ***But I challenge you to find out other places where God says he is most powerful to work and save.***
 - (ii) ***Find them throughout the bible and believe those promises as if God was speaking them to you, for he is.***
- g) This has direct consequences on the God you worship?
- (1) *Is he the almighty God?*
 - (2) *Or is he a god of your own imagination?*
 - (3) *Most Christians have a malady about the God they believe in; they are choosy about what they like about God and what they don't.*
 - (a) *It is a Mr. Potato Head malady.*
 - (i) ***Have you ever, even as a child, played with Mr. Potato Head?***
 - (b) *The eyes they choose, the mouth they choose, the nose they choose.*
 - (c) *They dress this potato up, create a m image, what they like; it is they who have dressed it up.*
 - (d) *But they do this with God all the time.*
 - (i) ***Loving but not wrathful.***
 - (ii) ***Tender but not holy.***
 - (a) ***Good but not jealous for his name.***
 - (b) ***Gracious but not commanding.***
2. Abraham fell to worship this almighty God.
- a) Is he not greatly to be praised because he is almighty?
 - b) Psalm 96 says "For the Lord is great and to be praised greatly."
 - (1) *Praise connotes being sincerely and deeply thankful and or satisfied in hailing a superior quality of a greater object.*
 - (2) *In this case, the object is God himself to be praised for being great.*
 - (a) *Not even for doing anything but being what he is.*
 - (3) *The root of the word praise (לָהֹדוֹת) comes from the idea "to shine," like when Moses' face was shining after being in the presence of God (Exod. 34:29-30).*
 - (a) *That gives you a very good picture.*

- (4) *To praise is to mirror the greatness of God back to him.*
 - (a) *It is to praise him for being all powerful.*
- (5) *It is reflecting him through a declaration that he is almighty.*
 - (a) *God knows he is almighty.*
 - (i) ***He wants you to know it.***
 - (b) *But when he communicates his power to his people, and then his people see his omnipotence, their typical response should be to praise him back for being almighty!*
 - (c) *This is true for any of his attributes, but especially so in his all mighty and saving hand.*

c) There is a very strong connection between praise to God and intellectual content.

- (1) *We praise God for what we know about him.*
- (2) *We sing psalms and hymns and songs with our mind and tongue and in doing this it is considered praise.*
- (3) *Why do we praise him?*
 - (a) *We praise him for being almighty, the covenant promising God who has revealed himself in the Gospel of Christ.*
- (4) *How do we know this?*
 - (a) *By understanding who he is as he has so described himself in his word.*
 - (b) *Psalm 22:3 says, "But you are holy, enthroned in the praises of Israel."*
 - (c) *Human existence and praising the almighty God in the face of who they are to walk blamelessly, are all very closely related.*
 - (d) *Psalm 119:175, "Let my soul live, and it shall praise you..."*
 - (e) *The fullest richness of human life produces praise to the almighty.*
 - (f) *Psalm 84:4, "Blessed are those who dwell in your house; they will still be praising you."*

3. Omnipotence is a Cause of Praise

- a) Abraham worshipped.
- b) You will do so later if you are a believer; it will be your whole life, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth," (Rev. 19:6).
 - (1) *This is a halleluiaah, which is directly ascribed to Christ and the cause of all praise.*
 - (2) *It is worship.*
 - (3) *To praise the all-mighty One; praise Yahweh.*
- c) God's divine power gives us a very sound reason for glorifying him in worship
 - (1) *"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20-21).*
 - (2) *He is, and He does.*
 - (a) *He is to be praised for both.*
- d) Do you admire and adore the greatness of his power?
 - (1) *You might say, "I don't know if I do."*
 - (a) *Well, how do you worship God?*
 - (2) *Well, you might say, "God knows I appreciate his power."*
 - (a) *How do you show him?*

(3) *"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," (Rev. 15:3).*

(4) *Or, what of this Scripture, "And Abram fell on his face," (Gen. 17:3); do you ever have that kind of response?*

(a) Consider that God unfolded his covenant before Abram, and changed his name to Abraham in the midst of that worship, which Abraham is celebrated by the Apostle in the New Testament having a faith which justified him, and as James them says, a faith that demonstrated such a justification before the world.

(i) *He is a living testimony to you to act in the very same manner.*

4. It is by Christ's power, by which we are powerful.

a) The Apostle says, "be strong." (1 Cor. 16:13).

(1) Are you strong?

(2) How am I to be strong? You ask.

b) "...be strong in the Lord, and in the power of his might." (Eph. 6:10). How?

(1) In the armor of his might. In the Christ of his might. In the covenant of his might. In the promises of his might. In the word of his power.

(2) What is that?

(a) It is the power of Christ Jesus.

(b) "...to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery," (Rom. 16:25).

(c) "Christ the power of God, and the wisdom of God." (1 Cor. 1:24).

(i) *And so we say, "I can do all things through Christ who strengthens me" (Phil. 4:13).*

(ii) *To do all things God has prescribed in his word and will attend to me as I use those means of grace with all my heart, soul and mind.*

B. Safety in God's Power

1. What can occur that is not directed and under the almighty power of Christ?

a) What if there was something that God is not in control of that could upset the balance of your whole world?

(1) That would be terrible.

(a) It would un-god God.

(2) God is omnipotent, and all powerful.

(a) He is all powerful over the coronavirus.

(i) *Where it goes, its damage, its reach, to what age, and such.*

(b) But God on your team, on your behalf, does not make God your lackey.

2. People often think God is a butler, or some cosmic bellhop.

a) "If I accept Jesus," so they pridefully think, "I'll have the good life."

(1) God will attend me in whatever way I need because I have an all-powerful God at my beck and call.

(a) Life will be grand.

(b) The charismatic preachers of the day all teach that things of the world are better with Jesus.

(i) *Worldly things are better when you become a Christian.*

(ii) *Money, power, health, and such things.*

b) Yes, of course, in Christ is the good life.

(1) It is eternal life, abundant life, which is eternal life.

(2) It has nothing to do with you have golden garbage cans because if God were to have garbage cans they would be made of gold too.

- c) The Christians life is no walk in the park.
- (1) *"In the world ye shall have tribulation," (John 16:33).*
 - (a) *That's one of the promises of Jesus Christ often left out of those little books of promises.*
- d) Life is a tumultuous battlefield of the worst sort, against the world, the flesh and devil.
- (1) *"but ... be of good cheer; I have overcome the world." (John 16:33).*
 - (a) *This is because he is all powerful.*
 - (2) *When Christians have peace with God, it is on the condition that they will be at war with the world, the flesh and the devil.*
 - (a) *There is no getting around this.*
 - (b) *And you must have spiritual power to overcome the world, the flesh and the devil.*
 - (c) *It must be Christ's power.*
- (i) *There is no other fall reversing power.***
3. There is Safety in God's Covenant
- a) In Christ, and his power, you will be safe and sound because he is all-mighty to save through his covenant.
 - (1) *Saved from hell, and saved from enemies in the world.*
 - (2) *Christ is called many things in light of being almighty.*
 - (a) *A shield, Gen. 15:1*
 - (b) *A strong Tower, Psalm 61:3, Prov. 18:10*
 - (c) *Fortress, Psalm 18:2*
 - (d) *Strong hold, Psalm 59:9*
 - (e) *Horn of Salvation, 2 Sam 22:3*
 - (f) *The Sword, Deut. 33:29*
 - (3) *God does great battle for his people, fights for them, preserves them, loves them, helps them, provides for them, cares for them.*
 - (4) *Life is tumultuous, but God is almighty.*
 - (a) *Do you really consider that in your daily walk?*
 - (b) *Do you believe it and live it out?*
- (i) *And if you believe it do you trust God in it?***
- b) And if God is all powerful in your life, and you believe that he is, does that work out practically for you in that his sovereign and powerful directing of every part of your life is done in perfect righteousness?
 - (1) *This righteousness we will consider next time.*