

# Jesus, Our Mighty God

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**Bible Text:** Isaiah 9:6  
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We turn now to Isaiah 9 again and also Romans 5. Isaiah 9, we'll read verses 2 through 7, and Romans 5:1-11. Isaiah 9:2,

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. 3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. 5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

And then Romans 5:1-11.

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the

death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

May God bless the reading of his sacred word to our souls.

Dear church family, if you're blessed with a wonderful marriage or you have a very close friend and you get asked the question, "Why do you love this person so much?" You probably will list a number of qualities. I know of one married couple who the wife told her husband 100 ways, 100 reasons why she loved him, and the husband responded and told her 101 reasons why he loved her. But then he said to her after it was all done, "But the 101 reasons don't really amount to much because I love you for being you more than for the 101 reasons." And you see, in one sense, that's true of God as well. We love God, I hope you love God for his names, for his attributes, for so many wonderful qualities he has, and yet even as we stammer in these weeks about five of the names of Jesus, we're just scratching the surface, aren't we? And we have to say at the end of it all, we love God much more than his names and more than his attributes. We say that, in one sense, but in another sense, you see, God is different than us. God is his names and God is his attributes and so when we use his names, when we speak about his names or when we preach about his names, we're preaching, speaking, talking about God himself.

So on a human level, though it's difficult to capture the uniqueness of a person just by listing his qualities or his attributes, on a divine level to call God his names and to call God his attributes is to present yourself with God himself. That's why God says, "I hate it when you take my name in vain."

Now you and I have probably two or three names. My dad had no middle name, he had only two names. Most of you have, most of us have three names. A theological student just had a baby a week or two ago and gave the child two middle names so he had four names but God has, boys and girls, hundreds of names. Jesus has 280 names given to us in the Bible, and every name is like a present, a gift to us, revealed to us, and we unwrap it in the Bible and it's filled with the glory and the fullness of Jesus, who he really is, not just the quality about him. It explains who he really is and that's why these names we've been looking at in Isaiah 9:6 are so rich, so rich, and we have the privilege of trying to open up another one of those names, and I know we'll fail in many ways this morning because it's so rich, but may God help us to stammer something about it.

I'll read the text again. Isaiah 9:6,

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

So this morning we want to simply look at this glorious name, the mighty God, our mighty God. We'll look at it in three thoughts. Where is the proof he is mighty or

almighty God? Second, why did he come and end up on the cross if he's a mighty God? And third, how does his divine might or power help me today?

Well, we've looked at two names already or a combination of them. We've seen that his name is Wonderful. We've seen that that takes care of the dullness and the drabness of life. God is exciting. God is glorious. God is wonderful to his people. We've also looked at the name Counselor. Life can be baffling and confusing and disheartening. So the name Wonderful takes care of life's dullness, the name Counselor takes care of life's decisions, difficult to know what to decide often and how to go forward, but the name mighty God takes care of life's demands. Life can be demanding. Sometimes it gets the best of us. Sometimes we'll wonder if we have the strength to go forward, to face another Monday morning. Now we all have times like that, don't we, but the answer, the answer for life's demands lies in this glorious name. The mighty God is our God.

So life's dullness, we need him who's Wonderful. Life's decisions, we need him whose name is Counselor. Life demands, we need the mighty God. But how, how can we prove he is almighty God? The babe born in Bethlehem's manger that we're going to commemorate this week? The mighty God? Is there any proof that this stupendous miracle could be true? That this little baby could also be mighty God? I want to just briefly give you six proofs.

There's many many more but imagine for a moment that you were Mary, the mother of Jesus, and you saw what Mary saw about her baby. That's the first proof. Jesus is mighty God as a baby. Today if a mother heard her son claim to be mighty God, she'd be very worried about that child and about the mother. But you see, Mary's boy did just that, in fact, before he ever learned to speak, while still lying in that little manger, on that little cot, he behaved as almighty God for his human nature, you see, was inseparable from his deity. He commanded the stars in heaven to draw attention to his resting place. He called wise men from a far country on a long and dangerous journey to come and bring their gifts and lay them at his feet. He brought tough, hardened, working men from the fields around Bethlehem, the shepherds, down to his manger. He caused Herod to become discombobulated and full of fear. He cause consternation in political circles in Jerusalem. This little baby lying in the manger called angels down from heaven and midnight became as midday as the glory of the Lord shone round about. Obviously, he is mighty God.

But secondly, he proved he is mighty God as a 12 year old boy. You see, at the age of 12 at his bar mitzvah when his parents took him up to Jerusalem then lost him in the big city, you remember the story, boys and girls, and eventually they find him, right? And he looks at them with surprise. He says, "Didn't you know I would be about my Father's business?" As if he said, "What were you worried about? Why didn't you come to the temple, mom and dad, right away because obviously this is who I am? I need to be in my Father's house, doing my Father's work. Like why wouldn't you look for me here?" It was natural. It's like if you had a 12 year old boy and you were missing him, you didn't know where he was after school, but he had a very best friend in the neighborhood, you would naturally go to that best friend and say, "Do you know where our son is?" But, "Why

didn't you do that, mom and dad? It's natural for me to be in my Father's house." And you see, that was an amazing statement because in the temple even the doctors of the law whom Jesus was conversing with as a boy, would have thought it presumptuous to say, "This is my Father's house." In fact, they didn't even use the words "my Father" speaking of God, didn't dare to. But here's this boy, the son of a carpenter from a no place called Nazareth, in the temple in Jerusalem saying, "This is my Father's house." Of course, he is mighty God.

And then, thirdly, Jesus is mighty God in his active ministry through his words and actions. When he grew up and reached maturity and entered into ministry at the age of 30 and began preaching and touring around Galilee, even his mother who had seen all these things as well as his brothers and sisters, of course, were a little bit concerned about him. At one point they thought he had lost his senses because of some of the things he was telling people and, well, what would your reaction be, boys and girls, if one of your brothers or your sisters walked around and said things like this, "No one comes to God but by me. I am the way, the truth, and the life. I am the light of the world. If you follow me, you'll not be in the darkness but you'll have the light of life. If you see me, you've seen God." Well, you'd be concerned too, wouldn't you? But you see, the point is this, of course he is mighty God. He is mighty God, and not just by his words, also by his works. He's the divine Son by whom the worlds were made, Hebrews 1 tells us, and he upholds all things by the word of his power, and he's anointed with the Holy Ghost and with power, and he does mighty works, Matthew 11 tells us, literally mighty powers, mighty might, mighty might. He's a God of dynamis in the original Greek. We get the word "dynamite," powerful, dynamite is powerful. He's the mighty God by his works. The disciples say, "What manner of man is this that even the winds and the sea obey him?" Well, the answer, of course, is he is mighty God. He's mighty God.

Then fourthly, he's mighty God in his sufferings and death. In the mystery of God's will, he gave the greatest revelation of his might in his sufferings of his own Son. You see, at Calvary we find no miracle such as the Jews sought but Christ crucified is Christ the might of God, the power of God wedded to the exquisite wisdom of God, Paul says in 1 Corinthians 1:23 and 24. Think about that. Christ crucified is Christ the power of God wedded to the exquisite wisdom of God for by the shame and pain of the cross Christ conquered sin and conquered Satan. So though God's Son was crucified in human weakness, he rose from the dead in the power of God to live by the energy of the Holy Spirit who energizes his people today to live by faith, to trust in him as the mighty God so that you and I, dear believer, might say with Thomas when we behold him by faith, "My Lord and my God. My mighty God." We have a professor in the seminary and I can't help but notice over the years he almost always ends his prayer instead of "for Jesus' sake," he says, "We pray in the strong name of Jesus." The strong name, the mighty God because of his sufferings, because of his death.

He accepts Thomas' confession. He doesn't say, "Thomas, you made a mistake. I'm not Lord and I'm not God. Only my Father in heaven." No, no, he accepts our worship too and he rebukes sinners like us for being slow to believe in him as mighty God. And he was even killed for this purpose, wasn't he? The real reason Jesus was crucified was

because the Jews said he's a blasphemer because he's made himself out to be God, to be the mighty God. He's made himself to be equal with God. So they trumped up a charge of treason that suited the politics of the day, and they had him crucified the Roman way, and they said, "The reason we're crucifying him, putting him to death," and there were other reasons that motivated them, of course, "is because he said he was equal with God." And you see, the whole point of the whole history is, of course he is God, he is mighty God.

And there at the cross Mary was standing as well, you know. Mary was the only witness, may I say it with reverence, the only witness who could have brought Jesus down from the cross. If Jesus was the illegitimate son of an adulterous affair as rumor had it, or if Joseph was really his father, she would certainly have known that, and she could have said so. When she watched as they hung her dear son on the cross, why didn't she protest? Why didn't she find a way to say, "This is my boy, this is my son. He's only 33. Take him down. He's not guilty." Why was she silent? Have you ever thought about that? Well, Mary had pondered all these things in her heart. She knew her son was unique. She knew her son was Savior and Lord. She knew what Isaiah knew, that he is mighty God. Though the sword went through her heart, though she was pierced through and through, she understood something of this, "Unto us a child is born, a son is given." A man is born like any other man but as God he is given to us. Yes, he is the mighty God even in his sufferings and death.

Then number five, he's mighty God in his resurrection, isn't he? He exercises now at the right hand of the Father his mediatorial power to give eternal life to every one of his elect. There will be no empty chairs in heaven. He's going to do a complete job. Each regeneration unto conversion is a resurrection of the dead unto life performed by Jesus through the Spirit. And each sinner saved by grace is a work that his mightier than the work of the first creation, Paul tells us in 2 Corinthians, for it must overcome the opposition of sin and Satan. How can anyone do that who's not mighty God?

Then finally, sixthly, Jesus' power as mighty God is evident and will be evident in his coming again, in his coming again when everyone shall see him coming in glory, the Son of Man coming in the clouds, Mark says, with great power, might, mighty God, and glory to punish the wicked forever when he reveals, 2 Thessalonians 1:9 says, the glory of his power. But it also shows the glory of his power when he resurrects the saints and glorifies them with the same divine power by which he himself rose from the dead. How is it possible? Well, of course, because he is mighty God.

He's mighty God from eternity past to eternity future. He's mighty God from the babe in the manger until when he comes again on the clouds, and that means that you and I will never escape him. He's the inescapable God. We have to do with him. We have to have a relationship with him. We must be born again. We must know intimately, savingly the mighty God, Jesus, which raises the question: why did he come as a baby if he's mighty God, and why did he end up on the cross if he's mighty God? Why did it all seem to end in tragedy?

Well, here's why I want to take you over to the Romans 5 passage. If you will, look with me at verse 6. I want to just read part of verse 6 and then we'll look in a moment at the rest of verse 6. But just look at these words, "when we were yet without strength, Christ died." Now just stop there. Stop right there. When you first read those words, "when we were yet without strength, Christ died," this seems to make no sense, does it? There's no gospel there, is there? Surely this must be the final straw. When we have no strength and we thought the mighty God might help us, but we read Christ died. You see, we are without strength. We can't save ourselves and deep down we know that. We know that because we know that we're sinners. Someone once said man is able to harness the powers of the universe but he cannot control himself. We're without strength in the things that really matter, and if that's our condition, if we are without strength, that's truly bad enough, that's bad enough but the final straw is that when we were yet without strength, the only one who looked as if he could possibly help us dies, the one whom the Old Testament prophets pointed to as the mighty God coming in the flesh dies. Where is the gospel? It seems like bad news on top of bad news, bad news about Jesus dying on top of the bad news about our weakness. We're without strength. We cannot do what God demands of us and Christ dies.

So is that the end of everything? You see, that's exactly how the women felt, the disciples felt on Easter morning. Their hopes were shattered at the cross and they themselves were scattered by the cross. As we saw last week about the travelers to Emmaus, they're so distraught they don't even recognize Jesus when he joins their company. They say, "We had hoped it had been he that would be the one to redeem Israel but they have crucified him. All our hopes were pinned on Jesus," they were saying, "But now he's dead. We are without strength and he is dead. End of story." But you see, it's not the end of Romans 5:6. Read the rest of it now with me, "For when we were yet without strength, in due time Christ died," ah, here it comes, "for the ungodly," which is you and me by nature.

For the ungodly. You see, this was the paradox of the gospel, that it's only by dying that he can help us. Sin cannot be swept away by a mere act of divine power. Some people say, "Well, if God is God, mighty God, why doesn't he just sweep it away? Say, I'll just do away with sin. I'll just make a perfect world." No, no, no. God is God. God cannot commune and take into heaven something that is stained with sin. Sin is to be put away by an act of propitiation. That's a big fancy word that means God's wrath must be satisfied, God's justice must be satisfied, God's anger must be appeased. There must be a just ground in a just God to put away sin, and there can't be a just ground in you because you're a sinner so there must be someone who comes who is mighty God himself, who has an infinite power to represent sinful men, and that mighty God must become a sinless man himself to take our place so that when we believe in him alone for salvation we can be saved through faith in him.

You see, a part from Jesus, our being without strength before God is not something to be pitied, it's something to be punished. We're sinners. Someone comes into your house this afternoon or while you're in church this morning and you come back home and your house is vandalized and everything of value is stolen and your house is left a mess, and the thief is caught and you're there in the courtroom when the thief comes in front of the

judge and the thief says, "Sir, your Honor, I can't help myself. Wherever I see things, I steal everything so please don't punish me. This is just my nature. I'm unable to do anything different." The judge is going to say, "If that's how bad you are, you're definitely going to jail." You see, our inability to keep God's commandments is not something to be pitied but to be punished because our inability is our guilt.

So there's no hope in us. No hope in us. Our great need, our great need always is that Jesus alone would be our Savior to wipe away not just our sin but also all the guilt, all the guilt of that sin. We need an act of propitiation. We need a Savior to come to suffer and die in our place so that God can put all our sins and impute them to Jesus and Jesus can take his righteousness and impute it to us, and therefore the gospel is not in due time Christ died for the godly, the people that made themselves godly, that's Roman Catholic theology, you sanctify yourself and then God will justify you. Biblical theology is something far different. He comes to save people who can't save themselves. He comes to save people who can't take one step to God.

He justifies the ungodly and therefore Jesus had to die. He died on the cross, his body and his soul were separated. His body was laid into a tomb. He really died in his human nature physically and he tasted spiritual death too in the profound moments on the cross when he cried out, "My God, my God, why hast thou forsaken me?" Spiritual death is separation of the soul from God. That's the essence of his decension into hell on the cross, not after the cross. That's the reality of Calvary. When we were without strength, without any possibility of saving ourselves, the mighty God came into this world through the womb of the virgin Mary and in that body he went to the cross and died for the ungodly, and that's why no one, no one sitting here today can ever say, "I don't know if I were to come to him, if God would have me." No. "I'm too great of a sinner." No, you're not. He died for the ungodly. He didn't die for people who said, "Now I have enough, enough religion. I'm good enough. I've done my best." He died for people in whom he works with his Holy Spirit to convince them that the best of their best is nothing but a filthy stinking rag in the sight of God, the best of our righteousnesses are as filthy rags, says Isaiah, and we come as ungodly to the mighty God who became our substitute. That's the gospel and we receive this mighty God as our God through faith, Spirit-worked faith and we cry out, "My Lord and my God," and we put all our trust in him alone.

Well, you see, God is an amazing mighty God. He says, "This is my gospel, this is a faithful saying that is worthy to be accepted of all that Christ Jesus came into the world to save sinners of whom I am chief." Have you ever become a chief sinner before God? You see, this gospel is designed for sinners, not for the righteous. The whole have no need of a physician but they that are sick. And that's why this mighty God didn't come down from the cross, this mighty God-man. That's why he ended up on the cross. That's why Mary was silent. That's why those nails that were hammered through his wrists and his feet and all the taunts that were thrown into his face, "If you're the Christ, come down from the cross and save yourself and us," he could not respond to. Well, he could have theoretically. He could have called for legions of angels to come and wreak vengeance upon that nation that put him to death. He could have turned those nails into thunderbolts and sent them crashing into the sneering crowd that crucified him. But what does he do?

"Father, forgive them for they know not what they do." Pure amazing love from the mighty God.

You see, we believe in Christ as the mighty God not because he came down from the cross as they challenged him, but because he didn't come down from the cross. He's so mighty now he can save us because he's our substitute, and it wasn't the nails, you see, this is the point, because he's mighty and almighty and all-powerful, it wasn't the nails that kept him on the cross as the people thought, it was love that kept him on the cross, pure love for his Father's will, pure love for the salvation of sinners, pure love for you, dear believer. He stayed on the cross between a holy God and a sinful people until he drank the bottom bitter dregs of his Father's cup of wrath and could say, "It is finished," so that you could be saved and don't have to add one stitch to his perfect white-robed righteousness with which you can appear before God in the Lord Jesus Christ.

Well, there are people who say, of course, that this is all nonsense, this gospel. "Why doesn't God just wipe away sin and evil in the world? If what you Christians are telling everyone also this Christmas season is true that God himself has been here to put away the guilt of sin, why is there still so much sin around us? Why are there so many wasted lives, so much useless pain, so much moral badness everywhere? If he's mighty God, why wouldn't he just wipe the world clean of all these things?" Well, the answer is, yes, he will do that and he is doing it and that's the glory of the gospel, that's the glory of what it means to be a true Christian. God is actually doing that now. He's doing it in your life, dear believer. He's doing it in your life now by his amazing grace. He's taking a bad person like you and me, the ungodly, and he's giving us the grace to see that we are bad people, and he's changing us from within to be more like Christ bit by bit. He justifies us in Christ but then he's sanctifying us as well and he's preparing us for that heavenly mansion where we will have perfect souls and pain-free and disease-free bodies. It's all on the way, you see, as well as a reconstructed cosmos. Matthew 19:28, the regeneration of all things, the whole world, the heavens and new heavens or the heavens and a new earth will be pure and spotless.

Yes, he's doing it but don't forget what Peter said, a thousand years is as one day with him. God is not slack concerning his promises. He's not careless about the promises he's made. Why is he delaying, then? Well, he's sovereign God, he's mighty God. Yes, but there's another reason, so that more and more people might be saved and the day of grace extended until the last elect is gathered in, and then, yes, all sin, all evil will be cast into hell forever, and he will purify the heavens and the earth because he is mighty God. Mighty God.

Well, our last thought this morning is this: how does his divine might, that he's mighty God, help me today? And the answer is in two ways. First, Jesus as mighty God is able and willing to save the ungodly, to save sinners just like you. His name is Je-sus which is a contraction, isn't it, of Jehovah salvation. That's who he is. He saves. The almighty God, the absolute says to you today, my friend, "Come to me. Come to me all you who labor and are heavy-laden and I will give you rest."



You know that your life isn't working well without Jesus. You know that. Deep down you know that. Oh, you try, you try to put things together but sometimes you understand life is hard, life is disappointing, life is demanding, sometimes you can't cope with it, you don't know where you'll get the strength to face tomorrow, your imagination begins to run and you begin to say things like this to yourself, "I don't know what's going to happen to me in this world." Maybe you're starting to get convicted of sin too and you're saying, "I don't know what to do with my sins and with life itself, where am I going to get the strength from to live a life that has meaning and purpose and joy and fulfillment?" And the answer is Jesus has come to me, come to me. But how can I come to the mighty God? He says, "Well, come to me to learn of me for I am meek and lowly of heart." You want to be strong in this life? Meekness is really strength. Meekness is not weakness, you know. A meek Savior will make you meek but to be made meek is to be made strong.

Picture with me just a moment some great nuclear power station, some huge, boys and girls, hydroelectric station where there's plenty of power to devastate a whole city or a whole area of a country, but all that power is controlled, channeled so that by the flick of a switch in your home, you can have light in the room. In a sense, that's the idea, the biblical idea of meekness. That's what the word means. Meekness is amazing power channeled and controlled for your good and that's what Jesus does, he stands before us and he says, "Come to me. I've got all power, all power in heaven and on earth is given to me. I am mighty God. Don't be afraid. You're laboring, you're heavy-laden, I see it, but come to me, I will, literally I will rescue, I will rest you. I am meek and lowly. You'll find rest for your soul."

You'll find salvation, peace that passes understanding in Jesus but, secondly, what can this mighty God do for you today? Well, he is also able and willing not only to save you and give you rest and peace in him but to keep you saved in his Son, so that even when you sin again, he will keep on saving you. His name is Je-sus, Jehovah saves. He's mighty God. You see, when you come to believe in the Lord Jesus, you are not only saved and forgiven of your sins through the blood of Christ but you're actually brought into contact with the mighty power of mighty God and that's something you can't understand until you're saved. You know, the Jews therefore called the gospel a stumblingblock and the Greeks called it foolishness, but Paul says to us who are being saved, in the original language, being saved, it is the power of God unto salvation. So Paul says, "I can do all things through Christ who strengthens me."

What he's saying is this, by faith I am in a vital living relationship with mighty God and I can cope with whatever life throws at me because I'm in mighty God, and he'll go on saving me. I know how to be abased and I know how to abound. I know how to face the temptation of riches and to be at the top in the light, so to speak, but I also know what it is like to be down at the bottom of the barrel. I have faced all kinds of circumstances in my life, says Paul, but I can do all things through Christ who strengthens me. The meek Christ who is the strong mighty God. He strengthens me to make me meek so that when I'm meek, I'm made strong in him. You see, Christ's power is everything. His might is everything. The best of our best is insufficient with God but in Christ we can do better than our best. In Christ we are more than conquerors through him who loved us, Romans

8 says. In Christ we are in touch with an almighty power. In Christ we've come into contact with the one who is able to do exceeding, abundantly above all that we could ask or think because he himself is mighty God. So by faith we receive him, we receive the child who is born unto us, the son who is given to us, his name is mighty God.

So let me close this sermon by answering one more question: how now if he does all this for his people, for poor sinners, for ungodly ones who come to him, how are we to respond as Christians, as those who have found our life in this mighty God? How are we to respond to him on a daily basis in our Christian living as the sovereign mighty God? Obviously lots of things could be said here but I'm going to bring it down to six quick thoughts for you.

1. Jesus as the mighty God calls you and me to repentance from all rebellion. Repentance from all rebellion. Job 9:4 says, "He is wise in heart and mighty in strength. Who hath hardened himself against God and hath prospered?" Thomas Watson said it's better to meet God with tears in your eyes than weapons in your hand. Better to meet God with tears in your eyes than weapons in your hand. In fact, it's the most foolish thing in the world to fight against mighty God. Lay down all your murmuring, lay down all your rebellion. Don't be like the heathen. Why do the heathen rage and the people imagine a vain thing? When you fight against mighty God, you engage in an impossible war. Stop it and lay your own weapons down and say with Paul, "I've learned to be both abound and to abase and I've learned to trust in the will of God. I repent daily and submit to him."

2. Jesus as the mighty God calls us to trust in his promises and that trust involves believing what we cannot yet see. The eye of faith looks to Jesus as the mighty God. It seems ridiculous that God would give old Abraham and barren Sarah a son but God said, Genesis 18:14, "Is there anything too hard for the Lord?" You see, whatever dangers you face, whatever burdens you carry, believe that Jesus is able to sustain you in them and to rescue you from them if it pleases him. If you're in Christ, rejoice that your Immanuel is almighty. You have a friend who can do anything, anything but sin. Yes, for you so much in life is impossible but for Jesus all things are possible. Trust in his promises.

3. Jesus as the mighty God calls us not only to repentance from rebellion and trust in his promises but to reverent fear. Certainly if you met someone who could bring a mountain into existence merely by speaking a word or who could calm the wind and the waves by merely speaking a word, you'd be frightened of his power. Jesus is almighty. As the mighty God he created the stars and the planets with a mere word, Psalm 33 says. But above all, we should treat him with reverent, child-like, confident fear because he's also, as we'll see next week, God willing, everlasting Father. We ought to meditate on the power of our King and say, "Great and marvelous are thy works, Lord God almighty! Who shall not fear thee, O Lord, and glorify thy name?" Revelation 15.

4. Jesus as the mighty God calls us to faithful service. Faithful service. You see, whatever authority and influence we may have, remember these are all delegated to us from Jesus. Whatever gifts you have are not to be credited to you. What have you that you have not received? And if you have received it, why do you boast? They're all coming from

mighty God Jesus and we, therefore, are stewards entrusted with our Master's possessions, the mighty God's possessions, charged to do Jesus' will for his glory and our good and the good of others. And so the fact that he's mighty God means we're to use whatever he gives us for his glory.

5. Jesus as the mighty God calls us to submission in sorrows, when bad news happens, when God strikes our family with death, as we've seen so much of recently, or with cancer, or troubles, or COVID. We're to flee to Jesus for his mighty power and say, "It is the Lord. Let him do what seemeth him good." He has the right, he has the power, he has the wisdom because he's mighty God to do with us as he sees best. And when we bow before him, when we humble ourselves in dust and ashes and say, "I've heard of thee by the hearing of the ear but now mine eye seeth thee, wherefore I repent in dust and ashes." When we come to that place, you see, then we're treating him as he really is, we're treating him as mighty God and he loves the submission of his people. And one day on the other side when we enter in, we'll see that we needed every affliction that's ever come our way. We'll see that he made no mistakes in our entire life. Bow, bow under mighty God.

And then finally, sixthly, Jesus as the mighty God calls us to boldness in prayer. Isn't it amazing how Paul prayed for the spiritual growth of the saints? You read his prayer in Ephesians 3, what is it, 14 to 21 I believe, it's just phenomenal. He just scales the depths and the heights and the breadth of the love of God that passes all understanding with these incredibly high aspirations. He really is able to do exceedingly above all that we ask or think. Newton put it well, "Thou art coming to a King, a mighty God, large petitions with thee bring, for his grace and power as such that none can ever ask too much."

Well, thank and praise God, the Triune God, dear believer, that your Savior is the mighty God. Yes, your mighty God. And my friend, if you are yet unsaved, the mighty God still says to you today, "Seek the Lord while he is to be found. Call upon him while he's near. Let the wicked forsake their ways and the ungodly their unrighteous thoughts and let them return to the Lord for he will have mercy upon you, and he will as mighty God abundantly pardon, for Jesus is that Savior when we were yet without strength, was willing in due time to die for the ungodly." So there's hope, real hope for you and for me as well. Surrender to him now before it's too late. Amen.

*Mighty God, as Father, as Son, as Spirit, mighty God of salvation, mighty God of preservation, mighty God, within thyself of life eternal, we bow before thee and thank thee that the might is in thy hands, and that thou art able to do what we cannot do, that there's nothing too hard for the Lord, and we come with our needy, ungodly souls and we pray, "Save us, O God, every one of us and keep us saved by the mighty God born as man, joined to deity in Bethlehem's manger." O Lord Jesus, we thank you so much that thou wast willing to enter this world despite being mighty God to do everything that we needed to have done for us to be saved and be made united with thee. What a miracle, a sheer miracle of mighty God the gospel is. Help us to believe that also personally and to find our assurance in it that the mighty God will never fail with his gospel to the poor*

*ungodly sinner who comes to him crying out, "God, be merciful to me a sinner!" Lord, help us, mighty God, redeem us for mercy's sake. In Jesus' name. Amen.*