

Names of Christ - Almighty (Quality: Good)

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[0 : 00] We've been considering for a number of Thursday evenings some of the titles of God in the Old Testament, particularly the titles of God that we see most clearly to be attributed to the Lord Jesus Christ.

The Son of God is in the Old Testament and he is there by title as well as by prophecy and prediction as well as in the anticipation of type.

And we have looked at some of these names, Jehovah and God, and we have looked at Adonai and at last time wonderful in Isaiah 9 and 6.

Now this evening for just a little while, not in any elaborate fashion, let us look at the name Almighty as we find it in the Old Testament particularly and as we see it applies to Christ.

And you have the first use of this in Genesis 17.1, Genesis 17.1 which I'll mention in order to show you the title and then presently we shall return to it if you want to mark it in your Bible.

[1 : 32] Genesis 17.1 and when Abram was 90 years old and 9, the Lord appeared to Abram and said unto him, I am the Almighty God, walk before me and be thou perfect.

And there is Almighty and there is Almighty and that is the translation of Shaddai in the Hebrew.

Shaddai, S-H-A-D-D-A-I, Shaddai. El Shaddai is the Almighty God, El for God, Shaddai for Almighty.

And the root of the word Shaddai, which is rendered Almighty, is a Hebrew root Shedad, which means powerful or invulnerable, and which is used in the sense of the omnipotence of God and is also used figuratively of the destructive power of God.

For he is both sufficient in himself and he is such a God who is powerful and he is the avenging God and the God that can bring his enemies and the enemies of his people to nothing.

[3 : 08] I was thinking of the second hymn in Grace, which is by Isaac Watts. It's Isaac Watts' paraphrase of the 100th, the first verse, which would bring out this thought that is in the title Shaddai.

Before Jehovah's awful throne, ye nations bow with sacred joy, know that the Lord is God alone.

He can create and he destroy. He can create and he creates all that is out of the sufficiency that is in himself who is Almighty, who is omnipotent, but he is also that God who can create and can destroy.

He can lay waste. He can bring to nothing all that he has created. And we therefore have in the use of this word Almighty as a title of God, both of these senses, omnipotence, the all-sufficiency of God, the self-sufficiency of God, and also the judgmental character of God.

He can create and he destroy. Now in our Bibles, our translators uniformly translate Shaddai, Almighty, as in the 17th of Genesis, and in the first verse, I am the Almighty God, walk before me, and be thou perfect.

- [4 : 56] And it is never attributed to any other than God. No angel is called Almighty. No man is called Almighty.
- We saw under the title Elohim, God, that even the magistrates are on occasions called gods because of the position that they occupy, the powers that be, ordained of God.
- The angels are sometimes as gods in scriptural terminology. But when you look to certain others of the names, they are totally reserved in their use and attributed only to God.
- Jehovah stands against the name of no angel and no man. It is uniquely the name of God, so also is Shaddai, the Almighty.
- It is used of God alone. It is never attributed to angels or men. And obviously, it cannot be since angels and men, however, they may feel to be powerful.
- [6 : 07] They are not all powerful. They are not omnipotent. Angels and men are not self-sufficient. They are dependent upon the God who has made them even though they want to acknowledge it.
- As in the case of the fallen angels and in the case of rebellious, sinful men, they will not acknowledge their God. But men are not in themselves self-sufficient.
- Neither are the angels. They are created beings. angels and men. But God is God. God is almighty.
- God is sufficient in himself and to himself. And he is altogether different from his creation.
- Now, we have been thinking not just of these names of God in the Old Testament, but we have been deciding to see their use in connection with Christ, the second person of the Godhead.
- [7 : 13] And I think we have been able to show in previous studies how certain of these names that we have looked at are wonderfully true of Christ.
- Christ. Now, let us try to trace a little of this in terms of this title, Almighty, Almighty God, El Shaddai. Let us see something in this name that shows us Christ.
- And of course, we are not doing this by some manipulation. We are not doing this in a speculative fashion. We want to be convinced that it is right to take these titles to see Christ in them, to learn that these are titles of Christ.
- We want it to be shown, demonstrated from the Scripture itself. And we hope that we can do a little of this under the study of Almighty God.
- Well, back to Genesis 17, 1, when Abram was 90 years old and 9, the Lord appeared to Abram and said unto him, I am the Almighty God, walk before me, be thou perfect, and I will make my covenant between me and thee, and will multiply thee greatly.
- [8 : 32] This is the chapter of the covenant, the covenant with Abram, the Abramic covenant, as we call it. And in the terms of this covenant, which had reference to the son that Abram and Sarah would have, and which son was very shortly now to be born, and the descendants of Abram through the son of promise, and all the mercies that are promised of blessing, both temporal and spiritual, in the covenantal terms of this chapter, this first verse is the important disclosure of the ground in which Abram can be utterly sure that these things will be performed, and this covenantal promise of God that God is making to him will be implemented.

When Abram was ninety-nine years old, the Lord appeared, Jehovah, appeared to Abram and said unto him, I am El Shaddai, I am the almighty God, I am the God who is omnipotent, and all the things therefore that are going to follow from this, they follow from the power of this omnipotent one as he reveals himself to Abram, and this is where Abram got his strength to believe, these are wonderful verses descriptive of this, that we read in Romans, and in the fourth chapter, and at the seventeenth verse, as it is written, I have made thee a father of many nations, that's Genesis 17th chapter, and the covenant promise, before him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were, who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be, and being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb, he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised, he was able also to perform.

that name of Jehovah that was revealed to Abram was the great encouragement of this dear man, that he might stagger not at the promise of God, though he was such an aged man, and his wife so long past childbearing, he believed that the God who had sworn, the God who so promised in the covenant would make good the promise, for was his name not the almighty God, the omnipotent God.

And so you find that there is the first reference to the almighty God in the Bible, you find in the 28th chapter of Genesis that Isaac is brought into the use of this also, the spirit of God makes this title significant in the case of Isaac's blessing of Jacob.

Jacob was the son that was born according to God's promise, according to the power of God, and now Isaac is reached advanced years, and his son Jacob is about to leave, you remember, the unhappy circumstances, whereby Jacob are to flee from the wrath of Esau, because he had supplanted him, and he receives the blessing of Isaac before he goes, Genesis 28, and verses 3 and 4, and this is the blessing of Isaac upon Jacob, and God almighty bless thee, El Shaddai, bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people, and give thee the blessing of Abram, to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto

[13 : 32] Abram, and Isaac sent away Jacob, and there is the promise to him as he goes into what is so unknown to him, there is this blessing, and in the patriarchal blessing, there is more than a wishful thought, there is the prayerful desire, and there is the confidence that God will make it so, because of the terms of the covenant, God almighty bless thee, and make thee fruitful, you remember all the adventures that Jacob had, and the circumstances with Laban, and how he received his wines, and how his sons were born, and you find in the 35th chapter of Genesis, and at the 11th verse, you find that when he comes back, and is reconciled to Esau, and when his name is changed from Jacob to Israel, a prince with God, you find that again this name,

God almighty, comes into the text, Genesis 35, and in the 11th verse, he goes back to Bethel, where God had blessed him after he departed, where he had taken a stone for a pillow, where God came, and God promised that he would be with him, and that he would bless him, as Isaac, his father, had prayed, and we read 35 verse 11, God said unto him, I am God almighty, I am God almighty, be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall come out of thy loins on the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

And then our next place that we look at is Genesis 49, 25, and here is Jacob upon his deathbed, blessing his sons.

And the blessing of Joseph in the 49th chapter and the 25th verse brings in this great title again. Joseph is given the blessing of his father, and again there is that which is prophetic, there is more than a wish for him, this is the favorite son, this was the son also that had been so hard done by the brothers, this is the son that Jacob had lost and yet that son was given again to him.

And there is a great tenderness in the blessing, he gets a richer blessing expressed in these words of Jacob than even Judah does, who is the one of whose lineage Christ should come.

[16 : 33] There is the blessing of this favored son, Joseph, and you see in the 25th verse, even by the God of thy father who shall help thee, and by the almighty Shadiah, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb, the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.

They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brother. There is this very glorious benediction pronounced by dying Jacob, and in that benediction the name of the all-sufficient God, the omnipotent God who is able to make this thing to pass.

Now I want you to bear in mind then that we've seen how this name is significant covenantally with Abraham, with Isaac, with Jacob. And then notice what we read in Exodus and the sixth chapter and in the third verse, Exodus chapter six and verse three.

We looked at this when we were considering the meaning and significance of the name Jehovah. God spake unto Moses and said unto him, I am the Lord, I am Jehovah.

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty. But by my name Jehovah was I not known to them.

[18 : 19] And I have also established my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And they were blessed with covenant blessings.

Moses is reminded that he who now is commissioning Moses to go to Pharaoh and say, thus saith the Lord, let my people go, that they may serve me, that this is all part of the covenant.

I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant. And you notice that Jehovah speaking there to Moses, he says, I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them.

And then there is one other place that I want you to refer to, and that is in the address of Stephen, in the seventh of the Acts of the Apostles, when Stephen is tracing out the highlights of redemptive history, covenantal history.

And he says in Acts 7, and at the thirtieth verse, he is speaking of the day of Moses, and when he had been forty years in the back side of the desert, keeping the flock of his father in Lord Jethro, the time came for him to be sent to Pharaoh.

[19 : 58] This is what we read, the words inspired by the Spirit of God, infallible words. We read this in the thirtieth verse, Acts 7, when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush.

and here is Christ meeting. I've said recently on many occasions that the angel of the Lord in many of these occurrences of the name is Christ.

We saw it last week in the case of the angel that met Manoah and his wife whose name was wonderful. It's Christ. Here is the angel of the Lord.

It was Christ that was with Moses. It was the presence of Christ before the incarnation that was in the angel of the presence as a cloud by day and as a fire by night.

Christ was leading his people. Christ was with Moses in the wilderness. Perhaps some of you remember our long series of studies that we did some years ago in Moses and how often we saw Christ in the one that led Moses, that was with Moses in the wilderness.

[21 : 14] And here we see then that the angel of the Lord Christ met with Moses out of the bush that burned and was not consumed.

When Moses saw it he wondered at the sight and as he drew near to behold it the voice of the Lord came unto him saying I am the God of thy fathers the God of Abraham and the God of Isaac and the God of Jacob.

Then Moses trembled and durst not behold. Then said the Lord to him put off thy shoes from thy feet for the place where thou standest is holy ground.

I have seen the affliction of my people which is in Egypt and I have heard their groaning and have come down to deliver them and now come I will send thee into Egypt.

This Moses whom they refused saying who made thee a ruler and a judge. the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

[22 : 21] Christ appeared to Moses as the angel of the Lord in the bush. Jehovah Jesus addressed Moses from the bush and as he addressed Moses from the bush he said that he was the God of Abraham Isaac and Jacob.

Therefore it follows by implication that if he is the one who had revealed himself to Abraham Isaac and Jacob as El Shaddai that it can be no other than that this is true and this is pertinent to Jehovah Jesus to the second person of the Godhead who are Christ of faith.

Christ is El Shaddai. Christ is that one that addressed Moses and sent him to Pharaoh. Christ is that one that appeared to Abraham as he himself said to the Jews that Abraham rejoiced to see my day and he saw it and was glad.

Moses knew the reproach of Christ. They esteemed greater treasure than the riches of Egypt. These godly men had dealings with Christ in that day long previous to the coming of Jesus Christ in the flesh.

And he then that spoke and declared himself to be the God of Abraham Isaac and Jacob who said that he was revealed to them by his name God Almighty he is Jehovah.

[24 : 02] Christ in Jehovah Jesus is God Almighty. I believe it gives us that dimension of wonder and it gives us that which makes us to see the significance of the Son of God covenantal matters are ever dealt with through Christ.

of course we could get this theologically from the whole administration of the covenant. God the Father administers the covenant through the Son. That's true of the Old Testament as well as that which we know more particularly to be the new covenant which the mediator is Christ who has sealed that testament with his own precious blood but all God's covenantal dealings are through the Son.

He is God Almighty then. He is Jehovah God Almighty to Abram to Isaac and to Jacob. Can we see just another example or so before we leave this great name of God and this name that is applicable to Christ in certain places also?

Psalms 91 1 that we had as our reading the 91st Psalm he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

Shaddai again the self-sufficient one, the one who is omnipotent, the one who is able. And those that have the fear of God, those that know something of dwelling in the secret place of the Most High, of those that have an interest in Christ and those that will know the sufficiency of Christ, the almightiness of Christ, on their behalf there's a great word for you in prayer in the secret place, that as you are in the secret place because God has appointed that we should pray, may not always to pray, he that dwelleth in the secret place of the Most High abides under the shadow of the almighty, he will be in that place where he knows the presence and the power of Christ who is

[26 : 37] El Shaddai, the one who is mighty, the one who is sufficient, the one in whom all fullness dwells and in whom his people are complete, this is full of Christ and yet I believe that I must also remind you from what we started out by saying he can create and he destroy that this is the same God Shaddai of judgment, this almighty one is the God of judgment and it is significant, you see, and it again identifies the rightness of El Shaddai being attributed to Christ for the father hath committed all judgment unto the son, the father judgeth no man, but he has committed all judgment to his son, it is with Christ that men and nations have to do in judgment, and when you turn to Isaiah, the 13th chapter and the 6th verse, which there is the intimation of

God's judgment upon Babylon and in the judgment upon Babylon, there is almost that which is typical of God's judgment upon spiritual Babylon and God's judgment upon all that are contrary to Christ, all that are against his son.

You read in Isaiah 13 and the 6th verse, howl ye for the day of the Lord, the day of Jehovah is at hand, it shall come as a destruction from the Almighty, from Shaddai, it will come as a destruction, and writing about the very same time as Isaiah, Joel 1 and the 15th verse speaking of the day that will come at the end, the day of the Lord, alas, for the day, for the day of the Lord, the day of Jehovah is at hand, and as a destruction from the Almighty, shall it come.

The office of Messiah is not only to rule over his people by the scepter of mercy, but it is to break his enemies. The words of the second psalm and the ninth verse, with a rod of iron, thou shalt dash them in pieces, like a potter's vessel.

He can create, and he destroy. Now will you turn to the New Testament that we might just as we close, gather some of the teaching from the New Testament that is relevant to El Shaddai, God Almighty, and how it is to be understood of Christ.

[29 : 33] And I refer you to Acts, the 17th chapter now, and Paul preaching on Mars Hill to the philosophers and to the Epicureans and Stoics, to the men of letters and culture in that great city of its day, Athens, Acts 17.

And I know you're familiar with this sermon, and you will be able to follow it then as we quickly pass over it. He speaks of their idolatry, and then he declares the nature of the true God in the 24th verse, God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worship with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things.

He doesn't need us, but we need him, he is the creator, we are utterly dependent upon this God. Verse 28, in him we live and move and have our being.

He is the almighty God, and apart from him, we cannot exist apart from him, we cannot move, in him we live and move, and have our being.

Then he indicts idolatry. Idolatry is an abomination in God's sight, whether it's ancient or modern, whether it is primitive or whether it's sophisticated, no matter what the object that is worshipped is, if it's an idol, it is an abomination in God's sight and it's rebuked.

[31 : 19] The times of ignorance God winked at, but now commanded all men everywhere to repent because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

You see, he has spoken of almighty, spoken of Christ, God as the Almighty, God, God who is the maker for all things were made by him, in him all things consist.

And then he turns to this other aspect of almighty, that he is the God of judgment. He hath appointed a day in which he will judge the world and he will do it through this man whom he hath appointed, whereof he hath given assurance unto all men and that he hath raised him from the dead.

And the incarnate Christ, the Christ who is exalted to the right hand of the Father, who sits at the Father's right hand until he hath put all enemies under his feet.

He is that one that will judge in the last day. He is the one that creates and he is that one with power to destroy.

[32 : 42] So appointed of the Father. In 2 Corinthians 3 and 5 there is a sweet verse to the laborers in the work of the ministry.

2 Corinthians 3 and 5, not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God.

Our sufficiency is of God and how do we know that our sufficiency is of God? Because it's been revealed to us as it was to Abram in Genesis 17, 1 as we looked at it.

I am God Almighty, the Almighty God. And he who has called us and sent us into the ministry, Paul says, he will operate for us.

He is the powerful one, the sufficient one, our sufficiency, not in ourselves. Men may think their sufficiency is in themselves, but it's not.

[33 : 52] Our sufficiency is in God, who also hath made us able ministers of the New Testament, who sends forth those to do his will.

The ascended Christ, the right hand of the Father, gives ascension gifts. He gives the apostles and the prophets and the evangelists and the pastors and the teachers in their day and in their generation according to his will.

He gives them. He is the omnipotent one who sends them forth. They are the stars in his right hand. He holds them in his right hand.

And their sufficiency is his sufficiency. He that despiseth you, Christ said, despiseth me. He that despiseth me despiseth him who hath sent me.

There is a word to the encouragement of the servants of God that their sufficiency is in God who is El Shaddai, in whom all fullness dwells.

[35 : 00] And it belongs to every believer. He is the one in whom all fullness dwells. It has pleased God that it should be so, that in his Son there should be this amplitude.

There is a fullness. John speaks of that fullness in the prologue of his gospel and of his fullness. How we all received and grace for grace.

He is self-sufficient. He is all-sufficient. He is a sufficiency of his people. He is a sufficiency of his people in their every time of need, in their every situation.

This pertains to provision. my God shall supply all your need according to his riches in glory by Christ Jesus. If we lose all earthly prospects, if we come to the place that we don't know where our next meal is coming from, as happened to some believing people in recent days, the fact of the matter is that God will provide according to his covenant blessing.

he will provide. He is the sufficient God. He is the God of fullness. My God shall supply all your need according to his riches in glory by Christ Jesus.

- [36 : 23] It pertains then to provision. It pertains to prayer. We're coming in prayer. We are having a season of prayer this evening, or we hope to have. He is able to do exceeding abundant above all that we ask or think according to the power that now worketh in us.

El Shaddai, the almighty God, able to do exceeding abundantly. Oh, that that might grasp us, that that might be in our mind as we come in prayer.

We are coming to the God who is able. Thou art coming to a king, says Newton. Large petitions with thee bring for his power and grace are such. None can ever ask too much.

coming to this God who is almighty, the almighty Christ in whom there is this sufficiency, in whom all fullness dwells, the fullness of Christ, the treasury of the saints.

May we then know that there is nothing wanting on God's side. There is no stinting. If there is any deep faith, is the substance of things hopeful, the evidence of things not seen faith lays hold upon the invisible provision.

- [37 : 41] As Abram believed that name that was revealed to him, if this was the God that swore concerning the covenant, these things would come to pass, and they did come to pass. Friends, may we be those that are convinced that this God, who is the God of the covenant, means what he is saying, and he, by his very name and nature, will bring it to pass.

And it looks beyond even the present to the future, this great name of God, El Shaddai, in Revelation chapter 1, and in the eighth verse, 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.

And in that view of things future, in that opening, as it were, of Revelation to John, concerning the victory of Christ, and the victory of those that are in Christ, his church, over all their enemies, 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.

You see again that title, the Almighty, the Greek, specially translating the Hebrew, and the title, unmistakably in that verse, connected to Christ.

He is Alpha and Omega. He is the first and the last. He is the author and the finisher. It is Christ who is the Almighty One. And Christ is for us, and if He be for us, then who can be against us?

- [39 : 26] We have an omnipotent Christ for us, all to trust Him more. We are so lacking in trust, we have our ups and downs, our fears, our apprehensions, our anxieties about one thing or another, and we are so lacking in faith, so easily moved, all that we might be more like the friend of God, Abraham, staggering not of a promise of God, convinced, believing that He was well able to perform that which He promised since He is El Shaddai, the Almighty One, who is Jehovah Jesus, the lover of our souls.

Let us make our prayer meetings, God help us in this, when we come to them, that we are not just fitfully going through the motions of prayer, but we are praying to a God and we know that He hears every word and searches all our hearts and the unspoken petitions are all there manifest unto Him.

So are the wandering loose thoughts and the secularity that's so much there even when we bow and pray, God knows it as well as you and me, our wandering thoughts, our earth bound thinking when we should be in the attitude of prayer, God's witness to that.

But let us put that aside for the moment, perhaps that comes because we are not really reckoning that we are in the presence of the Most High and we are dwelling in the shadow of the Almighty.

To ask is to be heard and to be heard is to receive if it's agreeable to His will and that's the sort of praying that we are seeking to come with prayers that are for the glory of God and for the advancement of His kingdom to there be brought in from north and south and east and west the whole of the election of grace.

[41 : 27] May we come then in prayer tonight and every night with that sense that here we are collectively, statedly gathered that we might call upon the name of our God and that we might know the power of Christ for us.

Power of Shaddai, the Almighty God that we might rest then in one who is able to save, one who is able to keep, one who will not forsake the people of His love.

May we rest then with the psalmist as the psalmist does in that 91st psalm that we read. May we rest in these promises.

Thou hast made the Lord which is my refuge even the most high thy habitation. There shall no evil befall thee. Neither shall any plague come nigh thy dwelling for He shall give His angels charge over thee to keep thee in all thy ways.

May we know that the Lord will be with us. He shall call upon me and I will answer Him. I will be with Him in trouble. I will deliver Him and honour Him.

[42 : 43] With long life will I satisfy Him and show Him my salvation. God, warm our hearts as we come to a little consideration of that blessed title which appertains in many scriptures even to the Son of God, the Lord Jesus Christ, so that He is our willshadowed, God Almighty.

Now let us take our hymn books and sing number 261 which came immediately to mind in the meditation on this title.

261, it is the Lord enthroned in light whose claims are all divine, who has an undisputed right to govern me and mine.

261. that is one two three three four two three four three four