

“Am I Your All in All?”
By Brother Parrish Lee
Sunday, October 2nd, 2016

You may be seated, Saints. Isn't God good this morning? Somebody said that Jesus is a Way-maker, and I started to just come up and do what Pastor Paine did last week, but I just want to put the devil on the run for just a second. Jesus is a way-maker. Anybody here that Jesus made a way, when you were sick or in pain, give the Lord a praise. Anybody here—just give Him a praise. Anybody here that knows if it was not for the goodness of God, you might be dead right now, give Him a praise. Anybody know, if it was not for the goodness of God, you might not have been paying your bills, give the Lord a praise. Anybody here ever seen God restore something in your family, give God a praise. Anybody ever been so tired, and He opened up the window of Heaven, and poured you out a blessing, give the Lord a praise. The Way-maker, this morning. Almighty God, Almighty God, Almighty God. You may be seated. We could stop right there and go home. We could stop right there, and go home, talking about, He made a way. If we were to pass this microphone around, we wouldn't leave today, talking about how He has made a way. Any witnesses in the house that He's been good? Witnesses to say, "God, you've been good!" I don't know everything You've done for everybody else, but I know what You have done for me. I know what You've done! Nobody can take that away! I know what You have done for me. When you were singing up here, Sister Sonia, I just—I couldn't stand it! I knew there was more to come, but all I could do was just say, "Thank You, Jesus!" He' my Rock, He's my Fortress—ain't that what the song says?—He's my Deliverer. In Him will I trust—my Rock, my Fortress, my Deliverer. Rebekah was dipping into the message, and taking up a good part of it, I mean to tell you on that one. Amen, amen, amen. And somebody said He's the light of the world. But they said, "Here I am to say that You are my God." Here I am, this morning, to say, "You are my God." What a precious thing that is, a precious thing that is.

We give honor to that self-same Almighty, omniscient, omnipresent, wonderful, compassionate, life-giving, life-restoring, blood-shedding God. We give honor to Him, this morning, He who knows all things, and puts up with us anyway. He who knows everything we've ever done and says, "I still love you." He who knows all my faults, all my fears, and knows when I don't step up to the plate, and says, "I still love him. I'll make a way for you." We give honor to that God. Giving honor to all of His servants, all of those people who have kept His message and kept His will, and given it to us, down through the ages, from the apostles and disciples, down through the ages, down to those who were here in the birthing of this ministry, from our founding pastor, he and his family, our pastor, who was here last week—and, let me tell you Saints, as lit up as he gave, and as God put in his life to give to us, he, well, Debbie, actually, pulled me aside, and said, "You know what? We *love this*. We love just worshipping with y'all. We don't get a chance to do it enough, but, when we come, you don't throw up a wall and say, 'Prove yourselves,' you just say, 'Come on in and worship. Come and dine; the table of our Lord is spread.'" She said Pastor Paine was loving it so much, it just went past his pain medication, and gave him straight joy. That's what she was telling me it was mighty good, mighty good. Giving honor to them. And, giving honor to all of those who stand in the gap and make up the hedge. And giving honor to all of y'all, who say, "The Lord is the light of my life, my strength, my sword, my shield. He is my sword, my high tower, my buckler. He is my light in darkness; he is the path that I can walk on. He is everything to me, my bridge over troubled waters, and my bridge when I ain't even got no water. He is my everything." Giving honor to all of y'all; may God touch and bless and give everything that you desire this morning, everything.

We've taken this month as—last month, we pray that it was a blessing as we talked about a month of sanctification, and we talked about Obed-edom, and the blessings of God. What a wonderful time,

what a wonderful time. And, this month, we're going to talk about something else, and our theme for the month—I'm not going to read it, but, we'd like to dwell on this for just a bit

1 Corinthians 15:28 *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

If we could bow our heads for just a moment. Lord, all of creation knows you are amazing, and we are stymied in your presence. We thank You for Your goodness and Your mercy. We thank You for Your kindness. We thank You for Your patience. We thank You for Your strength. We thank You for everything that You've showered down, even the things that just passed through our minds, You're so good to us. Anyway, we thank You for everything. We thank You for this time to come and worship in Your presence this morning. We pray it ministers to us, and, God, we turn around and ask for a blessing on Your message this morning as we go over to intermeddle and to intervene with God, we ask that it would do, as Your Word said, what You sent it out to do in every one of our lives, and not return unto You void, but accomplish that to which You sent it. So, we present ourselves, we lay ourselves, and we pray and claim in Jesus' name, and everyone said, amen.

So, First Corinthians fifteen and twenty-eight, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Our service—the title for the message today is, "Am I Your All in All?" Three parts this morning:

Part 1: The Word of God Abideth Forever

As we go to this verse in Corinthians, fifteen and verse twenty-eight, Paul, as he was writing to the people of Corinth, to the Corinthians, he was talking about a time to come that was not yet. And he let them know that there as more to come in this belief, in this faith. Corinth was a city in ancient Greece, which made the inhabitants Gentiles, but it was a city wholly full of idolatry. It was a city given, and wrapped up in, idolatry. One of the biggest temples they had, one of the most—one that was more visited, that had the most influence, was the temple to Aphrodite, the goddess of love. Now, this, of course, if you know anything about Greek mythology, and anything specifically about Aphrodite, and then, in Roman times, became Venus, you always just knew that there was a sensuality to her. Nowadays, they call it sensual, but, back then, it was just plain sexual immorality. And that was what was popular. It was all about fertility; it was all about doing what feels good; it was all about exploiting—that's what it was all about. And, so, this was given unto the city of Corinth, and this was one of the battles that they had. So, being Gentiles, and unknowledgeable about many things about the truth of God, Apostle Paul had to cover a wide variety of things. We see, in earlier chapters, he covers things from seeking to be unified. He also talked to them about there's a difference between the spirit and fleshly things that go on. He even had to deal with—in a few earlier chapters, he even had to deal with fornication and adultery in the church, in the church! They would bring it into the church, and he had to let them know, these things are not of God. He had to let them know, you might come to church, but, doing these things, you won't make it to the purpose of what worship is supposed to get you into, you won't make it to Heaven.

But, here in chapter 15, though he begins talking of the resurrection, or how we will be raised from the dead, and this was big deal. In fact, we won't be able to cover—there's no way we will be able to cover First Corinthians fifteen in one sitting. The resurrection of the dead is such a precious thing, it hadn't happened before, it wasn't given before, now, people who are unwise, unlearned in the ways of God need to learn that you have the ability if you trust in Him, if you follow Him, to be resurrected from the dead into eternal life. Our excerpt this month is from this chapter, and that setting.

1 Corinthians 15:28 *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

When all things would be subdued, they were not yet subdued, but when they would be, then the Son also would be subject to Him, the Son would be subject to Him that put all things under Him, that God may be all in all. Even that one verse, there, it would take us clean through the end of the week to do any type of justice for us. But, we don't have to the end of the week; I'm sure some you want to go and, you know, eat some time today. The Bible says that God might be all in all; the Bible says:

John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

The Word was made flesh. The Word of God is forever, but the Son, the flesh, has a beginning and an end. The Word of God abideth forever (1 Peter 1:23), but the flesh, the Son, has both a beginning and an end. I'd like you to turn to the Book of Matthew, chapter one, verse twenty-one, and we're going to do a little bit of reading, here. Matthew, chapter one, verse twenty-one, if you would.

Matthew 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

So, she would bring forth a son, and they would call His name Jesus, and He shall save His people from their sins.

Luke 22:37 *For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.*

The Lord speaking, He said, "...the things concerning Me..." the Son, the flesh, these things have an end, but the Word abideth forever. The Word of God will never go away, will never change, will never lose any of its power, but, the things concerning the flesh, those things will be subject, those things will be subject to God that He might be all in all. The Word of God abideth forever.

1 Peter 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

"...by the Word of God, which liveth and abideth for ever." The things of the flesh might have an end, but the Word abideth forever, that God might be all in all.

Part 2: The Goodness of God Is Boundless

I had an opportunity a little while ago to listen to somebody share a testimony, shared about how they had been hooked on crack cocaine for umpteen years, "For umpteen years, I was hooked on crack." I have known some people who have dabbled in that and they say, "One hit, and you're addicted." One hit. I don't know, don't want to know. I don't want that experience, don't want to travel—don't need to travel down that road. But, this person who was giving a testimony talked about how they were addicted to crack cocaine for umpteen years, and then they went on to say, but God delivered them. It was a powerful testimony; I thought, "How marvelous that is!" to be hooked on something like crack—like I said, don't want to know, don't need to know, don't need to taste it, experience it, I don't even need to see it.

But, it is marvelous to hear that God is restoring and repairing the breach in people's lives, and, then, right after that, I heard other testimonies. People talking about, "I was a fornicator. I couldn't stop. But, you know what? God gave me a way out." "I was a person, I was in an abusive situation, and I just needed to find a way out, and God gave me a way out." And testimony after testimony, people getting healed and, people, marvelous things and wonderful things happening in people's lives, God doing it for them. And, as I was bearing witness to all of that, the devil walked up and said to me, you know, prince of the power of the air) "Well, you ain't got all that good of a testimony. You know what you need to do? You need to go out and dabble in some of that sin, and, that way, when God delivers you, you'll have a better testimony." That's the kind of foolishness the devil will come and try. Anybody ever...? But, immediately, you go ahead, and you put that to rest. You put that to rest, because, right after the devil comes to say something stupid like that, God comes along, and He says, "You don't have to go to crack to know that I am a deliverer. And you don't have to be in abusive situations to know that I can restore you. And you don't have to suffer to know that I have bridged the gap. You don't have to be a person that's broke, busted, disgusted and can't be trusted to know that the Lord Jesus will make a way. You don't have to— you don't have to be sick and go through every single illness in the book to know that God's a healer. You don't have to do that. I am your God." "Here I am to say that you are my God." I told y'all that you were dipping into the message. I'm looking at that, saying, "Oh, I'll cut this out, cut that out..." You don't have to do those things to know that God is a healer, He is a restorer, a repairer of the breach, and God is good. And, the truth of the matter is, He has delivered—I don't know everybody's testimony, but I know what He has delivered me from. For the Bible says, "For all have sinned, and come short of the glory of God;" (Romans 3:23) All have! So, we know that everybody who's saved, God has done that work. He has done what nobody else could do; God has restored the pledge and repaired the breach.

If you've ever been a person to find yourself in any of these situations, and you think that, "God won't be the one who will come to restore me, it will just be so hard, and so hot—I don't know. He's done it for others, but will He do it for me?" If you've ever found yourself doubting, wondering, whether or if God could, whether God would, the Bible says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) It doesn't matter who you are. It doesn't matter where you are. If we repent and turn to God, He gave His Son for us.

Now, the goodness of God goes far beyond Him just being good to deliver us in illness. And, it even goes beyond Him delivering us from temptation. The goodness of God even goes far beyond Him giving you a wonderful job or making a way to put food on your table, or even putting a house over your head. The goodness of God goes even beyond Him having a bed for you sleep in, and making a way for you family. The goodness of God actually goes beyond that. You see, the true goodness of God goes so far, that, even the fishes in the water know He's good. The true goodness of God lets the birds of the air know that God is good. And, the true goodness of God, everything on the face of the earth knows that God is good. From the Book of Job, if we could to the Book of Job:

Job 12:7-9 *But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the LORD hath wrought this?*

But ask now the beasts, and they shall tell thee; and the fowls of the air, and they shall tell thee, or speak. The Earth itself, it shall declare it. The fishes in the sea, they shall declare unto thee. Who, out of all of these, doesn't know the goodness and the richness of Almighty God? The goodness of God, and His magnificence, goes beyond us.

And, it even goes further than that; the goodness of God goes to the elements and the seas. They know who He is.

Mark 4:39 And he arose, and rebuked the wind, and said unto the sea, *Peace, be still.* And the wind ceased, and there was a great calm.

Even the elements know that He is God, and He is good. Even the seas know that He's God, and He is good. The wind, and the earth, and, if we were to read the next couple of verse of that, the only ones who didn't know the greatness of God, in there, was the disciples. "What manner of man is this, that even the wind and the seas...?" (Mark 4:41) The fowls of the air knew. The creeping things in the earth knew. The fishes knew. The waves knew. The seas... The only ones who didn't know, were the disciples; they knew He was good, they just didn't know He was that good. And, actually, it even goes beyond that. The planets, who speak a language that we can't comprehend, they know that God is good. The sun, which gives life is there because it knows the goodness of God. And, even the greater beings that they try to make movies about—they've got so many goofy movies out, I can't stand it. People, they wait for me to come to work, and they want to tell me about this new TV series. That's got to just be trial. I didn't know. There's a series about Lucifer, and they were all running up to tell me, "Hey, he's a good guy! Lucifer! He's a good guy!" And, there's another one, it's either "Preacher," or "Priest," or something like that, and he's a bad guy. They've got so many goofy movies out! But, anyway, the angels in heaven know that He is good, and even that he is great. His mercy endures forever (Psalms 136), and beside Him there is no other (Isaiah 44:8). And, even the angels from hell know the extent of the greatness of God:

Mark 1:24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

"I know who You are!" The devils know! "I know who You are, Lord Jesus! You're the Holy One! The Holy One of God! That's who You are!" So, even the angels know who He is.

What about the Lord Himself? Did He know the extent? I mean, after all, he was a baby at one time; did he know the extent of who He was?

John 17:4 *I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

"And now, O Father, glorify thou me..." "Glorify thou Me." "You glorify Me with thine own self with the glory that I had with thee before, before everything that is seen came about." Before the world was. "...glorify thou Me with the glory that I had with thee with thine own self before ever anything came about." Yes, He knew what He was. He knew who he was, and he knew whose He was.

To the sun, and the planets, and the stars, He is their Creator. To the devils, He is their tormentor. To the wind and the seas, He is their master. A boundless God; a God who has no boundaries. So, how much more of that would He be unto us who are recipients of His precious and Holy Spirit? Who are recipients of that Spirit? How much more to us?

So we have a contrast, we have a contrast, here, because we are a people who deal in limits. We deal in boundaries. We deal in finiteness. And, we appeal, we appease, we go to a God who has no boundaries, who has no boundaries, who is infinite. For he creates the light and the darkness; He is all. And, what a challenge it is for us to go to a God who is all, when we are still trying to define what 'all' really is. What a challenge.

So that begs the question: Why, if God has so much, and is so much, and exists and is everything, why and what does He have to do with us? What does He need? What does He desire? From God's point of view, we want to speak. What could He possible desire? Honestly? Us. Us. God actually desires us.

The infinite One, the marvelous One, the great Creator, the One being, the magnificent One, the omniscient One, the omnipresent One, that Almighty God actually desires us. He desires, yes, the affection of children, and, yes, He desires the hearts and minds of adolescents, and He even wants the efforts and the desires of those who are adults. He wants us to share with Him, from our point—He already knows what's going on—but he wants us to share with Him what is precious to us, that we can have a relationship. And then He can give us wisdom, and watch out for us, but He wants to do it by our beckoning. The Bible says that the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope (Romans 8:20). God didn't want us to be able to turn to ignorance, and devilishness, and iniquity, but the only way for to get us to turn to God willingly was to for us also to have a way to turn away. So, He made us subject to vanity, not willingly, but, by reason of Him who subjected the same in hope. He wants us to choose Him.

I would like to take out just another moment to talk about something I like to call the great lie. No, this isn't a World War II thing; this is a lie that's been going on since creation, since creation itself. The great lie. The great lie is to think that God is not all in all. A Great lie is to think that maybe we can confess it with our mouths but not believe it in our hearts. After all, even though His will might be sovereign, even though His Word says that all things work together for good to those that love Him (Romans 8:28), it's not really going to work out for me. A great lie is to think that, whereas the people who know the Lord, and say that God can, the great lie is to think that either He can't or He won't. That's a great lie. Which is why the Lord says to us without faith it is impossible to please Him, for he that cometh to God must believe that He is, and He is a rewarder of those that diligently seek Him (Hebrews 11:6). The great lie is on its way to take us away from the preciousness, and the wholesomeness, the holiness of that one omniscient, omnipotent God. The great lie. And, you know what? it's done a darn good job to very, very many, for wide is the gate, and broad is the way that has led so many to destruction (Mathew 7:14). A great lie is to think that God from Himself would not reach out to save you, to save us, to reach His hand out to us, that, no matter what the situation is, for whatever reason, God won't show up on the scene. That's a great lie. A great lie is to trust more in your feelings than in His Holy Spirit or in His precious Word. A great lie, a great lie. But, there is a remedy for the great lies in the Book of John. We've said it before; we need to say it again:

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Part 3: Who Am I To You?

Who am I to you? That God could be all in all, but, who am I to you? He asked the Apostles, in Matthew chapter sixteen; He asked the Apostles a question:

Matthew 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, *Whom do men say that I the Son of man am?* And they said, *Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.* He saith unto them, *But whom say ye that I am?* And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.* And Jesus answered and said unto him, *Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* And I say also unto thee, *That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.* And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

In verse thirteen, He asked His disciples, saying, “Whom do men say that I the Son of man am?” And they said, “Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.” I used to be in that boat. I used to belong to a religion that made you convinced that the Lord Jesus was just another prophet in a long succession of prophets. For, God, the Almighty, would not extend His Holy self down to people, to ignorant, filthy, low, dirty people. I used to be part of that boat, and I went on to convince people of that. But, you know, it’s hard to fight, when you’re so small, to fight against a great big God. It’s hard to fight Him. It’s hard to push a lie in the face of omniscient truth. So, who—and, then, after they gave those replies, in verse number fifteen, He put out the question: “But whom do you say that I am? Who am I to you? Who am I to you?” Verse sixteen: And Simon Peter answered and said, “Thou art the Christ, the Son of the living God.” And Jesus went on to tell him, “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed this, but my Father which is in heaven.” When our eyes get opened, it wasn’t an accident. It wasn’t something that we just conjured up ourselves. It wasn’t something that happened to be coming that way. When our eyes were opened to His Truth, it is the fabulous, magnificent will of God. It had a purpose, and it was intentional, *intentional* for us to see that. God made it happen he meant for it to happen. No matter how the circumstance was. We’ll hear people talk about, “I was on a park bench, and somebody came up to me...” “My car broke down, and this happened.” God made a way for Him to come to you, for Him to come to His people. “Who do you say that I am?” If you’ve learned and you’ve seen, and you’ve experienced that You are the Christ, the Son of the Living God, He gives something, He says: “And I say also unto thee, you, Peter, upon this rock I will build my church; and the gates of hell won’t prevail against it.” Let Jesus be your Lord and Savior, and even the gates of hell can’t tear it down. The only way for it to leave is for you to give it up. The only way for it to leave is for you to say, “That’s it. I can’t continue.” It has to be a choice; you stay with God, He stays with you.

And, you know, that’s part of the problem. That’s part of the problem in the world, today, right now. My family called me, and they asked me from Baltimore, and they talked about, “Hey, we ain’t never seen it this bad before. We got riots. We got racism. It’s all over the place. Isn’t that the worst thing facing the country?” I had to tell them, “No, the worst thing, actually, facing the country is sin. That’s the worst thing facing the country.” “But, Parrish, you’ve got to admit, you know, we ain’t never seen it like this.” “Hey, look, I was in Baltimore in the 1660’s. The National Guard was in our street, outside my door. I’ve seen it worse. And, even then, the greatest problem we had, as a nation, was sin.” Sin brings up racism. Sin brings up ageism. Sin brings up feminism and chauvinism. Sin brings up this crazy mess. Sin distracts you away for the true purpose of God. Sin takes you away. Sin is the problem. Well, we got people warring in factions, I’ll tell you the truth, ain’t nobody right! If everybody comes to God, and says, “God, I haven’t done what’s right; I’ll let you be all in all in his situation.” Case solved! He’ll pour it out, He’ll solve it, He’ll fix it, and then we’ll say, “I don’t know how He did it, but God did it.” Not everybody wants to hear that, not everybody wants to hear that. Some people want to say, “Well, yeah, but we got to go out and do it ourselves.” Okay; we’ll see how that works out for you. But, who is God to you?

To Abraham, to Abraham, He’s Jehovah-jireh, the provider.

Genesis 22:13-14 *And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.*

To Abraham He was Jehovah-jireh, my provider. And, in the Book of Exodus, in Moses’ time, He’s Jehovah-Nissi.

Exodus 17:14-15 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah–nissi:

Jehovah-nissi, my banner, my ensign. This is the cause of everything that I do. This is the name that I go out in.

And, Moses, there was another one:

Exodus 15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

Jehovah–Rapha, the LORD who heals.

To Gideon He was Jehovah-Shalom

Judges 6:24 Then Gideon built an altar there unto the LORD, and called it Jehovah–shalom: unto this day it is yet in Ophrah of the Abi–ezrites.

The LORD is our Peace. Jehovah-shalom.

To Ezekiel, He was Jehovah-Shammah, the LORD is present.

Ezekiel 48:35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

Jehovah-Shammah, the LORD is present. He is with us.

In Jeremiah, He was El-Gmulot:

Jeremiah 51:56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

El-Gmulot, the God of recompense.

In the time of Abraham, He was El Shaddai:

Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

El-Shaddai: God Almighty; powerful, and nourisher, and sustainer. El-Shaddai.

But David had something else to say (this is that song that you put in there, “Praise that Wonderful name of Jesus”):

Psalms 18:2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

To David, He was Jehovah-Mephalti, the Lord my Deliverer. He was also Jehovah-Metshodhathi, the Lord my Fortress. He was also Jehovah-Misqabbi, the Lord my High Tower. All wrapped up into one verse. All wrapped up into one verse and how, how, how could David say, "He's so much to me, I can't—I got to put it all in one verse?" Why didn't Moses expound, and Abraham expound, why didn't Jeremiah and Daniel and all them expound on what the Lord was to them? And God will tell you, "I am all things, according to what you need." To Andy and Sonia, you might say, "He's a keeper of a marriage." To me, He's being able to keep me when I'm hungry. And, not just that, not just that; He's the One who gets me out of bed in the morning. He's the One that sets my eyes open, and I have sight in the morning. He's the One that keeps me on the road, and, I will say, He's the One who keeps me when I'm *not* on the road. He is a sustainer, a provider, a keeper; He brings peace. He is the giver of all good and perfect gifts. To the lame and the blind, He's a healer; to the woman at the well, He's a forgiver; to Mary Magdalene, He's a devil evictor; to Lazarus, He's a conqueror. The Lord Jesus wants to be our all in all.

Amen. Give the Lord a praise.

