



## **Faith Laughs At Impossibilities**

**Grace Reigns: God's Gospel for All Peoples Series # 27**  
**Genesis 17:1 – 18:15      David Sunday      October 25, 2015**

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There come times in the life of every believer when we wonder, “Is God through with me? Is He still going to use me? Is He still going to work in and through my life? Does God have a future for me in His plans?”

I think we sometimes start to feel that way when we become older. We live in a culture that values youthfulness so much, and church culture can be the same way. We get up in years and we wonder, “Has my time passed?” It can also happen in times of infirmity and weakness when you're physically spent. You're worn out and sick, and you think, “There's no way God could still be working in my life—not the way I am right now.”

We can especially feel that way after great failures. We think, “I've blown it. I've wasted my life. God will work through others, but He won't work through me. Not now. Not after this.”

For Abram, all three of these things were going on when we come to Genesis 16. He was 99 years old. That's getting up there in years. He was infirmed. He was unable, with his wife Sarai, to produce the promised offspring. And most significantly, he had failed. The last chapter we looked at came after a time where God made this great promise to Abram, “Your descendants will be as numerous as the stars of the sky.” Abram believed the Lord and God counted it to him as righteousness in Genesis 15:6.

But then in chapter 16 Abram failed. He listened to the voice of his wife Sarai, took her maidservant Hagar and tried to produce the promised offspring through her. It's now been 13 years since Ishmael was born and Abram hasn't heard from the Lord in all those years. You can just imagine him thinking, “I'm just going to bide my time until it's over. God is done with me.”

Genesis 17 is God's resounding answer to that dilemma: “Abram, I am NOT finished with you. I am still going to be faithful to My covenant with you.” This chapter describes the watershed event in Abram's life. Everything flows from this chapter.

If you're in a covenant relationship with God, He wants you to be sure that He will always be faithful to His covenant with you. He will not let go of the promises He has made to His children.

But there's something deeper God wants us to see in this event in Abram's life. He wants us to know that you cannot be in a covenant relationship with the Lord without it changing your life completely. If you're in a covenant relationship with the Lord, He says, "You have to surrender everything to Me. You are Mine and I am yours. I demand that you give Me all you have—down to the most personal and private areas of your life."

God will be faithful to His covenant with His people. But if you're in a covenant relationship with Him, your life will not remain unchanged. You will be radically and forever changed by this covenant God. That's what He wants us to see in Genesis 17.

## 1. Who God Is & What That Means for Us

The Word of God to us today begins with God's wonderful revelation to Abram and His call upon Abram's life. Let's read Genesis 17, beginning in verse one. "*When Abram was ninety-nine years old the Lord appeared to Abram and said to him, 'I am God Almighty; walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly.'*"

Who is God and what does that mean for us? That's what we encounter in these first two verses. The whole Christian life, the whole plan of discipleship, is summarized in these words: "*I am God almighty; walk before me, and be blameless.*" God is absolutely sovereign, and we are responsible to wholeheartedly trust and obey Him.

We hear the same things in Jesus' Great Commission in Matthew 28:18-19, "*All authority in heaven and on earth has been given to me. Go therefore and make disciples—followers of Me, people who will walk before Me and be blameless, who will obey all that I have commanded them.*"

This is the whole plan of discipleship. It begins with knowing Who God is. "*I am God almighty.*" This is the first time God has revealed this name to Abram. "I am El Shaddai, the Almighty God. The uncreated Creator of everything. The powerful strong One. The One Who is all-sufficient. The One Who is able to make the infertile, fertile. The One Who is able to fulfill all His promises. This is Who I am. El Shaddai, God Almighty."

Being a believer means being called into a relationship with this God, with Almighty God. He defines the terms of this relationship. There's no negotiating here. There's no, "Well, I like to think of God as kind and patient, but not sovereign and authoritative." No. God brings us into a relationship with Himself and says, "This is Who I am." We're not interviewing God for a job here. God is bringing us into a relationship with Himself, saying, "You need to know: I define the terms of this relationship."

Abram understands that immediately. Verse three, *“Then Abram fell on his face...”*—surrendered, prostrate, yielding complete control to God. That's where we all need to be: falling on our faces, completely surrendered to God Almighty.

God begins to speak to Abram, reaffirming the covenant promises He first made in Genesis 12:1-3. He says to him, *“Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham”* (Genesis 17:4).

God is so sovereign, He says, “I can change your name.” Abram means “exalted father.” Abraham means “father of a multitude.” So finally we can start calling him Abraham in these sermons. I've been struggling every time I say his name to remember where we are in this story. Abraham is his new identity: father of a multitude of nations.

Then He says:

*<sup>6</sup> I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. <sup>7</sup> And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. <sup>8</sup> And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.*

Notice that God is assuring Abraham that He will do everything He has promised. Note all the “I will's” in verses 6-8. “I will do this. I will make you into nations. I will establish My covenant. I will be God to you. I will give to you and your offspring the land.” God is saying, “I'm going to take care of everything I've promised to you.

There is a new emphasis in these promises. It's not just offspring anymore. It's, “Nations are going to come from you.” There's a global scope being opened up to Abraham here. And, “Kings are going to come from you.”

Another emphasis we see in verses 7-8 that is more pronounced than before is that this will be an everlasting covenant; this land will be an everlasting possession. This is what Paul was talking about in Romans 4 when he says Abraham was promised the world, that he was heir to the world.

The heart of all these promises is in verses seven and eight, where God says to Abraham what He says in every covenant: “I will be your God, and you will be My people. I will be God to you, and you will belong to Me.”

So what does it look like to belong to God Almighty? Well, it looks like this: *“Walk before Me and be blameless”* (verse one). “Walk before Me. Wholeheartedly trust Me and obey Me. Being in a covenant relationship with Me is going to radically change your life.”

One of the authors I read illustrated it like this. Imagine listening to someone who's married saying, "Oh yes, I'm married, but I don't let it affect my life. I do what I want with my money and time. I don't need to spend time with my wife. Yes, I talk to her occasionally, but only when I really need something from her."

Wives, what would you think if that was your husband's attitude toward your marriage? But that's the way a lot of people come into a relationship with God. God is saying, "The only kind of relationship I offer is the kind that radically changes every part of you. It's going to change your walk and daily patterns. I'm going to call for wholehearted obedience."

Blamelessness is not sinless perfection, but it means living a life of repentance and faith, being wholly God's, like a pure unblemished offering. It's God's call on our lives. "Every step you take, be conscious of My presence. Represent Me in this world. Know that I am near."

I love the way Ambrose of Milan in the early church described this: "Our souls must be in training night and day, ever on the lookout, never indulging in sleep, but on perpetual watch, intent on God." That's walking before God and being blameless before Him.

Who is God? "*I am God Almighty.*" What does that require of us? We must be in training night and day, ever on the lookout, never letting your souls indulge in sleep, but on perpetual watch, intent on God, living a life of wholehearted, grateful obedience to Him. That's God's call on every believer.

This is not just general. God gets specific with us about obedience. Whenever God speaks to us in His Word, it's not just sentimental. It's specific. He tells us what He expects of us.

## 2. A Sign of Submission

In Genesis 17:9-14, God calls Abraham to a sign of submission:

*<sup>9</sup> And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. <sup>12</sup> He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, <sup>13</sup> both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. <sup>14</sup> Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."*

This was very specific. “This is what it’s going to mean for you to keep My covenant. There’s a sign to which you have to submit to signify your utter consecration to Me, and it’s circumcision of all the males.” Noah got a rainbow. Abraham gets circumcision.

Why circumcision for this sign? Well, think about it. It’s permanent. It can’t be cast aside. It’s ineradicable. It goes to the most personal, private, intimate part of a man’s life and being. It speaks to Abraham’s powers of procreation—the very point at which he had failed to trust God and His promises. It was an act of repentance and a sign of dependence on God. It was painful and it involved blood. God’s covenants are sealed in blood; they are secure and irrevocable.

We know there are degrees of personal space with which we’re comfortable. Most of us are comfortable with a handshake, right? You don’t hesitate to reach out and shake someone’s hand, to look him or her in the eye and greet them that way. Every once in a while I’ll go to shake someone’s hand and they’ll say, “No. Don’t do that! I have a cold.” So sometimes we’re not even comfortable with a handshake.

Then there’s touching. We get a little more uncomfortable sometimes with touch, right? Then there’s hugging. Some of you are huggers. Others of you are NOT. Usually we emit signs that say, “I’m a hugger.” “I’m not.” And we try to read those signs.

I’m fine with hugging but sometimes people like to touch you on the face or on the head. That gets a little uncomfortable. Sometimes people kiss when they greet you. In Spain, that’s what they do—they kiss. Not on the lips, but on the two cheeks. It’s very commonly accepted.

But here God says, “Abraham, you must be circumcised.” God is invading, so to speak, Abraham’s personal space. God’s going to the most personal part of his life and saying, “Every part of you must belong to Me. I am going to demand obedience and consecration from you that requires everything you have, including your future offspring, and at times it will be painful.”

Of course, as we read the Bible we see that God was never just speaking of a physical sign here. He was pointing to something much deeper that He wanted to happen in the hearts of His people. Deuteronomy 30:6: “*And the Lord your God will circumcise your heart...*” He will cut away at the flesh, at that sinful self-reliance that resists God’s authority and God’s control.

He will circumcise your heart “*...and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live.*” So it’s not enough just to have physical circumcision; you must have a heart that has been transformed in order to live before God.

In Jeremiah 4:4, the prophet calls God’s people to this: “*Circumcise yourselves to the Lord; remove the foreskin of your hearts, O men of Judah and inhabitants of Jerusalem.*” You must be born again. This is the Old Testament version of Jesus’ words to Nicodemus (John 3:1-

21). You need a new heart. You must become a new creation because God is looking for the commitment of our whole lives from the very center of our being.

God is sensitive to our humanity, so He gives us visible signs of His invisible grace. That's what Christians have called at times "sacraments." A sacrament is a visible sign of God's invisible grace. Pastor Scott Hoezee, of Calvin Theological Seminary, says this:

Sacraments don't add any new information to the gospel, but our participation in these rituals enlivens the gospel for us, makes it clearer, makes it more vivid. What's more, something really happens to us through the sacraments. Christ truly is present, and the Spirit really is active. We are changed. We are strengthened by the sacraments. Our union with Christ is made thicker and more secure.

This should be happening when we enter into the waters of baptism and say, "I have repented and trusted in Christ as my Savior. I want to follow Him all the days of my life." As that water washes over us, we're reminded of the cleansing He has accomplished through His blood on the cross and by His Spirit. And as we come up from the water, we're reminded that we are now new creations in Christ, following Him all our days.

As we partake of the cup and the bread, we are to be reminded and changed and strengthened by the Spirit through that sacrament. That was the function circumcision was to have for Abraham.

### 3. An "Impossible" Promise

God follows this sign of submission with an impossible promise in Genesis 17:15-21. "*And God said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.'*" There's not a great change in meaning here. Sarai refers to her as a princess; Sarah starts to take into account the fact that others are going to come from her. God changes her name to a new identity.

Then God makes this amazing promise in verse 16: "*I will bless her, and moreover, I will give you a son by her.*" Now, Abraham probably should have known that all along, that it was God's intent to give him the promised offspring through his wife. But perhaps for Abraham this is a new realization. "You're going to bless me—You're going to do this—by Sarah? Wait a minute. She's 89 now. It's been a long time since she's even been able to possibly conceive, and throughout all the times she was potentially able to conceive, she never could."

And God says, "*I will bless her, and she shall become nations; kings of peoples shall come from her.*" I love the response in verse 17. Again Abraham is on his face, but this time he's

laughing before the Lord, saying to himself, *“Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?”*

He has uncontrollable, exuberant laughter in the presence of the Lord. I don't think we can interpret too much into the nature of this laughter. Is it the laughter of incredulity, the laughter of unbelief, or the laughter of amazement? We're really not sure because God doesn't rebuke Abraham for the laughter.

But there is a hint in verse 18 that Abraham is still not sure if this is really going to happen. He says to God, *“Oh that Ishmael might live before you!”* He's become attached to this son whom he had through Hagar and he's asking that God not forget Ishmael. But God says to Abraham in verse 19, “No, the covenant promises through whom the Messiah is going to come into this world are not going to come through Ishmael.” *“But Sarah your wife shall bear you a son, and you shall call his name Isaac,”* which means “he laughs,” because no other name would do. Right? God's saying, “I'm going to get the last laugh here. Every time you look at this son, you're going to remember how you laughed before Me.”

*“I will establish my covenant with him as an everlasting covenant for his offspring after him.”* We're seeing God's sovereign election being put on display here. God chooses through whom His covenant blessings are going to come. He is sovereign over that choice.

But God does not forget Ishmael. Verse 20, *“As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year.”*

Verse 21 is the first time Abraham is given a timeframe. All along it's been, “Obey Me and wait. Obey Me and wait.” But now finally God says, “Now I'll tell you the timing. Sarah is going to bear you a child at this time next year. It's going to happen.”

#### **4. Wholehearted Obedience**

How is Abraham going to respond to this painful requirement of submission and to this seemingly impossible promise? We're supposed to feel the tension in the narrative here. This is the watershed. We're coming to the highest peak in Abraham's journey of faith so far. And we're wondering, “What is he going to do?” He's 99. He's gotten an impossible promise. God has placed on his life this demand of circumcision for him and all his offspring. What's he going to do? Well, verses 22 bring us to a wonderful section of this narrative where we see Abraham's wholehearted obedience:

<sup>22</sup> When he had finished talking with him, God went up from Abraham.

<sup>23</sup> Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him. <sup>24</sup> Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. <sup>25</sup> And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. <sup>26</sup> That very day Abraham and his son Ishmael were circumcised. <sup>27</sup> And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.

Notice four qualities of Abraham's obedience:

- It was complete. Four times we are told "all, every." Every child, every offspring, everyone in his household. He left no male out of the picture. He completely obeyed. And he was thinking about his children too. There's good instruction for us as parents in this passage. Abraham did not say, "Kids, choose your own religion. I don't want to influence you as to what you should believe. It's up to you. You decide." No, Abraham said, "I'm going to consecrate you to the Lord," just as we do when we dedicate our children to the Lord. Abraham said, "I'm going to be intentional in leading you in the ways of righteousness. I'm going to train you and call you to repent and believe and follow this God." We should do the same with our children. His obedience was complete.
- His obedience was immediate. Did you notice two times it said, "That very day"? As soon as God spoke, Abraham obeyed. When you read the Bible, do you hear the Bible? Are you listening for God's authoritative commands on your life? Are you committed to obeying what you hear? Are you intentional not to let it go in one ear and out the other, or are you like the man who looks in the mirror and then right away forgets what he saw and doesn't do it (James 1:22-25)? Are you a hearer, or are you a doer of the Word of God? Abraham shows us that when God speaks, we must immediately obey.
- Notice also that his obedience was painful. I need not say anything more about that, other than the fact that he felt it.
- His obedience was also risky. All the men of his household were rendered defenseless for a time. Abraham had to trust God to protect them.

Wholehearted obedience—complete, immediate, painful and risky. What a wonderful example of what it looks like to walk before God and be blameless in His sight.

## 5. Incredulous unbelief

There's one more thing I want us to see in this section of Scripture before we wrap up with some applications, and that's just that there was another response. This time it comes from Sarah in chapter 18. We're going to come back to this chapter next week to see more in it.

<sup>1</sup> *And the Lord appeared to [Abraham] by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. <sup>2</sup> He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth <sup>3</sup> and said, "O Lord, if I have found favor in your sight, do not pass by your servant. <sup>4</sup> Let a little water be brought, and wash your feet, and rest yourselves under the tree, <sup>5</sup> while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said."*

Abraham is still in this posture of obedience, and he's going to recognize very soon that one of these visitors is divine—the Lord Himself. I believe we have in this chapter a pre-incarnate appearance of God the Son coming to Abraham.

This group also included angelic visitors. I think this is what the writer of Hebrews has in mind when he says, *"Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares"* (Hebrews 13:2). That was Abraham's experience here.

"Quickly," he says to Sarah in the tent. "Hurry up. *Bring three seahs of fine flour! Knead it and make cakes.*" Verse seven, *"Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate"*—like a good waiter would do, waiting on his guests.

These men have two objectives in their visit. One is to speak about Sarah and the promise to her. The other is to speak about Sodom and the destruction that's going to come upon them. Let's just look at verses 9-15 for an example of incredulous unbelief.

*"They said to him, 'Where is Sarah your wife?' And he said, 'She is in the tent.' The Lord said [notice, 'the Lord said,'] 'I will surely return to you about this time next year, and Sarah your wife shall have a son.'"*

I could just picture this scene in a movie. Sarah is inside, busily working up this meal and eavesdropping at the door. Women, you probably never do that, do you, when your husband's having an important conversation? You never eavesdrop at the door. But Sarah is.

She's listening and as she hears these words, she just starts to snicker at the hilarity of it all. *"Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. So Sarah laughed to herself..."* She's trying to hold it in and she's saying to herself, "After I am worn out and my lord is old, shall I have pleasure?"

Sarah's inside, at the door, trying to hold it in. *"The Lord said to Abraham, 'Why did Sarah laugh and say, "Shall I indeed bear a child, now that I am old?" Is anything too hard for*

*the Lord? At the appointed time I will return to you about this time next year, and Sarah shall have a son.”*

At this point Sarah's thinking, "I've got to get out there and talk to these guys." So she comes out and denies it. "*I did not laugh, for she was afraid.*" And He looks at her and says, "*No, but you did laugh.*"

The psalmist says in Psalm 139:

*O Lord, you have searched me and known me!  
You know when I sit down and when I rise up;  
you discern my thoughts from afar....  
Even before a word is on my tongue,  
behold, O Lord, you know it altogether.*

God reads Sarah's mind. He knows what's going on in her heart. A.W. Tozer describes God's omniscience like this:

God knows instantly and effortlessly all matter and all matters, all mind and every mind, all spirit and all spirits, all being and every being, all creature-hood and all creatures, every plurality and all pluralities, all law and every law, all relations, all causes, all thoughts, all mysteries, all enigmas, all feelings, all desires, every unuttered secret, all thrones and dominions, all personalities, all things visible and invisible in heaven and in earth, motion, space, time, life, death, good, evil, heaven and hell.

This is our God. So is anything too hard? Is anything too wonderful? Is anything out of reach of the Lord?

## **6. Application**

Søren Kierkegaard, a Danish theologian from the mid 1800's, said, "When you read God's Word, you must constantly be saying to yourself, 'It is talking to me and about me.'" Every part of Scripture is to me and about me. So how is this watershed event talking to us and about us today?

First of all, God wants us to understand, "When you are faithless, I will remain faithful. I will not forget My covenant with you." Jesus Himself was circumcised on the cross, Paul says in Colossians, so that we might experience the forgiveness of our sins and be united to Him. And if we have been united to Christ, Who was "cut off" from God so that we might enter in to covenant relationship with Him, God says, "I will be faithful to complete the work I've begun in you. I will not stop."

But the second thing we need to see about this God and about our relationship to Him is that God's persistent call to holiness is part of His faithful work in our lives. God says to us, "I

will be God to you and you will be My people. You will walk with Me. You will walk before Me in a covenant relationship with blamelessness.”

In 2 Corinthians 6, the Apostle Paul traces these covenant promises. Then he says this in 2 Corinthians 7:1, “*Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.*” So part of God’s faithful work in our lives—that He will be faithful to complete—is persistently calling us to a life of holiness. We see this in Abraham’s life, and we will see this in our lives as well.

Then finally, what does this look like? If you are in a covenant relationship with God, He requires you to trust Him with promises that seem impossible and to obey Him in ways that will be difficult. But your joy will be full when you do.

An old hymn we used to sing says:

But we never can prove the delights of His love  
Until all on the altar we lay;  
For the favor He shows, and the joy He bestows,  
Are for those who will trust and obey.  
Trust and obey, for there’s no other way  
To be happy in Jesus, but to trust and obey.

[Trust and Obey by John H. Sammis, 1887]

Sometimes obedience will be painful. God invades our private space. God penetrates to the very core of our being. He asks us questions—like these asked by Iain Duguid of Westminster Theological Seminary:

- Does your faith govern every area of your life, even the most personal and intimate?
- Does your relationship with God govern your sexuality?
- Does it govern your truthfulness at work and home?
- Does it control the things with which you fill your mind, the ambitions and desires of your heart?

If you are in a covenant relationship with God, then no area of your life can be unaffected. God says, “I own all of it, down to the very core of your being.” Sometimes that obedience will be painful; sometimes God calls us to trust Him with what seems impossible.

Hudson Taylor, missionary pioneer and founder of China Inland Mission, said, “There are three stages in any great work attempted for God: impossible, difficult, done.” That’s the way God gets His work done. Impossible. Difficult. Done. That’s the truth. Faith calls us to trust God with the impossible because nothing is too hard for Him. Nothing is too difficult for Him.

That was God's word to Sarah. That was God's word to the virgin Mary. That is God's word to us. Abraham and Sarah both laughed at God's word, and that sometimes is our response as well.

But what is God's promise to us that might seem impossible? God says to us, "Sin shall no longer have dominion over you. You are not under law, but under grace. Sin no longer controls your life. You are free to now walk in newness of life." Sometimes we just sneer at that.

Sometimes we come to church on Sunday morning, actually knowing that we're going to be sinning Sunday afternoon. We say, "I can't help it." We're sneering at God's promises when we do that. It seems impossible, when I look at my flesh, that I could be holy. But God says, "You have been free. Walk in the Spirit and you will not gratify the desires of the flesh" (Galatians 5:17).

When you're face to face with death, the resurrection seems impossible. When you see a loved one suffer and die, when you bury a loved one who is in Christ, there's no physical evidence right now that assures us that resurrection will happen. But we look to Christ Who rose on our behalf, and we know that that which is impossible and difficult will be done for those who believe. That's what we agree to when we quote: "I believe in the resurrection of the dead."

God says, "I will provide for all your needs according to My riches in glory." God says, "I will direct your paths if you trust in Me with all your heart and lean not on your own understanding" (Proverbs 3:5-6). What seems impossible to you right now? Part of walking with God and being in a covenant relationship with Him is believing that the impossible things that He's promised to us will be done.

Listen to these words from Charles Wesley's hymn:

*The thing surpasses all my thought,  
But faithful is my Lord;  
Through unbelief I stagger not,  
For God hath spoke the word.  
Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries, "It shall be done."*

[Excerpt from Father of Jesus Christ, My Lord.]

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