

[The Attributes of God - Part 2a | Precept Austin](#)

The word omnipotent comes from omni- meaning “all” and potent meaning “power.” As with the attributes of omniscience and omnipresence, it follows that, if God is infinite, and if He is sovereign, which we know He is, then He must also be omnipotent. He has all power over all things at all times and in all ways.

Job spoke of God’s power in [Job 42:2](#): “I know that you can do all things and that no plan of yours can be thwarted.” Job was acknowledging God’s omnipotence in carrying out His plans. Moses, too, was reminded by God that He had all power to complete His purposes regarding the Israelites: “The LORD answered Moses, ‘Is the LORD’s arm too short? You will now see whether or not what I say will come true for you’” ([Numbers 11:23](#)).

Nowhere is God’s omnipotence seen more clearly than in creation. God said, “Let there be...” and it was so ([Genesis 1:3, 6, 9](#), etc.). Man needs tools and materials to create; God simply spoke, and by the power of His word, everything was created from nothing. “By the word of the LORD were the heavens made, their starry host by the breath of his mouth” ([Psalm 33:6](#)).

God’s power is also seen in the preservation of His creation. All life on earth would perish were it not for God’s continual provision of everything we need for food, clothing and shelter, all from renewable resources sustained by His power as the preserver of man and beast ([Psalm 36:6](#)). The seas which cover most of the earth, and over which we are powerless, would overwhelm us if God did not proscribe their limits ([Job 38:8-11](#)).

God’s omnipotence extends to governments and leaders ([Daniel 2:21](#)), as He restrains them or lets them go their way according to His plans and purposes. His power is unlimited in regard to Satan and his demons. Satan’s attack on Job was limited to only certain actions. He was restrained by God’s unlimited power ([Job 1:12; 2:6](#)). Jesus reminded Pilate that he had no power over Him unless it had been granted to him by the God of all power ([John 19:11](#)).

## Being omnipotent, God can do everything that is in harmony with His

**Holy character.** The Bible reveals that He cannot do things which are contrary to His Holy character. For example, [Numbers 23:19](#), [Titus 1:2](#), and [Hebrews 6:18](#) teach that He cannot lie. God lacks the ability to lie because lying is contrary to His moral perfection. In the same way, despite His being all-powerful and hating evil, He allows evil to happen, according to His good purpose. He uses certain evil events to allow His purposes to unfold, such as when the greatest evil of all occurred—the killing of the perfect, holy, innocent Lamb of God for the redemption of mankind.

As God incarnate, Jesus Christ is omnipotent. His power is seen in the miracles He performed—His numerous healings, the feeding of the five thousand ([Mark 6:30-44](#)), calming the storm ([Mark 4:37-41](#)), and the ultimate display of power, raising Lazarus and Jairus’s daughter from the dead ([John 11:38-44; Mark 5:35-43](#)), an example of His control over life and death. Death is the ultimate reason that Jesus came—to destroy it ([1 Corinthians 15:22; Hebrews 2:14](#)) and to bring sinners into a right relationship

with God. The Lord Jesus stated clearly that He had power to lay down His life and power to take it up again, a fact that He allegorized when speaking about the temple ([John 2:19](#)). He had power to call upon twelve legions of angels to rescue Him during His trial, if needed ([Matthew 26:53](#)), yet He offered Himself in humility in place of others ([Philippians 2:1-11](#)).

The great mystery is that this power can be shared by believers who are united to God in Jesus Christ. Paul says, "Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me" ([2 Corinthians 12:9b](#)). God's power is exalted in us most when our weaknesses are greatest because He "is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" ([Ephesians 3:20](#)). It is God's power that continues to hold us in a state of grace despite our sin ([2 Timothy 1:12](#)), and by His power we are kept from falling ([Jude 24](#)). His power will be proclaimed by all the host of heaven for all eternity ([Revelation 19:1](#)). May that be our endless prayer!

Although God has all power He cannot do that which contradicts His holy character or essence and thus He cannot annihilate Himself because He is eternal, immutable, and all wise. He cannot lie because He is truth ([Titus 1:2](#); [Heb 6:18](#)). He cannot not keep His Word because He is faithful ([2Ti 2:13](#)). God cannot be tempted by evil ([James 1:13](#)). The omnipotence of God gives every saint a firm foundation to trust Him and confidence in His ability to keep the precious and magnificent promises in Scripture.

[God's Power - Thematic Subject Guide \(blueletterbible.org\)](#)

### Thematic Subject Guide

#### God's Power:

- [Exd 15:3](#); The LORD is a man of war: the LORD is his name.
- [Exd 15:6-7](#); Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
- [Exd 15:11-12](#); Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.
- [Num 11:23](#); [Num 23:20](#)
- [Deu 3:24](#); [Deu 7:21](#); [Deu 32:39](#); [Deu 33:26-27](#)
- [Jos 4:24](#)
- [1Sa 2:6-7](#); [1Sa 2:10](#); [1Sa 14:6](#)
- [2Sa 22:13](#); [2Sa 22:16](#)
- [1Ch 29:11-12](#)
- [2Ch 14:11](#); [2Ch 16:9](#); [2Ch 20:6](#); [2Ch 25:8-9](#)
- [Ezr 8:22](#)

- [Neh 1:10](#)
- [Job 9:4-7](#); [Job 9:10](#); [Job 9:12-13](#); [Job 9:19](#); [Job 11:10](#); [Job 12:14](#); [Job 12:16](#); [Job 14:20](#); [Job 23:13](#); [Job 26:11](#); [Job 34:14-15](#); [Job 36:5](#); [Job 37:23](#); [Job 38:1](#); [Job 38:8](#); [Job 40:9](#); [Job 41:10-11](#); [Job 42:2](#)
- [Psa 21:13](#); [Psa 29:3-5](#); [Psa 33:9](#); [Psa 46:6](#); [Psa 62:11](#); [Psa 65:6-7](#); [Psa 66:3](#); [Psa 66:7](#); [Psa 68:33](#); [Psa 74:13](#); [Psa 74:15](#); [Psa 76:6-7](#); [Psa 77:14](#); [Psa 77:16](#); [Psa 77:18](#); [Psa 78:26](#); [Psa 79:11](#); [Psa 89:8-9](#); [Psa 89:13](#); [Psa 90:3](#); [Psa 93:1](#); [Psa 93:4](#); [Psa 97:3-5](#); [Psa 104:7](#); [Psa 104:9](#); [Psa 104:29-30](#); [Psa 104:32](#); [Psa 106:8](#); [Psa 107:25](#); [Psa 107:29](#); [Psa 111:6](#); [Psa 114:7-8](#); [Psa 115:3](#); [Psa 118:16](#); [Psa 135:6](#); [Psa 144:5](#); [Psa 145:6](#); [Psa 145:16](#); [Psa 147:5](#); [Psa 147:16](#); [Psa 147:18](#); [Psa 148:5](#); [Psa 148:8](#)
- [Pro 21:30](#); [Pro 30:4](#)
- [Isa 14:24](#); [Isa 14:27](#); [Isa 17:13](#); [Isa 19:1](#); [Isa 23:11](#); [Isa 26:4](#); [Isa 27:4](#); [Isa 31:3](#); [Isa 33:3](#); [Isa 33:13](#); [Isa 40:12](#); [Isa 40:22](#); [Isa 40:24](#); [Isa 40:26](#); [Isa 40:28](#); [Isa 43:13](#); [Isa 43:16-17](#); [Isa 44:27](#); [Isa 46:10-11](#); [Isa 48:13](#); [Isa 50:2-3](#); [Isa 51:10](#); [Isa 52:10](#); [Isa 59:1](#); [Isa 60:16](#); [Isa 63:12](#)
- [Jer 5:22](#); [Jer 10:6](#); [Jer 10:12-13](#); [Jer 20:11](#); [Jer 27:5](#); [Jer 32:17](#); [Jer 32:27](#); [Jer 50:44](#)
- [Dan 2:20](#); [Dan 3:17](#); [Dan 4:35](#); [Dan 6:27](#)
- [Joe 2:11](#); [Joe 3:16](#)
- [Amo 4:13](#); [Amo 9:5-6](#)
- [Mic 1:3-4](#)
- [Nah 1:3-6](#)
- [Hab 3:6](#); [Hab 3:9-11](#); [Hab 3:15](#)
- [Zec 9:14](#)
- [Mat 3:9](#); [Mat 6:13](#); [Mat 10:28](#); [Mat 19:26](#); [Mat 22:29](#)
- [Mar 14:36](#)
- [Luk 1:37](#); [Luk 1:49](#); [Luk 1:51](#); [Luk 11:20](#)
- [Rom 4:21](#)
- [1Cr 6:14](#)
- [2Cr 13:4](#)
- [Eph 1:19-20](#); [Eph 3:20-21](#)
- [Hbr 1:3](#); [Hbr 12:26](#); [Hbr 12:29](#)
- [Jam 4:12](#)
- [1Pe 1:5](#)

- [Rev 4:11](#); [Rev 11:17](#); [Rev 19:1](#); [Rev 19:6](#)

## The Omnipotence of God

[CHAPTER 12 \(heavendwellers.com\)](#)

AWTozer

Our Heavenly Father, we have heard Thee say, "I am the Almighty God; walk before me, and be thou perfect." But unless Thou dost enable us by the exceeding greatness of Thy power how can we who are by nature weak and sinful walk in a perfect way?

Grant that we may learn to lay hold on the working of the mighty power which wrought in Christ when Thou didst raise Him from the dead and set Him at Thine own right hand in the heavenly places. Amen.

In the time of his vision John the Revelator heard as it were the voice of a great multitude and as the voice of many waters and as the voice of mighty thunders sounding throughout the universe, and what the voice proclaimed was the sovereignty and omnipotence of God: "Alleluia: for the Lord God omnipotent reigneth.

**Sovereignty and omnipotence must go together. One cannot exist without the other.** To reign, God must have power, and to reign sovereignly, He must have all power. And that is what omnipotent means, having all power. The word derives from the Latin and is identical in meaning with the more familiar almighty which we have from the Anglo-Saxon. This latter word occurs fifty-six times in our English Bible and is never used of anyone but God. He alone is almighty.

**God possesses what no creature can: an incomprehensible plenitude of power, a potency that is absolute.** This we know by divine revelation, but once known, it is recognized as being in full accord with reason. Grant that God is infinite and self-existent and we see at once that He must be all-powerful as well, and reason kneels to worship before the divine omnipotence.

**"Power belongeth unto God," says the psalmist, and Paul the apostle declares that nature itself gives evidence of the eternal power of the Godhead (Rom 1:20).** From this knowledge we reason to the omnipotence of God this way: God has power. Since God is also infinite, whatever He has must be without limit; therefore God has limitless power, He is omnipotent. We see further that God the self-existent Creator is the source of all the power there is, and since a source must be at least equal to anything that emanates from it, God is of necessity equal to all the power there is, and this is to say again that He is omnipotent.

**God has delegated power to His creatures,** but being self-sufficient, He cannot relinquish anything of His perfections and, power being one of them, He has never surrendered the least iota of His power. He gives but He does not give away. All that He gives remains His own and returns to Him again. Forever He must remain what He has forever been, the Lord God omnipotent.

One cannot long read the Scriptures sympathetically without noticing the radical disparity between the

outlook of men of the Bible and that of modern men. We are today suffering from a secularized mentality. Where the sacred writers saw God, we see the laws of nature. Their world was fully populated; ours is all but empty. Their world was alive and personal; ours is impersonal and dead. God ruled their world; ours is ruled by the laws of nature and we are always once removed from the presence of God.

And what are these laws of nature that have displaced God in the minds of millions? Law has two meanings. One is all external rule enforced by authority, such as the common rule against robbery and assault. The word is also used to denote the uniform way things act in the universe, but this second use of the word is erroneous. What we see in nature is simply the paths God's power and wisdom take through creation. Properly these are phenomena, not laws, but we call them laws by analogy with the arbitrary laws of society.

**Science observes how the power of God operates, discovers a regular pattern somewhere and fixes it as a "law."** The uniformity of God's activities in His creation enables the scientist to predict the course of natural phenomena. The trustworthiness of God's behavior in His world is the foundation of all scientific truth. Upon it the scientist rests his faith and from there he goes on to achieve great and useful things in such fields as those of navigation, chemistry, agriculture, and the medical arts.

**Religion on the other hand, goes back of the nature of God. It is concerned not with the footprints of God along the paths of creation, but with the One who treads those paths.** Religion is interested primarily in the One who is the source of all things, the master of every phenomenon. For this One philosophy has various names, the most horrendous that I have seen being that supplied by Rudolph Otto: "The absolute, the gigantic, never-resting active world stress." The Christian delights to remember that this "world stress" once said "I AM" and the greatest teacher of them all directed His disciples to address Him as a person: "When ye pray, say, Our Father which art in heaven, Hallowed be thy name." The men of the Bible everywhere communed with this "gigantic absolute" in language as personal as speech affords, and with Him prophet and saint walked in a rapture of devotion, warm intimate and deeply satisfying.

*Omnipotence is not a name given to the sum of all power, but an attribute of a personal God we Christians believe to be the Father of our Lord Jesus Christ and of all who believe on Him to life eternal. The worshipping man finds this knowledge a source of wonderful strength for his inner life. His faith rises to take the great leap upward into the fellowship of Him who can do whatever He wills to do, for whom nothing is hard or difficult because He possesses power absolute.*

Since He has at His command all the power in the universe, the Lord God omnipotent can do anything as easily as anything else. All His acts are done without effort. He expends no energy that must be replenished. His self-sufficiency makes it unnecessary for Him to look outside of Himself for a renewal of strength. All the power required to do all that He wills to do lies in undiminished fullness in His own infinite being.

The Presbyterian pastor A. B. Simpson, approaching middle age, broken in health, deeply despondent and ready to quit the ministry, chanced to hear the simple Negro spiritual,

Nothing is too hard for Jesus,  
No man can work like Him.

Its message sped like an arrow to his heart, carrying faith and hope and life for body and soul. He sought a place of retirement and after a season alone with God arose to his feet completely cured, and went forth in fullness of joy to found what has since become one of the largest foreign missionary societies in the world. For thirty-five years after this encounter with God, he labored prodigiously in the service of Christ. His faith in God of limitless power gave him all the strength he needed to carry on.

Almighty One! I bend in the dust before Thee;  
Even so veiled cherubs bend;  
In calm and still devotion I adore Thee,  
All-wise, all-present friend

Thou to the earth its emerald robe hast given,  
Or curtained it in snow;  
And the bright sun, and the soft moon in heaven,  
Before Thy presence bow.  
Sir John Bowring