

- I. Session 82: The Omnipotence of God Part 2: New Testament
- a. **Purpose:** In this session we shall look at what the New Testament has to say about the omnipotence of God so that we would draw implications for our lives.
  - b. Reminder of the definitions of the omnipotence of God:
    - i. Looking at the root of the word omnipotence: “The word omnipotence is derived from two Latin words, *omni*, “all,” and *potens*, “powerful,” and means “all-powerful.”<sup>1</sup>
    - ii. Wayne Grudem: “God’s omnipotence means that God is able to do all his holy will.”<sup>2</sup>
    - iii. John Frame: “The term omnipotence is not in Scripture, but the term is appropriate to refer to two biblical ideas, closely related to one another: God can do anything He pleases...Nothing is too hard for God.”<sup>3</sup>
    - iv. John Feinberg: “God is able to do everything Scripture shows him doing.”<sup>4</sup>
  - c. What does the New Testament have to say about the omnipotence of God?
    - i. **Any Greek words for God’s omnipotence?** “In the NT, the term that is closest to our English word ‘omnipotent’ is the Greek *panokrator*. *Panto* comes from *pas*, ‘all,’ and *krator* comes from *kratos*, ‘power’ or ‘might.’ Hence, it is often translated ‘almighty,’ ‘all-powerful,’ or ‘omnipotent.’ *Panokrator* appears in the NT most frequently in the book of Revelation where it is used only of God (Rev 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22).”<sup>5</sup>
    - ii. God is called Almighty
      1. “*And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, “Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come.”” (Revelation 4:8)*
        - a. This is a scene in heaven where the four living creatures praises God.
        - b. There is an echo of Isaiah 6 here in this verse.
        - c. The word “*the Almighty*” in the Greek is *panokrator* which literally means “all powerful.”
        - d. Notice here the profession of God being all powerful is done in the context of worship.
      2. “*saying, “We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign.” (Revelation 11:17)*
        - a. In the context the seventh trumpet was sounded (v.15)
        - b. As a result the twenty four elders worshipped before the throne of God (v.16)

<sup>1</sup> Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan), 216.

<sup>2</sup> Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan), 216.

<sup>3</sup> John Frame, *The Doctrine of God* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 2002), 515-16.

<sup>4</sup> John Feinberg, *No One Like Him* (Wheaton, IL: Crossway Books, 2001), 289.

<sup>5</sup> John Feinberg, *No One Like Him* (Wheaton, IL: Crossway Books, 2001), 278.

- c. The first words they uttered were recorded in this verse is a thanks to God.
  - d. There is a profession of God's "*great power and ...reign.*"
  - e. Again we see the word "*the Almighty*" in the Greek is *panokrator* which literally means "all powerful."
- iii. Statements that God can do all things
1. "*For nothing will be impossible with God.*" (Luke 1:37)
    - a. These are the words spoken to Mary by the angel Gabriel (v.35) when Mary ask how she as a virgin can have a child (v.34).
    - b. The reason why Mary can be a virgin with child supernaturally is because of the attribute of God being all powerful.
  2. "*And He was saying, 'Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.'*" (Mark 14:36)
    - a. In the context these are the words of Jesus when He was praying at the Garden of Gethsemane (v.32).
    - b. This is the night before Christ was to die on the Cross.
    - c. Christ acknowledges here that God the Father is omnipotent: "*All things are possible for You*"
    - d. Yet His prayer also acknowledges and submits to God's Sovereign will: "*yet not what I will, but what You will.*"
    - e. This is all the more moving considering Jesus' submission to the Father is the extent of His own death.
  3. What we conclude theologically from these two verses:
    - a. Both the beginning and end of Jesus' advent involves event that is humanly impossible but it is possible with God.
    - b. Of course other events in between Jesus' birth and death involves the power of God but we must not miss that these two "book ends" shows the affirmation that all the miracles, signs, wonder and work of Jesus' ministry is possible because God is omnipotent.
- iv. Jesus' Omnipotence
1. Since Jesus is revealed in the New Testament as a Person of the Triune God, we would expect Jesus to have the attribute of God such as Omnipotence. This is exactly what we find in the New Testament.
  2. "*I am the Alpha and the Omega, ' says the Lord God, 'who is and who was and who is to come, the Almighty. '"* (Revelation 1:8)
    - a. There's some debate whether this is God the Father or Jesus being referred to here.
    - b. It is possible that this is referring to Christ since He is the one "*who is to come.*"
    - c. Also Jesus in the context was mentioned in the previous verse.

- d. Thus if it is Jesus who is here “*the Lord God*” here Jesus is “*the Almighty.*”
- 3. “*No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.*”” (John 10:18)
  - a. In the context here Jesus is speaking.
  - b. We often think that one of the ways someone is not powerful is that they can die.
  - c. While Jesus in His humanity can die and did die on the cross, yet we see here that there’s a relationship between Christ’s death and His power.
  - d. Jesus’ power is shown in that in regards to His own life “*No one has taken it away from Me.*”
  - e. But how do we explain the death of Christ? “*but I lay it down on My own initiative*”
    - Here we see again the power of Christ shown in that it is His own initiative to lay down His own life.
  - f. Jesus’ power in His death is affirmed in His statement that “*I have authority to lay it down, and I have authority to take it up again*”
  - g. Thus the death and resurrection of Christ demonstrates the all-powerful nature of Jesus.
- v. God’s omnipotence and salvation
  - 1. The New Testament is clearer than the Old Testament that salvation is tied to the power of God. Note Paul’s statements concerning the Word, the Gospel and Christ as God’s power for bringing about salvation:
    - a. The Word: “*For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.*” (1 Corinthians 1:18)
    - b. The Gospel: “*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*”” (Romans 1:16)
    - c. Christ: “*but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.*” (1 Corinthians 1:24)
  - 2. “*And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’*” (Matthew 19:26)
    - a. In the context Jesus had just said “*it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God*” after the rich young ruler turned away from following Jesus (v.24)

- b. With all that was happening and what Jesus said the disciples “*were very astonished and said, “Then who can be saved?”*”(v.25)
- c. Jesus’ response was to first deny the impossibility of salvation by man’s effort: “*‘With people this is impossible’*”
- d. This is followed by the affirmation that man can be saved because of the omnipotence of God: “*but with God all things are possible.*”

3. The same event and words seen in **Matthew 19:26** is paralleled in Mark: “*Looking at them, Jesus \*said, “With people it is impossible, but not with God; for all things are possible with God.”*” (**Mark 10:27**; cf. **Luke 18:27**).

If all three synoptic Gospels mentioned it, it is probably important to the historic Christian faith and church.

d. Implications

- i. Just as we have seen **Revelation 4:8** do you sing to God that He is all powerful as an act of worship?
- ii. Do you still worship and thank God for even His power being shown against judgment against sinners?
- iii. Do you marvel that salvation rest on the omnipotence of God?
- iv. Do you pray believing that all things are possible with God? But do you also pray according to His will and not one’s own?