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### God is Omnipotent

Omnipotence is a compound word coming from the Latin meaning “all-power.” By this we mean God's power is inexhaustible and inclusive. This is the first of three “omni” words (omnipresent, omniscient, and omnipotent). A.W. Tozer correctly notes how, “Sovereignty and omnipotence must go together. One cannot exist without the other. To reign, God must have power, and to reign with sovereignty, He must have all power. And that is what *omnipotent* means, having all power.”<sup>46</sup> Nothing can increase, decrease, nor escape His power. Hence, a God of perfection must be all-powerful and all-knowing. What exactly is meant when we describe God as being omnipotent?

**God alone is completely content and satisfied. None of His desires are ever left unfulfilled.** All that He wills happens. “The omnipotence of God is that by which he is able to effect all things which he wills or could will.”<sup>47</sup> Nothing can stop Him from fulfilling all He desires. There is complete harmony between His willing and the fulfillment of it. “All the power required to do all that He wills to do lies in undiminished fullness in His own infinite being.”<sup>48</sup> Such thinking escapes our ability to comprehend fully. Three thoughts help clarify what is meant by omnipotence.

- **First**, He cannot do the logically absurd or contradictory.

God will not make a rock so big that even He cannot lift. Such an action on His part would be logically absurd. “Omnipotence means in practice the power to do everything that in his rational and moral perfection (i.e., his wisdom and goodness) God wills to do.”<sup>49</sup>

- **Second**, He cannot act contrary to His nature.

God cannot sin. God can never be less than what He is. God will always act or function as God.

- **Third**, He cannot fail to do what He has promised.<sup>50</sup>

God has the power and ability to perform all He has promised. There are many things about the Christian life that are non-experiential. We do not always feel forgiveness or redemption or reconciliation or adoption or justification, but such promises on His part have been fully carried out because only God has the power and desire to perform all He has promised.

Though God cannot act contrary to His nature, He is not a slave to His nature. His will is always an expression of His nature. **Nothing God does is in conflict with who God is.** This means God is completely and utterly free to do all that He wills. Listen to how one noted theologian observes the omnipotence of God:

[God] is free. God's decisions and actions are not determined by consideration of any factors outside Himself. They are simply a matter of His own free choice.<sup>51</sup>

Throughout the Bible, only God is referred to as *Almighty*. Notice four of the many occurrences (Gen. 17:1; 35:11; 48:3; Exod. 6:3).

Now 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.” (Gen. 17:1)

God also said to him, “**I am God Almighty**; Be fruitful and multiply; A nation and a company of nations shall come from you, and kings shall come forth from you.” (Gen. 35:11)

Then Jacob said to Joseph, “**God Almighty appeared to me** at Luz in the land of Canaan, and blessed me.” (Gen. 48:3)

And **I appeared** to Abraham, Isaac, and Jacob, **as God Almighty**, but by My name, LORD, I did not make Myself known to them. (Exod. 6:3)

To think an all-powerful Creator seeks to communicate with a powerless creature is really beyond man to comprehend. “Omnipotence is not a name given to the sum of all power, but an attribute of a personal God whom we Christians believe to be the Father of our Lord Jesus Christ and of all who believe on Him to life eternal.”<sup>52</sup>

The scope of God’s omnipotence can be seen in two distinct areas, theological and practical. We will note four applications in the area of theology.

- **First**, God’s omnipotence is seen in creation (Jer. 10:12).

**It is He who made the earth by His power**, Who established the world by His wisdom; And by His understanding He has stretched out the heavens. (Jer. 10:12)

Notice how the power of God is integrated with His wisdom and discretion; it is not capricious and flighty. Thus it is used for the greater good of man and to the glory of God. As such, He controls nature (Jer. 10:13; Job 38:34; Pss. 29:3-9; 135:7; Gen. 1; 2).

When He utters His voice, there is a tumult of waters in the heavens, and **He causes** the clouds to ascend from the end of the earth; **He makes** lightning for the rain, and **brings out** the wind from His storehouses. (Jer. 10:13).

If the Bible is read with an unbiased mind, one cannot help but see how all of creation without exception is attributed to the creative power of God.

- **Second**, His omnipotence is seen in history (Dan. 4:17).

This sentence is by the decree of the angelic watchers and the decision is a command of the holy ones, in order that the living may know **that the Most High is ruler over the realm of mankind**, and bestows it on whom He wishes and sets over it the lowliest of men. (Dan. 4:17)

History must be seen as “His *Story*.” History is simply the unfolding of God's immutable plan. There are no accidents in the world today; there are only assignments. God has providentially placed in motion the events of life. God's ultimate design is efficacious, based on sovereign omnipotence.

- **Third**, God's omnipotence is seen in men and angels (Dan. 4:35).

All the inhabitants of the earth are accounted as nothing, but **He does according to His will in the host of heaven and among the inhabitants of earth**; and no one can ward off His hand or say to Him, “What have You done?” (Dan. 4:35)

It is also displayed in His dealings with Satan (Job 1:12; 2:6). Whether or not Satan acts is dictated by an omnipotent God. Satan does not seek permission every time he acts. His actions are the outworking of God's eternal purpose. If Satan does not operate within God's eternal purpose, he would be a competing potentate.

- **Finally**, we see His omnipotence in the act of redemption (Eph. 1:17-22).

Our redemption is built on the very foundation of God's omnipotence. He does what pleases Him.

<sup>5</sup> He predestined us to adoption as sons through Jesus Christ to Himself, **according to the kind intention of His will**, . . . <sup>9</sup> He made known to us the mystery of His will, **according to His kind intention which He purposed in Him** . . . <sup>11</sup> also we have obtained an inheritance, having been **predestined according to His purpose who works all things after the counsel of His will**. (Eph. 1:5, 9, 11)

His desire is expressed through His omnipotence. What God desires or wills He is able to bring to pass. There is no one else in the world that has that kind of relationship between desire and completion.

In addition to the theological implications of omnipotence, it also has practical implications. We will note three.

- **First**, God’s omnipotence is seen in the fulfillment of His promises (Gen. 17:1, 2).

Now 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. **I will establish** My covenant between Me and you, and **I will multiply** you exceedingly. (Gen. 17:1, 2)

Everything God has promised will come to pass. There is never an occasion when His people should doubt God’s Word. Think of His promises. He will complete what He has begun (1 Thess. 5:23, 24). He will provide escape from temptation (1 Cor. 10:13). His grace will always prove sufficient (2 Cor. 12:9). God, in His Word, will never fail.

- **Second**, God’s omnipotence is seen in the upholding of the feeble (Isa. 40:28-31).

<sup>29</sup>He gives strength to the weary, And to him who lacks might He increases power. . . <sup>31</sup>Yet those who wait for the LORD will gain new strength; They will mount up with wings like eagles, They will run and not get tired, They will walk and not become weary. (Isa. 40:29, 31)

What God establishes in Isaiah 40 is equally confirmed in 1 Corinthians 10:13. God is always enough for this life and for the life to come.

- **Third**, God’s omnipotence is seen in the saving of the lost (Matt. 19:25, 26; Rom. 1:16; 2 Tim. 3:15).

<sup>25</sup>When the disciples heard this, they were very astonished and said, “Then **who can be saved?**” <sup>26</sup>And looking at them Jesus said to them, “**With people this is impossible, but with God all things are possible.**” (Matt. 19:25, 26)

God saves sinners, and only God has the power to do so. “Well may all **tremble** before such a God! Well may the enlightened soul **adore** such a God! Well may the saint **trust** such a God! He is worthy of implicit confidence [Emphasis his].”<sup>53</sup> Is Jesus enough? Jesus is enough because He is omnipotent. There is nothing we need that we do not already have in Him. He is enough. When we find ourselves surrounded by an enemy of our own making, when stress bows our backs and bends our knees, when the waves of adversity crash against the weakened strongholds of our faith we must cling to the irrefutable truth that our God is omnipotent. “Knowledge of God’s greatness naturally produces great faith and great praise.”<sup>54</sup>

## 6

### God is Omniscient

Omniscience is a Latin word meaning, “all knowing.” When speaking of His omniscience we mean God's knowledge includes all things past, present, and future (Isa. 46:9-11). An eternal God existing outside of time knows all things. Yet, His knowledge cannot be because of His eternity, but because He is God.

<sup>9</sup> Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, <sup>10</sup> Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'; <sup>11</sup> Calling a bird of prey from the east, The man of My purpose from a far country. **Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.** (Isa. 46:9-11)

God sees everything in one panoramic, instantaneous moment, immediately and simultaneously. God knows what would have happened should He have allowed such an event to have taken place, whether actual or possible (1 Sam. 23:11, 12; Matt. 11:21, 23).

<sup>7</sup> When it was told Saul that David had come to Keilah, Saul said, “God has delivered him into my hand, for he shut himself in by entering a city with double gates and bars.” <sup>8</sup> So Saul summoned all the people for war, to go down to Keilah to besiege David and his men. <sup>9</sup> Now David knew that Saul was plotting evil against him; so he said to Abiathar the priest, “Bring the ephod here.” <sup>10</sup> Then David said, “O LORD God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah to destroy the city on my account. <sup>11</sup> Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? O LORD God of Israel, I pray, tell Your servant.” And the LORD said, “He will come down.” <sup>12</sup> Then David said, “Will the men of Keilah surrender me and my men into the hand of Saul?” And the LORD said, “They will surrender you.” <sup>13</sup> Then David and his men, about six hundred, arose and departed from Keilah, and they went wherever they could go. When it was told Saul that David had escaped from Keilah, he gave up the pursuit. (1 Sam. 23:7-13)

<sup>21</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. <sup>22</sup> Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. <sup>23</sup> And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.” (Matt. 11:21-23)

It is truly impossible for finite man to process the enormity of omniscience. **God lives in an eternal now.** “He does not access information about things, as a computer might retrieve a file; all his knowledge is always immediately and directly before his mind.”<sup>55</sup> Part of the problem is resolved when God is placed outside of time as known by His creatures. “Almost certainly God is not in Time. His life does not consist of moments following one another.”<sup>56</sup> What does this mean? The omniscience of God means . . .

We are all completely transparent before [Him]. He sees and knows us totally. He knows every truth . . . He therefore knows every genuine possibility, even when they seem limitless in number.<sup>57</sup>

God knows everything, not because He is there, but because He is God. “He knows each thing, both in itself and in relation to all other things, because he created it, sustains it, and now makes it function every moment according to his plan for it.”<sup>58</sup> To assist in understanding this immeasurable truth we will consider eight ideas that help unpack the all-knowing nature of God.

**First**, God’s knowledge is perfect (Job 37:16).

Do you know about the layers of the thick clouds, the wonders of one **perfect in knowledge**. (Job 37:16)

The information God possesses is without blemish. God has no misinformation. Nothing with God is gossip or hearsay. “To say that God is omniscient is to say that He possesses perfect knowledge and therefore has no need to learn. But it is more: it is to say that God has never learned and cannot learn.”<sup>59</sup> “He does not know one thing in a different way from another, or one thing more than another, or better yesterday than now, or now than yesterday (Acts 15:18).”<sup>60</sup>

**Second**, God’s knowledge is complete (Heb. 4:13).

And there is no creature hidden from His sight, but **all things are open and laid bare** to the eyes of Him with whom we have to do. (Heb. 4:13)

Nothing is hidden from God. He knows everything that is knowable. Nothing can escape the all-knowing gaze of God. God sees the very motives of man (Matt. 12:36). He alone knows why man does what he does.

**Third**, God’s knowledge is eternal (Isa. 49:9, 10).

<sup>9</sup> **Remember the former things long past**, For I am God, and there is no other; I am God, and there is no one like Me, <sup>10</sup> **declaring the end from the beginning, and from ancient times things which have not been done**, saying, “My purpose will be established, And I will accomplish all My good pleasure.” (Isa. 49:9, 10)

God has never learned anything. Nothing has ever been new to God. His knowledge has never been acquired. He has never probed the outer recesses of the universe out of curiosity. He has never had an adventure. God knows all that is knowable from eternity past.

**Fourth**, God’s knowledge has a moral purpose (Rom. 8:28).

And we know that **God causes all things to work together for good** to those who love God, to those who are called according to His purpose. (Rom. 8:28)

God's knowledge is not arbitrary, careless, or undisciplined. It is not like a computer; He knows how to put it to good ends (Rom. 8:28; 1 Thess. 5:24).

There is no moral neutrality in the knowledge of God. His knowledge is rooted in His holiness and justice. He does not simply have knowledge or accumulate information. He knows “things” for the purpose of executing His perfect will. His information has relevant ends.

**Fifth**, God knows all things that exist in actuality (Pss. 139:1-6; 147:4; Matt. 6:8; 10:28-30).

<sup>1</sup> O LORD, You have searched me and known me. <sup>2</sup> **You know when I sit down and when I rise up**; You understand my thought from afar. <sup>3</sup> **You scrutinize my path and my lying down**, and are intimately acquainted with all my ways. <sup>4</sup> Even before there is a word on my tongue, Behold, O LORD, You know it all. <sup>5</sup> You have enclosed me behind and before, and laid Your hand upon me. <sup>6</sup> **Such knowledge is too wonderful for me; It is too high, I cannot attain to it.**” (Ps. 139:1-6)

The ideas and actions described in Psalm 139:1-6 address “in time” events. He knows this very moment. Even as the words of this paragraph are typed out, God is cognizant of the moment. He knows this for everyone everywhere at all times, and He knows it in an eternal present. I trust this idea is becoming overwhelming for you. Is Jesus enough . . . yet?

**Sixth**, God knows all the variables concerning things that have not occurred (Matt. 11:21, 23).

<sup>21</sup> Woe to you, Chorazin! Woe to you, Bethsaida! **For if** the miracles had occurred in Tyre and Sidon which occurred in you, **they would have** repented long ago in sackcloth and ashes . . . <sup>23</sup> And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; **for if** the miracles had occurred in Sodom which occurred in you, **it would have** remained to this day. (Matt. 11:21, 23)

<sup>7</sup> When it was told Saul that David had come to Keilah, Saul said, “God has delivered him into my hand, for he shut himself in by entering a city with double gates and bars.” <sup>8</sup> So Saul summoned all the people for war, to go down to Keilah to besiege David and his men. <sup>9</sup> Now David knew that Saul was plotting evil against him; so he said to Abiathar the priest, “Bring the ephod here.” <sup>10</sup> Then David said, “O LORD God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah to destroy the city on my account. <sup>11</sup> Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? O LORD God of Israel, I pray, tell Your servant.” And the LORD said, “He will come down.” <sup>12</sup> Then David said, “Will the men of Keilah surrender me and my men into the hand of Saul?” And the LORD said, “They will surrender you.” <sup>13</sup> Then David and his men, about six hundred, arose and departed from Keilah, and they went wherever they could go. When it was told Saul that David had escaped from Keilah, he gave up the pursuit. (1 Sam. 23:7-13)

Not only does God know what will be but He knows what could have been had He desired to see a different course of action taken. Only God can truthfully know, “What if I had only done that?”

**Seventh**, God knows all future events (Isa. 49:9, 10).

<sup>9</sup> **Remember the former things long past**, For I am God, and there is no other; I am God, and there is no one like Me, <sup>10</sup> **declaring the end from the beginning, and from ancient times things which have not been done**, Saying, “My purpose will be established, And I will accomplish all My good pleasure.” (Isa. 49:9, 10)

God knows the end of all things from the beginning of all things. Because God is eternal and knows all things in one eternal act, events that are future to man are an *eternal now* to God. “God foreknows what *will be* because he has decreed what *shall be*.”<sup>61</sup> “God’s understanding is eternal, for it neither begins nor ends (Acts 15:18).”<sup>62</sup>

It's no afterthought; he's always known he would do this. (Acts 15:18, *The Message*)

In commenting on this verse, A.T. Robertson notes the following.

His point is that this purpose of God, as set forth in Amos, is an old one. God has an Israel outside of and beyond the Jewish race, whom he will make his true ‘Israel’ and so **there is no occasion for surprise in the story of God's dealings** with the Gentiles as told by Barnabas and Paul. God's eternal purpose of grace includes all who call upon his name in every land and people (Isa. 2:1; Micah 4:1).<sup>63</sup>

God wrote a *Story* of which He is the subject. As Author, He knows the end from the beginning. The *Story* continues to unfold according to His kind and wise design.

**Eighth**, God’s knowledge is intuitive.

His knowledge is innate and spontaneous. It is immediate, not coming through the senses. It is simultaneous, not acquired through observation or reason. It is actual, complete, and according to reality. There is no fiction or myth with God. **God’s fantasy is reality.**

When we contemplate the vastness of God’s omniscience, it becomes awe-inspiring. “God not only knew the end from the beginning, but he planned, fixed, predestinated everything from the beginning, And, as cause stands to effect, so God’s purpose is the ground of his prescience.”<sup>64</sup>

How can God declare the end from the beginning in Isaiah 46:10? Is it because He sees what is going to happen or is it because He has planned what was going to happen (Isa.



46:10-11)? God knows what will happen because it is unfolding according to His wise master plan. There are two thoughts concerning the penetration of this knowledge into our daily lives.

- **First**, notice the scope of God's knowledge.

He knows the stars by name (Ps. 147:4). The very idea of naming speaks of ownership in the Ancient Near East. He knows the dealings of the sparrow (Matt. 10:29). He knows the essence of our being (Ps. 139:1-4; Prov. 5:21). He knows the number of hairs upon each head (Matt. 10:30). What is there about you and your circumstances that God is not intimately and personally aware of and involved in?

- **Second**, notice the significance of God's knowledge.

Because God knows us, He is fully aware of our frailty and our vulnerability toward unfaithfulness and sin (1 Cor. 10:13). God knows us completely. When we think of the vastness of His knowledge, it should strike a chord of utter awe in us toward Him. Think of how many stars are in our galaxy and how many galaxies in the universe. All of this God knows intimately and can summon them together at the expression of His will.

Scripture speaks of several truths concerning His knowledge of us. Listen to the evidence: He knows our thoughts (Ps. 139:2; 44:21), our words (Ps. 139:4), our deeds (Ps. 139:2, 3), our sorrows (Exod. 3:7), our needs (Matt. 6:32), our frailties (Ps. 103:14), and our foolishness (Ps. 69:5). No matter how adverse the situation or how great the burden, we must remain faithful to God and fear not, for He sees us and knows everything.

It is our Lord's omniscience that shouts to us and all who hear can know, “JESUS IS ENOUGH!”



# 7

## God is Omnipresent

“GODISNOWHERE”

Depending on perspective, the above statement can be read as “God is no where” or it can be read as “God is now here.” Fortunately for the people of God, “He is now here.” God’s omnipresence means “God is everywhere, at the same time, in the fullness of His being.” A.H. Strong said it this way:

God, in the totality of His essence, without diffusion or expansion, multiplication or division, penetrates and fills the universe in all its parts.<sup>65</sup>

Just as important as it is for us to define what this implies, it is equally important we state what it is not. There are three negative qualifiers.

**This does not mean** God is everything and everything is God. This would be pantheism. God is not bound by the time/space/mass world. He is everywhere, but not in everything. Everything in the created order is from Him, sustained by Him, and ultimately for Him. Everything bears the imprint of God, yet God is not the physical object.

**This does not mean** part of God is in one place and another part is elsewhere. The idea of God holding the world in His hands as if to insinuate we are looking at His left hand and the people of China are looking at His right hand and those individuals at either poles are looking at opposite ends of His torso is illogical.

**This does not mean** God is everywhere present in the same sense. He does not dwell on earth as He does in heaven. God does choose to localize His presence. He did this in the wilderness with a cloud by day and pillar of fire by night. He did it with the tabernacle and temple in the Holy of Holies (2 Chron. 7:16), and He does it today by being at the right hand of the Father.

Yet what is meant by God’s omnipresence? Let us begin by noting two passages communicating the idea of omnipresence.

But will God indeed dwell on the earth? Behold, **heaven and the highest heaven cannot contain You**, how much less this house which I have built! (1 Kings 8:27 [vv. 22-30])

<sup>7</sup> Where can I go from Your Spirit? Or **where can I flee from Your presence?** <sup>8</sup> If I ascend to heaven, You are there; if I make my bed in Sheol, behold, You are there. <sup>9</sup> If I take the wings of the dawn, if I dwell in the remotest part of the sea, <sup>10</sup> Even there Your hand will lead me, and Your right hand will lay hold of me. (Ps. 138:7-10)

The idea of God’s omnipresence has significance as it relates to His transcendence and His imminence. God in His majesty is transcendent. This means He is above and apart from His creation. Yet, He is present. This means He is intimately involved with His creation. This is the idea of “Emmanuel, God with us” (Isa. 7:14; 8:8; Matt 1:23). God is everywhere at the same time in the fullness of His being. “In His infinitude He surrounds the finite creation and contains it. There is no place beyond Him for anything to be.”<sup>66</sup>

Adam Clarke, in commenting on James 1:17, provides this insightful thought as it relates to the omnipresence of God.

Wherever his light and energy are, there is he himself; neither his word nor his Spirit gives false or inconsistent views of his nature and gracious purposes. **He has no parallax [alteration], because he is equally present everywhere, and intimately near to all his creatures; He is never seen where he is not, or not seen where he is. He is the God and Father of all; who is ABOVE all, and THROUGH all, and IN all; “in the wide waste, as in the city full;” nor can any thing be hidden from his light and heat.** There can be no opposing bodies to prevent him from sending forth his light and truth, because he is everywhere essentially present. He suffers no eclipses; he changes not in his nature; he varies not in his designs; he is ever a full, free, and eternal fountain of mercy, goodness, truth, and good will, to all his intelligent offspring. Hallelujah, the Lord God Omnipotent reigneth! Amen [Emphasis added].<sup>67</sup>

When we meditate on the presence of God, Scripture points to several features comforting His people.

- **First**, His presence solicits steadfastness (Pss. 16:8; 139:10).

<sup>8</sup> **I have set the LORD continually before me;** Because He is at my right hand, I will not be shaken. <sup>9</sup> **Therefore** my heart is glad and my glory rejoices; My flesh also will dwell securely. <sup>10</sup> For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay. <sup>11</sup> You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever. (Ps. 16:8-11)

The omnipresence of God moves the people of God to persevere in life. Knowledge of God’s presence gladdens the heart. God is with us.

- **Second**, His presence supports the sorrowing (Ps. 34:15-18).

<sup>15</sup> The eyes of the LORD are toward the righteous And His ears are open to their cry. <sup>16</sup> The face of the LORD is against evildoers, To cut off the memory of them from the earth. <sup>17</sup> The righteous cry, and the LORD hears And delivers them out of all their troubles. <sup>18</sup> The LORD is near to the brokenhearted And saves those who are crushed in spirit. (Ps. 34:15-18)

The apostle Paul celebrates this truth in his second letter to Timothy.

<sup>16</sup> At my first defense no one supported me, but all deserted me; may it not be counted against them. <sup>17</sup> **But the Lord stood with me and strengthened me**, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. (2 Tim. 4:16, 17)

When we find ourselves surrounded by our sorrow and when we feel completely alone and abandoned by man and God, we must never lose sight of the biblical truth that God is with us. He is near to those who are brokenhearted.

- **Third**, His presence is near in prayer (Ps. 145:17-21).

<sup>17</sup> The LORD is righteous in all His ways And kind in all His deeds. <sup>18</sup> **The LORD is near to all who call upon Him, To all who call upon Him in truth.** <sup>19</sup> He will fulfill the desire of those who fear Him; He will also hear their cry and will save them. <sup>20</sup> The LORD keeps all who love Him, But all the wicked He will destroy. <sup>21</sup> My mouth will speak the praise of the LORD, And all flesh will bless His holy name forever and ever. (Ps. 145:17-21)

The omnipresence of God assures us He is near enough to hear when we call upon Him. He is never so far as to be deaf to our cries. “He is present everywhere in the fullness of all that he is and all the powers that he has, and needy souls praying to him anywhere in the world receive the same fullness of his undivided attention. Because God is omnipresent he is able to give his entire attention to millions of individuals at the same time.”<sup>68</sup>

- **Fourth**, His presence gives guidance (Ps. 139:10a).

<sup>7</sup> Where can I go from Your Spirit? Or where can I flee from Your presence? <sup>8</sup> If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. <sup>9</sup> If I take the wings of the dawn, If I dwell in the remotest part of the sea, <sup>10</sup> Even there Your hand will lead me, And Your right hand will lay hold of me. <sup>11</sup> If I say, “Surely the darkness will overwhelm me, And the light around me will be night,” <sup>12</sup> Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You. <sup>13</sup> For You formed my inward parts; You wove me in my mother's womb. <sup>14</sup> I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. <sup>15</sup> My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; <sup>16</sup> Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them. (Ps. 139:7-16)

The presence of God guarantees He is guiding His people. We never need wonder if God is here or if He is leading us. God’s presence directs His people in the paths working out His eternal purpose. We can rest in who He is and what He has done and is doing. He is never far from His people.

- **Fifth**, His presence humbles our spirits (Ps. 139:1-6).

<sup>1</sup>O LORD, You have searched me and known me. <sup>2</sup>You know when I sit down and when I rise up; You understand my thought from afar. <sup>3</sup>You scrutinize my path and my lying down, And are intimately acquainted with all my ways. <sup>4</sup>Even before there is a word on my tongue, Behold, O LORD, You know it all. <sup>5</sup>You have enclosed me behind and before, And laid Your hand upon me. <sup>6</sup>**Such knowledge is too wonderful for me; It is too high, I cannot attain to it.** (Ps. 139:1-6)

When we think about all God is and that He is with us right now, we cannot help but be overwhelmed. God is with His people, with us, with you, and with me right now at this very moment. It is this truth that sustains and is to cause joy in the hearts of His people.

- **Sixth**, His presence permeates His people (John 14:23; Col. 1:27).

Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and **We will come to him and make Our abode with him.**” (John 14:23)

The thought that God dwells within His people is incomprehensible. Paul speaks of His people being the temple of God (1 Cor. 3:17). He also speaks of “Christ in you, the hope of glory” (Col. 1:27). As parts, we make up the whole. In this moment of burden bearing and directionless living, God is with us. He is dwelling with us and we are a member of His one body, the local church. Such truth is too marvelous to lay hold of. Not only is this true of the corporate church, but is equally true of the individual parts.

- **Seventh**, His presence gives courage (Matt. 28:19, 20; Deut. 20:1-4).

<sup>1</sup>**When you go out to battle against your enemies and see horses and chariots and people more numerous than you, do not be afraid of them; for the LORD your God, who brought you up from the land of Egypt, is with you.** <sup>2</sup>When you are approaching the battle, the priest shall come near and speak to the people. <sup>3</sup>He shall say to them, “Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid, or panic, or tremble before them, <sup>4</sup>for the LORD your God is the one who goes with you, to fight for you against your enemies, to save you.” (Deut. 20:1-4)

<sup>18</sup>And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. <sup>19</sup>Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup>teaching them to observe all that I commanded you; and lo, **I am with you always, even to the end of the age.**” (Matt. 28:18-20)

When the people of God were about to enter the promise land, God reminded them that His presence would be with them. He promised to fight for them against their enemies. This same truth is brought forth in Matthew 28 when Jesus speaks of world conquest as it relates to making disciples of all the nations. He assures His people He will never leave them nor forsake them. It is His presence that will sustain them when confronted by the impossible.

His omnipresence guarantees He can dwell with us and in us and still be everywhere at any time. A personal and intimate relationship can be sustained with all of us with the same intensity and interest (John 14:23).

<sup>23</sup> Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him (John 14:23).

In light of God's presence, we can find comfort and hope in the middle of our most trying moments. God is with you right now. God is present to help in all of His being. Because Jesus Christ is omnipresent, He is enough.

