



## Is God REALLY Omnipotent?

**Matthew 19:25-26:** (NASB) <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.*



The Bible is a really big book. It was written by about 40 people spanning a period of over 1,500 years and in three different languages. Just these facts alone create a likelihood of its writings being misunderstood, misinterpreted and misrepresented. Claims that the Bible is a wildly contradictory book are numerous and easy to find. In our Contradictions Series, we continue to look at these questions and attempt to answer them one by one. Our process is to consider the immediate context of the scriptures in question and the larger context of the Bible itself. We examine the original meanings of the words involved and attempt to assign the meaning that best fits the scriptural point being made. Solving apparent biblical contradictions is possible; we just need to see the Bible as God would have us see it.

<https://christianquestions.com/category/series/contradictions-series/>

Let's look at our first apparent contradiction:



(Source: Wikipedia) Omnipotence is the quality of having unlimited power. Monotheistic religions generally attribute omnipotence only to the deity of their faith. In the monotheistic religious philosophy of Abrahamic religions, omnipotence is often listed as one of a deity's characteristics, along with omniscience (all-knowing), omnipresence (present everywhere at all times), and omnibenevolence (perfect or unlimited goodness). The presence of all these properties in a single entity has given rise to considerable theological debate, prominently including the problem of evil, the question of why such a deity would permit the existence of evil. It is accepted in philosophy and science that omnipotence can never be effectively understood.

We have discussed the permission of evil in several episodes. Search by episode number at [ChristianQuestions.com](https://ChristianQuestions.com) or our free Christian Question app.



We will be discussing whether or not God has unlimited power, but first, let's address the question: Is God omnipresent - present everywhere at all times? Is He inside every person? Is He inside Satan? Is He in every blade of grass?

This is why God sends messengers, so that He would not have to be present everywhere at all times. There is no necessity for God to be present everywhere.



He has an understanding that goes to all places and in all directions, but He is not literally in or at all places at all times. God is far greater than that.

Here is one example of God's ultimate power. He proclaims He is the God of ultimate power to Abram:

Genesis 17:1: (NASB) *Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, I am God **Almighty** <7706>; walk before Me, and be blameless.*

**Almighty:** Strong's Exhaustive Concordance #7706 *Shadday*; 1) almighty, most powerful  
1a) Shaddai, the Almighty (of God)

God is telling Abram that He is God, Almighty, All Powerful, Omnipotent. He describes Himself to Abram through His name. By this ultimate power, He changes Abram's name to Abraham and gives him a son in a physically impossible way. Abraham was 99 years old and his wife, Sarah, was 90. God told them they would have a son, even though they were too old to have children. God's mighty power was exhibited to Abraham and Sarah by the miraculous birth of their son, Isaac.

Now God adds another dimension to His being the God of ultimate power. We are fast-forwarding through the lives of Abraham, Isaac, Jacob and his 12 sons which became the 12 tribes of Israel, a massive nation that was being held captive in Egypt. They are now about to be released from captivity.

Here is how God adds to His description of Himself as God Almighty:

Exodus 6:2-4: (NASB) *<sup>2</sup>God spoke further to Moses and said to him, I am the LORD; <sup>3</sup>and I appeared to Abraham, Isaac, and Jacob, as God **Almighty** <7706>, but by My name, **LORD** <3068>, I did not make Myself known to them. <sup>4</sup>I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned.*

**LORD:** Strong's Exhaustive Concordance #3068 *yeh-ho-vaw'*; (the) self-Existent or Eternal; Jehovah, Jewish national name of God: Jehovah the Lord

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This is an important text to understanding in Hebrew. People often write to us and ask: "Who made God?" In the previous text, God tells us He is the "Self-Existent, Eternal One," so He was without beginning and does not require external means to be sustained.



Check out our CQ Kids videos:

WHO MADE GOD?

christianquestions.com/youtube

This was a big revelation, when God said essentially: *This is who I am. I will free you from this Egyptian slavery which seems impossible.*

God was recognized by His fallen human creation as Almighty, even though He has SO many other aspects to Him. As He introduced Himself as "the self-existing one," God began to reveal other aspects of who He is. God's many names help us to see the complexity of His nature and power. His names reveal how His omnipotence works!

Here are two examples of God's many names - El Elyon and Adonai:



**El Elyon:** El means the Almighty, and Elyon is a superlative that magnifies the El - like saying "the strongest strong one." It expresses the extreme sovereignty and majesty of God and His highest preeminence.

**When combining both words, *El Elyon* is translated as "Most High God":**

**Genesis 14:18:** (KJV) *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the **Most High** <5945> **God** <410>.*

**Most High:** Strong's Exhaustive Concordance #5945 *'elyôn*; an elevation, i.e. (adj.) lofty (comparatively); as title, the Supreme: - (Most, on) high(-er, -est), upper(-most)

**God:** Strong's Exhaustive Concordance #410 *'ēl*; strength; as adjective, mighty; especially the Almighty (but used also of any deity): God (god)

**Psalms 68:19:** *Blessed be the **Lord** <136>, who daily loadeth us with benefits, even the **God** <410> of our salvation. Selah.*

**Adonai:** Strong's Exhaustive Concordance #136 *Adonay*; (Lord) 1) my lord, lord 1a) of men; 1b) of God; 2) Lord - title, spoken in place of Yahweh in Jewish display of reverence

In English we read **God** or **LORD**, but that conceals the various names of God in the original Hebrew language that each define a little more of who He is and how He operates. His being comprehensively "Almighty" is further directed and focused with clarity.

**Please see the Bonus Material for further study of the names of Jehovah.**

Some of us may recognize these Hebrew words because there is a popular contemporary Christian song called "El Shaddai," and the lyrics include the Hebrew, *El Shaddai, El-elyon na Adonai*. Translated into English, this means "God Almighty, God Most High, please my LORD" (or, "we beseech Thee").

We cannot answer if God is omnipotent until we understand His nature. We better understand His nature when we see His names and their comprehensiveness, as they define His ultimate power.

**CONTRADICTION -**  
or needing a  
clear explanation?



**Was God **pleased**  
or **displeased** with  
His creation?**

**Genesis 1:31:** (NASB) *God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.*

**VS**

**Genesis 6:5-6:** (NASB) *<sup>5</sup>Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. <sup>6</sup>The LORD was sorry that He had made man on the earth, and He was grieved in His heart.*



## PROBLEM:

How can God be displeased with His own creation? If He is omnipotent and made it with His ultimate power, then displeasure would not be possible!

## SOLUTION

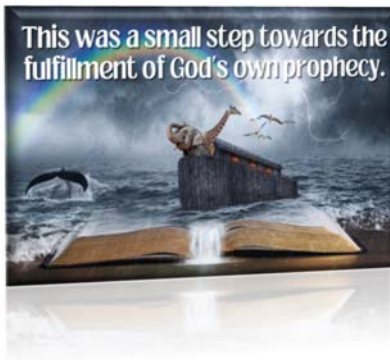


God's joy in His creation did not change. What changed was having Satan misuse his authority, Adam disobeying and some of God's own angels following Satan's lead.

God still knew His creation was **very good**. He still had an appreciation and love for it. His sorrow and grief were directed at the ugliness and widespread contamination of sin.

God knew ahead of time Satan would do this because we are assured the remedy of Jesus was already in place. Revelation 13:8 tells us about the *Lamb slain from the foundation of the world* - which shows God's omnipotence.

God's displeasure was in the context of the unveiling of His plan. His displeasure was at the sin, the brokenness, the darkness and evil. God's displeasure was not with His creation overall on a permanent basis, as His plan would follow through to bring His creation back into harmony with Him.



God showed His unchanged attitude about His **very good** creation as we go a little further in history by choosing Noah to carry on the human family through the Flood.

God's prophecy when issuing Satan's sentence was at the very beginning:

Genesis 3:15: (NASB) *And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel.*

God saw the evil and proclaimed the consequences. But things take time with God. We can see this was not a contradiction at all. The **very good** creation will eventually go on to praise and glorify God in the future for all eternity. In the meantime, there is His displeasure with the things that are sinful because they are out of harmony with His ultimate plan but are a necessary experience for all of us. God is disappointed in the sins of His creation, not His creation of the people.

### Clarifying Contradictions:

God's pleasure AND displeasure in His human creation is NOT a contradiction within God's character and power.

It does NOT show weakness or inability.

Rather, it shows compassion and responsiveness.

Because God IS omnipotent, His expressions of anger, displeasure and grief accentuate the grandness of His plan.

All of creation NEEDS to experience God's displeasure.

It is a teaching tool, not a flaw!





God's displeasure is there to teach us. It is far from a contradiction! As we begin to understand God's omnipotence, we can see an absolute need for reverence as our foundation.

**What about things the Bible says that God cannot do?  
Do these things contradict God's omnipotence?**

When the finite mind of humanity seeks to understand and judge spiritual things beyond our physical realm, we need to put on the brakes. Diminishing our all-powerful Creator by saying, God cannot (do something), therefore He is NOT omnipotent, is nothing more than an immature accusation made without context and scriptural reason.

BUT someone might ask philosophical questions like:

- 💡 Is God bound by His own rules of logic?
- 💡 Can God sit in a chair that does not exist?
- 💡 Can God create a rock that is too heavy for Him to lift?

Let's go to our next apparent contradiction.



Jeremiah is going to buy a piece of land while the whole region was under Chaldean control:

Jeremiah 32:26-27: (NASB) <sup>26</sup>Then the word of the LORD came to Jeremiah, saying, <sup>27</sup>Behold, I am the LORD, the God of all flesh; is anything too difficult for Me?

Clearly, this is a rhetorical question, and He previously asked it of Abraham's wife Sarah in Genesis 18:14.

But in Judges, suddenly it seems as though God is unable to deliver His people:

Judges 1:18-19: (NASB) <sup>18</sup>And Judah took Gaza with its territory and Ashkelon with its territory and Ekron with its territory. <sup>19</sup>Now the LORD was with Judah, and they took possession of the hill country; but they could not drive out the inhabitants of the valley because they had iron chariots.

Was God Almighty NOT able to overcome the iron chariots of their enemies? Did God's power fail?

Nothing is further from the truth! Let's put the context in place.



The first chapter of Judges was written shortly after Israel's great leader Joshua died. Under Joshua, their victories against their enemies were complete, as God was with them. The fear of iron chariots was not new to the men of Israel.



### Joshua himself had to deal with such a fear:

Joshua 17:16-18: (NASB) <sup>16</sup>The sons of Joseph said, *The hill country is not enough for us, and all the Canaanites who live in the valley land have chariots of iron, both those who are in Beth-shean and its towns and those who are in the valley of Jezreel.*

Israel was supposed to be expanding their control of more land, but because the inhabitants had iron chariots, the Israelites were afraid.

### The possession of these iron chariots made the men of Israel cower!

#### Joshua's answer:

<sup>17</sup>Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, *You are a numerous people and have great power; you shall not have one lot only, <sup>18</sup>but the hill country shall be yours. For though it is a forest, you shall clear it, and to its farthest borders it shall be yours; for you shall drive out the Canaanites, even though they have chariots of iron and though they are strong.*

Joshua was saying to his army: God is with you; you can do this.

### In the very next verse, God gave the victory through Joshua:

Joshua 18:1: (NASB) *Then the whole congregation of the sons of Israel assembled themselves at Shiloh, and set up the tent of meeting there; and the land was subdued before them.*

The chariots of iron were defeated!



These iron chariots were a "new technology" Israel did not have.

It sounds like they had more faith in Joshua than they did in God.

When Joshua said they could overcome it, they did. When he was no longer there, they were fearful and defeated from a lack of faith.

It's not that God couldn't; it's that the people wouldn't!

Faith and victory often go hand-in-hand - great faith brings great victory. God was with them. When we look at God's omnipotence working with His chosen people, His power is readily available when great faith exists.

## Clarifying Contradictions:

**GOD'S ALMIGHTY POWER** is never cut short, though the weakness of man will make excuses to give that impression.

We must always reverence God's power and realize how lofty it is in relation to our tiny and weak human perspective.





Is it possible God can make a rock He cannot lift or a chair He cannot sit upon? NO, these are foolish “gotcha” games. God is far bigger than this. He cannot do something beyond His capacity to manage - it is that simple!

We do know there are several things that God in His omnipotence cannot or will not do, which on the flip side shows us what He CAN and WILL do.

Let's look at a few examples of what God cannot do:

**EXAMPLE**

God cannot have His word ever go unfulfilled, which means He can and will care for His creation:

Isaiah 55:8-11: (NASB) <sup>8</sup>For My thoughts are not your thoughts, nor are your ways My ways, declares the LORD. <sup>9</sup>For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts. <sup>10</sup>For as the rain and the snow come down from heaven, and do not return there without watering the earth and making it bear and sprout, and furnishing seed to the sower and bread to the eater; <sup>11</sup>So will My word be which goes forth from My mouth; It will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it.

This text proves how purposeful God is. He is not arbitrary; there is a reason for every minutiae and detail. It is beyond human understanding.

So will My word...will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it - in other words: “If I have said it, it is as good as done.” It may take thousands of years in God's plan, but if He said it, it is done. That is omnipotence and almighty power!

**EXAMPLE**

God cannot lie, which means He absolutely represents the highest standard of trustworthiness:

Hebrews 6:13,18: (NASB) <sup>13</sup>For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself. <sup>18</sup>so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

Not only can He not lie, but He cannot break an oath. *Take hold of the hope set before us* - we could not have a true hope if we could not rely on the One making the promises.

Sometimes people try to make omnipotence into this fantastical thing around which we have endless philosophical debates. There is ALL power in someone who cannot lie, whose word is always fulfilled!

**EXAMPLE**

God cannot be unfaithful which means He is and always will be worthy of our faith and reverence:

Romans 3:2-4: (NASB) <sup>2</sup>Great in every respect. First of all, that they were entrusted with the oracles of God. <sup>3</sup>What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? <sup>4</sup>May it never be! Rather, let God be found true, though every man be found a liar...

Isn't it interesting that what God cannot do actually makes His power greater! There is nothing in the universe that can undo His faithfulness. *Let God be found true.*

1 Corinthians 1:9: (NASB) *God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.*



Adding to the list of things God cannot do, which in turn makes Him even more worthy of our trust and praise: ✨

**EXAMPLE**

James 1:13 says, God cannot be tempted.

2 Timothy 2:13 says, God cannot deny who He is, so He cannot act contrary to His holy character.

Isaiah 40:28 says, God cannot grow tired or weary.

But all these are NOT limitations; they just show us He is not arbitrary and capricious.

### Arbitrary

adjective:

/ˈərbəˌtrərē/

Based on individual discretion or judgment; not based on any objective distinction, perhaps even made at random.

### Capricious

adjective:

/kəˈprɪʃəs/

Impulsive and unpredictable; determined by chance, impulse, or whim.

When we realize the things God cannot do make Him even more powerful, we thank God He is who He is! Studying His names helps us understand His objectives, what He is made of and who He is. It is always positive.

God's omnipotence is obvious and yet hidden within the context of the Bible as a whole.

The Apostle Paul expounds the depth, height and breadth of God's character:

Romans 11:33-36: (NASB) <sup>33</sup>Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! <sup>34</sup>For who has known the mind of the Lord, or who became His counselor? <sup>35</sup>Or who has first given to Him that it might be paid back to Him again? <sup>36</sup>For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

This is the kind of scripture we should put on the refrigerator so we do not forget! We want to have this in front of our eyes. When we consider our own challenges, we want to rely on the all-powerful, omnipotent character of God.

We can rely on the depth of the riches... of the wisdom and knowledge of God. We can have confidence in God!

## Clarifying Contradictions:

Our understanding of **GOD'S ALMIGHTY POWER** is NOT to be treated **LIKE A CHILD'S GAME**. The fact is, no one wants a god who is bursting at the seams with unlimited and unrestrained power - that's dangerous. We all would rather have a God whose unlimited power is always expressed within the confines of a clearly-defined character built upon **JUSTICE, WISDOM and LOVE**.





As we study the Bible, we find God's character is defined by **JUSTICE**, **WISDOM** and **LOVE**. It is all expressed through God's omnipotent **POWER** - without contradiction. Knowing what we know now, acknowledging the omnipotence of God is not at all scary; rather, it is deeply reassuring.

**If God is all-powerful and all-knowing, why does the Bible show us that He favors some and not all?**

The idea of favoritism from an all-wise and benevolent God can absolutely come across as a dramatic contradiction. The wisdom and power we have already uncovered seem to make the need - or even the desire on God's part to have favorites - foolish. Once again, we need to put all of our questions into the larger context of biblical truth.

**Both Old and New Testaments clearly speak of God as impartial:**

2 Chronicles 19:7: (NASB) *Now then let the fear of the LORD be upon you; be very careful what you do, for the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe.*

Acts 10:34: (NASB) *...Peter said: I most certainly understand now that God is not one to show partiality.*

*God is not one to show partiality - is that true all the time, or is it a contradiction?*

**CONTRADICTION -**  
or needing a  
clear explanation?



Is God **partial** or  
**impartial**? Does He  
play favorites?



**PROBLEM:** God accepted Abel's sacrifice but rejected Cain's, showing His partiality of one over another right from the very start.

Genesis 4:2-5: (NASB) <sup>2</sup>...Abel was a keeper of flocks, but Cain was a tiller of the ground. <sup>3</sup>So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. <sup>4</sup>Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; <sup>5</sup>but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

God approved Abel's offering of animals, but not the fruit from Cain. How was Cain supposed to know? Here he gave his best and was rejected. Some might say God favored Abel.

**SOLUTION**

Let's look at the context. God gave Cain opportunity to act in accordance with God's will. Cain did not even try. We know this from the very next verses.



**When we run into a seeming contradiction in Scripture, remember to look at the context by reading forward and backward in the narrative:**

Genesis 4:6-7: (NASB) <sup>6</sup>Then the LORD said to Cain, *Why are you angry? And why has your countenance fallen?* <sup>7</sup>*If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.*



God tells Cain to calm down, in effect saying: "There is a way to solve this issue. Here is what you need to do." He also warned Cain that if he did not follow the righteous path, serious consequences would result.



Cain had the opportunity to learn and change but did not want to.

God did not favor Abel; God wanted an animal sacrifice.

Once Cain had the information to try again, he blatantly rejected it. He should have just asked Abel what he did right in pleasing God, or asked to use another of Abel's perfect lambs as an offering and pay him back later.

The entire point of animal sacrifices was to foreshadow or typify Jesus. In the Garden of Eden, Adam and Eve were clothed with the skin of an animal. God put that in place to cover them just like the robe of Christ's righteousness covers us. God was looking for the symbol of an animal sacrifice, but Cain did not abide by it. He wanted to do it his way, so he got angry and killed his brother, Abel.



When we are trying to find contradictions in Scripture, it may be because we are trying to do things our way. Cain was being stubborn, insisting on sacrificing the way he wanted to by offering what he grew. God showed him the righteous way to handle this, but Cain rejected it.

The principle of being favored for acting righteously is verified in the New Testament as well:

Romans 2:9-11: (NASB) <sup>9</sup>There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, <sup>10</sup>but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. <sup>11</sup>For there is no partiality with God.

No matter our background or circumstances, we are to act with godly righteousness, not with our own version of righteousness. This principle applies to all humanity throughout all time.



**PROBLEM:**

God showed prejudice against Esau and hated him even before he was born, showing that God obviously DOES show partiality.

Romans 9:10-13: (NASB) <sup>10</sup>...there was Rebekah also, when she had conceived twins...<sup>11</sup>for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls, <sup>12</sup>it was said to her, the older will serve the younger. <sup>13</sup>Just as it is written, Jacob I loved, but Esau I hated <3404>.

Hated: Strong's Exhaustive Concordance #3404  
miso; to detest (especially to persecute);  
by extension, to love less:—hate(-ful)

Hated = to love less

This appears to show that God told Rebekah that Jacob would be favored and Esau was hated before these twins were born.



A quick read of these texts might give us that impression, but let's establish context. Where do we find these two quotes in the Old Testament?



### God revealed to Rebekah the destiny of her unborn twins:

Genesis 25:22-23: (NASB) <sup>22</sup>But the children struggled together within her; and she said, If it is so, why then am I this way? So she went to inquire of the LORD. <sup>23</sup>The LORD said to her, Two nations are in your womb; and two peoples will be separated from your body; and one people shall be stronger than the other; and the older shall serve the younger.

Pregnancy is a major undertaking in any woman's life but being pregnant with twins is twice the undertaking! There was a lot of commotion in her womb. God told Rebekah they represented two nations. One would be stronger, and the older would serve the younger. This is a prophetic statement about the future of what was going to happen, having nothing to do with being hated.



### The next quoted text is a look back on the ancestry of Esau:

Malachi 1:2-3: (NASB) <sup>2</sup>I have loved you, says the LORD. But you say, How have You loved us? Was not Esau Jacob's brother? declares the LORD. Yet I have loved Jacob; <sup>3</sup>but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals...

We are told Esau was continually bitter against his brother for stealing his blessing, and Esau was unwilling to repent.

Hebrews 12:15-17: (NASB) <sup>15</sup>See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; <sup>16</sup>that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. <sup>17</sup>For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

There be no immoral or godless person like Esau - he is used as an example of how not to be and what not to do. God is never pleased by immoral behavior. Esau's descendants lost their inheritance and their land was desolate.



A careful reading of the quoted scriptures reveals that God did NOT hate Esau before birth. The first Old Testament quote shows how even before they were born, Esau and Jacob's destiny was to become two great and powerful nations. The second quote shows the results of what happened to Esau and his descendants many generations later, because he was a bitter, angry, immoral and godless man.

In summary, we see these initial "contradictions" of Cain and Abel and Esau and Jacob are not contradictions at all. We just needed to read the context to understand the meanings. Let's move on to the New Testament.



### PROBLEM:

God generally picks and chooses who receives His favor and who receives His disfavor. Is this proof that God is not a God of equality?

Romans 9:14-18: (NASB) <sup>14</sup>What shall we say then? There is no injustice with God, is there? May it never be! <sup>15</sup>For He says to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. <sup>16</sup>So then it does not depend on the man who wills or the man who runs, but on God who has mercy. <sup>17</sup>For the Scripture says to Pharaoh, for this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth. <sup>18</sup>So then He has mercy on whom He desires, and He hardens whom He desires.



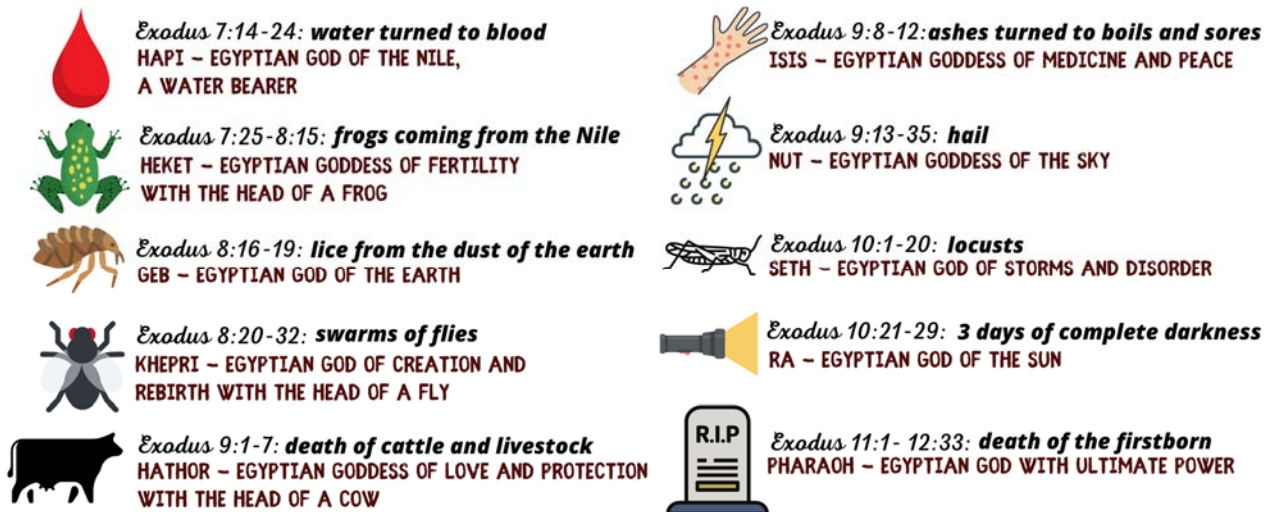
It SOUNDS LIKE God is manipulating people to set up circumstances the way He wants, which would violate - or at least interfere with - our free will.



How do you harden someone like Pharaoh? How did God harden Pharaoh's heart? This is a question for which many Christians would like an answer.

While these scriptures would seem to indicate manipulation, it is actually recognition. **God recognized that Pharaoh's heart was hard** and encouraged Pharaoh to harden it even further.

It is as if God was saying: "You think you are all big and powerful and want to fight against Me, God Almighty? Incidentally, each of these Ten Plagues is against some god that you worship. Go ahead - just be yourself!"



For more on Pharaoh and how the lessons are relevant to us today:



God provoked Pharaoh by showing him true righteousness. Pharaoh's heart was hardened because he thought he should be more powerful than God. God showed him this would never be true. God did not magically touch Pharaoh, hardening his heart. Rather, He allowed Pharaoh - through his own personality - to challenge the power of God, becoming belligerent, fighting against Him and finally dying as a result. His natural tendencies manifested themselves, and God was able to use that against him.

There is a baseline for everyone:

Matthew 5:45: (J.B. Phillips) *...For He makes the sun rise upon evil men as well as good, and He sends His rain upon honest and dishonest men alike.*



Everyone is on an even playing field. We saw that with Cain and Abel.

However, God's mercy IS specifically targeted. But isn't saying "specifically targeted" just another way of saying God has favorites? How does this work in practicality?

### God prophesies about Israel through Jeremiah:

Jeremiah 13:13-14: (NASB) <sup>13</sup>then say to them, thus says the LORD, Behold I am about to fill all the inhabitants of this land—the kings that sit for David on his throne, the priests, the prophets and all the inhabitants of Jerusalem—with drunkenness! <sup>14</sup>I will dash them against each other, both the fathers and the sons together, declares the LORD. I will not show pity nor be sorry nor have compassion so as not to destroy them.

This is how God treats His favorites? His chosen people? This does not sound like much favoring is going on!

God has high standards for His people. He expects them to be in harmony with Him. When they are not, there are consequences. For us as Christians, hopefully the consequences will lead to lessons learned.

Just like the scriptural principle we saw with Cain, if Israel followed godly righteousness, they were kept in God's favor. If they were unrighteous, they were met with His disfavor and were treated like all the other nations.



**God DOES show partiality.**

**He DOES favor certain groups and even individuals like Abraham.**

**But having His favor comes with accountability.**

How do we receive His favor? We will discuss further momentarily, but we have to do what is right in God's eyes and follow His righteousness. God is impartial, yet He favors some. In the Old Testament, staying in God's favor meant following the Jewish Law.

### Clarifying Contradictions:

Our scriptural understanding of being in God's favor is not like being given a "GET OUT OF JAIL FREE" CARD. On the contrary, it is like possessing an "I AM HELD TO A STRICT ACCOUNTABILITY OF HIGHER STANDARDS" CARD.

While God has chosen who He will favor in different ages,

He has never been arbitrary with those choices,  
and they are all for ultimately good reasons.



God's favor is not free, not easy and it is not necessarily comfortable. Yet, His favor is the best thing we could ever hope for! Those favored will be used to bless all of mankind.



## It sure seems like God has His own set of rules when it comes to whom He favors. Is this even fair?

Think about it. There could not be a fairer way to handle our sinful race of humanity than this. God IS above us. His intellect, power, experience, compassion and plan are all overwhelmingly beyond our reach. Rather than whining about what we feel, let's instead focus on the Scriptures and what is REAL!

### Our God is a worthy God:

Psalms 145:8-13: (NASB) <sup>8</sup>The LORD is gracious and merciful; slow to anger and great in lovingkindness. <sup>9</sup>The LORD is good to all, and His mercies are over all His works. <sup>10</sup>All Your works shall give thanks to You, O LORD, and Your godly ones shall bless You. <sup>11</sup>They shall speak of the glory of Your kingdom and talk of Your power; <sup>12</sup>to make known to the sons of men Your mighty acts and the glory of the majesty of Your kingdom. <sup>13</sup>Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations.

*The LORD is good to all* - is that really true? Does this refer to that baseline of basic blessings everyone gets just by being born on this earth? Yes. This points to when God saw that His creation was **very good** back in Genesis. But God being **good to all** also shows us the bigger, ultimate picture for mankind.

### Simply stated, God in all of His favoritism sees far beyond what we can see:

Proverbs 21:2-3: (NASB) <sup>2</sup>Every man's way is right in his own eyes, but the LORD weighs the hearts. <sup>3</sup>To do righteousness and justice is desired by the LORD more than sacrifice.

God looks at the inner man, the heart. It is more than looking good; it is about being good. The basic principle of receiving partiality and favoritism from God is to be good in His sight.

While nothing we can do will ever measure up, we can make sure our hearts are in the right place. God understands our limitations. It is like when a little child tries hard to do something but fails. We praise the child because of the sincere effort. This is how God sees us, but we need to put in the sincere effort to move towards Him.

God's favor is just. Those in favor must always maintain their focus on godly righteousness or lose that which they are privileged to have.



The context of the next scriptures is at the end of Jesus' ministry. Jesus is talking to the Pharisees who have been attempting to thwart the gospel since the very beginning. Jesus had worked and worked, but they disregarded him and now were trying to kill him. Israel as a nation is about to lose their favor.

### Jesus cast off Israel to fulfill God's plan:

Matthew 23:37-39: (NASB) <sup>37</sup>Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. <sup>38</sup>Behold, your house is being left to you desolate! <sup>39</sup>For I say to you, from now on you will not see me until you say, blessed is he who comes in the name of the Lord!





*Your house is being left to you desolate* - as harsh as this judgment is, notice how there is an opportunity later, even for those who rejected Jesus - *you will not see me until you say, blessed is he who comes in the name of the Lord!*

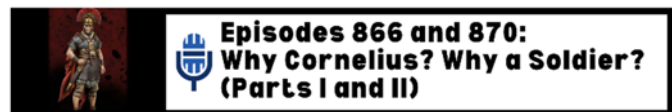
These verses describe the casting off of Israel as a nation from God's favor. This does not mean that every single Jew was shunned from being a follower of Christ. Rather, the nation was put aside from being the sole source of the call of Christ.

The favor given to Israel had an ending point because they were unwilling to live up to the requirements of that favor. Favor is not forever unless we stay in a favored state! We have to stay in the righteousness of God's way - not our way.

Once the door of favor to the nation of Israel was closed due to unfaithfulness, God's favor did not stop - it found an opening of faith elsewhere. His favor went to Gentiles. Those who are out of favor can always find favor if they truly seek godly righteousness.



To refresh your memory on all the amazing details, listen to:



Cornelius, Peter and preparing for Gentile converts

Cornelius was a Gentile Roman centurion who was a devout and generous man who constantly prayed to God (see Acts 10). But this was at a time when God was only directly working with - favoring - the Jewish nation. Lo and behold, he is praying and sees an angel of God in a vision, who told him that his prayers all this time were being accumulated by God, waiting for *this exact time*. (Wow!) The angel tells him to find the Apostle Peter, and he sends his men to do so.

That same day, the Apostle Peter is praying and receives a vision about unclean animals representing the Gentiles, with the instruction - *what God has cleansed, no longer consider unholy*.

**While Peter is considering what he just saw, Cornelius' men appear and they all travel back together to Cornelius:**

Acts 10:30-35: (NASB) <sup>30</sup>*Cornelius said, Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, <sup>31</sup>and he said, Cornelius, your prayer has been heard and your alms have been remembered before God. <sup>32</sup>Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea. <sup>33</sup>So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.*



Cornelius is excited to welcome the Apostle Peter and those with him to his home. He knows the LORD is with Peter, and he wants to listen to all he has to say. Cornelius has been seeking God for a long time.

This is a beautiful picture! God had been favoring the nation of Israel, but it lost that exclusive right to be the place from which God's special "called-out ones" came. God did not stop looking for His chosen ones; He now turned to the Gentiles even though they came from a Pagan background.

**Cornelius was waiting for this opportunity:**

<sup>34</sup>Opening his mouth, Peter said: I most certainly understand now that God is not one to show partiality, <sup>35</sup>but in every nation the man who fears Him and does what is right is welcome to Him.

Peter sums up all of what God was doing.

*Seek* God does show favoritism to those who seek Him out in godly righteousness.

This favoritism comes to those who are trying hard to find God. God is not saying, "I like this family of Pagans, but not that family of Pagans." The favor goes to whichever Gentile looks up, seeking God. Those that worship Him receive the partiality.

Cornelius was a Gentile whose focused faith was honored by God even when he was outside of a favored condition. When the right time came, he and his household were called to follow Jesus.

**Why does God choose some and not others? God's partiality through these ages of sin ultimately brings impartiality throughout eternity:**

Isaiah 2:2-4: (NASB) <sup>2</sup>Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it.

Notice the dramatic change - now the people will have to go look for the LORD. They will have to seek after Him.

*The mountain of the house of the LORD* - mountains in Scripture often symbolically represent governments.

*As the chief of the mountains* - easy to find.

*All the nations will stream to it* - no partiality!



**Biblical symbol:**

Both the government of God and the governments of man

**Mountains = Governments**

<sup>3</sup>And many peoples will come and say, Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths. For the law will go forth from Zion and the word of the LORD from Jerusalem.



All of these people are looking to honor and serve God and are streaming to Him.

### How does God respond?

*<sup>4</sup>And He will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.*

There will be no partiality in that all humanity is shown here serving God under the one holy government. This is accomplished through Christ and those who were his faithful followers in this lifetime, known as his *bride*, *church* and by other descriptions.

There is partiality IN THIS LIFE so that God's glorious kingdom can be set up with no partiality IN THE FUTURE. God's partiality - His favoritism - will soon use those favored to produce impartiality for every man, woman and child who has ever lived. Thank God He has partiality now!

### Clarifying Contradictions:

Embracing the omnipotence of God helps us understand that His favoritism is for the ultimate blessing of all.

What some consider to be biblical contradictions actually tell a story of biblical harmony.

This is not merely a harmonious look at the past, it is a harmonious glimpse into the future!



**Is God omnipotent?** Yes, but it depends on how we define "omnipotent." His incredible, all-mighty power is constrained by His all-mighty character of justice, wisdom and love.

**Does God show favoritism?** Yes, but it is always based on those who seek out His righteousness. This is difficult now, but it will not have that same level of difficulty in the future because of the ransom of Jesus. The favoritism He shows now is so that everyone will be His favorites in the future kingdom. After mankind has been reconciled back to Him, all will be His favorites.

God saw His creation and declared it *very good*. It will come full circle and He will declare it thus again. It was all in God's plan right from the start.

We see the power of God and how He chooses people so that ALL can be blessed. He is omnipotent and ultimately all will be *very good* in His sight.

*So, is God REALLY omnipotent?  
For Jonathan, Rick, Julie and Christian Questions...  
Think about it...!*

All quoted scriptures are from the 1995 version of NASB unless otherwise indicated.



Join us next week for our podcast on September 12, 2022

Ep. 1246: Does God Really Require Human Sacrifices?

**Bonus Material and Study Questions**

## **"I WILL BE WHAT I WILL BE"**

*A sermon by David Skein*

The word "Jehovah" used in some versions of the Bible and the practice of replacing it with "LORD" has concealed some of the most profound and beautiful thoughts in the word of God.

The one who has a correct understanding and appreciation of the deep significance and beauties of this sacred Name will never need or desire to bury these beauties under other names, nor will he ever use this sacred Name in vain.

### **Etymology of the words "Yahweh" and "Ehyeh"**

The Name Jehovah, represented by Y.H.V.H., should preferably be translated YahWeh according to eminent Hebrew scholars. It is, without exception, used in Rotherham's translation, and is almost always regarded as the third person singular, masculine, imperfect tense. This word comes from the root "hawah," an old form of the root "hayah."

The word Yahweh, when used as a verb, means "He becometh" or "He will become." When used as a name (noun) its meaning is "He who becometh" or "the becoming One." A companion form of (the word) Yahweh, but in the first person singular, is found in the word "ehyeh."

Yahweh is the word another would use when speaking to third parties about the Most High. For example, Psalms 91:2 - *I will say of Yahweh, He is my refuge and my fortress....*

"Ehyeh" is the word God would use when speaking for Himself and of Himself, assuring His hearers that He would become or do as the occasion required. He would be(come) what they needed Him to be(come).

In Exodus 3:14, this is the word used by God at the burning bush when appointing Moses to be the instrument of Israel's deliverance from Egypt. The King James says, *I AM THAT I AM.*

The Hebrew text is "ehyeh asher ehyeh" and should be translated in the imperfect or future tense: *I will be what I will be* or, *I will become what I please to become.*



## Revelation of the Name

In Exodus 3:14 when God revealed Himself to Moses at the bush, the 400-year period that was to end with Abraham's seed in bondage was coming to an end. The iniquity of the Amorites was almost full as we read in Genesis 15:13-16. The due time for Israel's deliverance was near, and God was proposing that deliverance to Moses.

His promise and pledge of that deliverance was the wonderful Name which the Most High God used to commission and encourage Moses to undertake this task. When Moses declined, God said, *Certainly I will be with thee.*

Moses replied (Exodus 3:13-15 Leeser) *...Behold, when I come unto the children of Israel and shall say unto them, the God of your fathers hath sent me unto you and they say to me what is His name, what shall I say unto them? And God said unto Moses, I will be that I will be: and He said, thus shalt thou say unto the children of Israel, I will be hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Everlasting One, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you...*

Thus, God related His ability and intention to their great need, and promised to become to them all that they needed.

*I have seen their affliction...I have heard their cry...and I am come down to deliver...*  
Exodus 3:7,8

In their great need, God promised Moses by His holy Name to supply that need. "Ehyeh asher ehyeh," meaning "I will be to you what you need me to be."

The second revelation of the holy Name on the mountaintop is found in Exodus 34.

In Exodus 32 and 33, Israel had broken the solemn Covenant by their idolatrous sin - they had taken another God in the place of their father's God. In strict justice, God could have destroyed them. To the greatly distressed and often-repeated plea of Moses, God had affirmed His gracious intention to be to this erring people all that He was pleased to be, in such a way and in such conditions that Moses could assure Israel for all time that "He will become (to you) what He will become."

Exodus 34:6: *And Yahweh passed before him and proclaimed, I AM YAHWEH, YAHWEH ELOHIM, merciful and gracious: longsuffering and abundant in goodness and truth....* Never before had such words been heard by mortal man. Here, at last, the Most High God proclaimed His compassion and pity for sinful, fallen man, in terms of touching tenderness and indescribable beauty.

From that time on, the prophet and psalmist wove these assuring words into prophecy and psalm. It was put forth as a most gracious promise - an assurance that the divine power and capacity were adaptable to any circumstance, to any difficulty, to any necessity. "Ehyeh asher ehyeh" - I will be to you what you need Me to be....

"I shall not want" - I shall lack nothing (Psalms 34:9,10; 84:11)

## The Compound Names of Yahweh: The Commemoration of the Name

In the Old Testament, various compound names of Yahweh are found. They serve as memorials of that Name, in connection with some crisis in the lives of Abraham, Isaac and Israel. They commemorate the display of divine assistance so that later generations would know how Yahweh had helped them in their need - how Yahweh had become what they needed Him to become.

## The Significance of the Compound Names of Yahweh (Physical and Spiritual Sense)

The compound names of Yahweh reveal Him as meeting every need of man - from man's fall into sin until the end or restitution to perfection.

*"Yahweh-jireh" - Yahweh will provide*

Genesis 22:13,14 - Key verse "Yahweh-jireh"

Abraham offering up Isaac in sacrifice, verses 7 and 8 - Isaac: *Behold the fire and the wood, but where is the lamb for a burnt offering?*

Abraham: *My son, God will provide Himself a lamb for a burnt offering.*

Verses 11 and 12: Isaac spared

Verse 14: "Yahweh-jireh" "Yahweh will provide," i.e., a sacrifice

Fulfilled: John 1:29,36.

*"Yahweh-Ropheka" - Yahweh (that) healeth*

Exodus 15:26 - key verse for *Yahweh-Ropheka*

Exodus 15:22-26 - the healing of the waters at Marah. To commemorate the healing of the waters, God set Himself before Israel as *Yahweh-Ropheka* - "Yahweh (that) healeth" or "Yahweh healeth thee."

Psalms 103:2-4: *Bless Yahweh, O my soul and forget not all His benefits...Who healeth all thy diseases, who redeemeth thy life from destruction.*

The context of Exodus 15 and Psalms 103 indicates physical healing. This could also refer to the healing of spiritual sickness (James 5:14,15)

*"Yahweh-nissi" - Yahweh my banner*

Exodus 17:15: key verse for *Yahweh-nissi*

Exodus 17:8-15: The battle with Amalek at Rephidim.

The battle with Amalek was carried out under the banner of Yahweh. The rod that Moses held up was the banner of Yahweh - the symbol and pledge of His presence with Israel as their Shepherd, their Ruler and their Leader. It was held not over Israel, nor over their enemies, but toward heaven in prayer to bring down the promised help secured by covenant promise and relationship.

Exodus 17:15: *Yahweh-nissi* - "Yahweh my banner." The name is interpreted by the context.

Spiritually, Amalek represents the flesh. The battle of that day illustrates the conflict and war of the spirit against the flesh. See Galatians 5:17.

Victory was wholly due to Yahweh.

*"Yahweh Shalom" - Yahweh gives peace*

Judges 6:24: key verse for *Yahweh Shalom*

In Judges 6:21-24, Gideon, after seeing the angel of Yahweh, was spared from death. He built an altar and called it *Yahweh Shalom* - "Yahweh our peace" or "Yahweh gives peace" - to commemorate this event.



Almost the whole ministry of Yahweh finds expression and illustration in Judges 6:

Verses 1-6: Yahweh hates and judges sin.

Verses 7-18: Yahweh loves and saves sinners.

Verses 19-21: But only through sacrifice (Leviticus 9:24 and Judges 13:19-23; cited from Ephesians 2:14; Colossians 1:20, Leviticus 16:32-34; Hebrews 9:23-28; 10:1-4, 11,12)

*"Yahweh Tsidkenu" - the Righteousness of Yahweh*

Jeremiah 23:6,33:16: key verses for *Yahweh Tsidkenu*.

Jeremiah, looking forward far down the stream of time, sees Israel and Judah cleansed from defilement and sin and made worthy to bear the name of their God. He calls them *Yahweh Tsidkenu* - "the Righteousness of Yahweh."

Jeremiah 23:5,6 refers to our Lord Jesus and his Millennial reign.

Jeremiah 33:16 *Yahweh Tsidkenu* - "the righteousness of Yahweh" - refers to the name of the entire church, the New Jerusalem.

This name is appropriate for the glorified church. She not only shares her Lord's sufferings for righteousness (Colossians 1:24) but is promised a share in all the glories of her Lord as a wife shares her husband's honor and name. The church bears the name of Christ as members of the body of Christ (Revelation 3:12; 19:7; 21:9-10).

*"Yahweh Shammah" - Yahweh is there*

Ezekiel 48:35: key verse for *Yahweh Shammah*

Ezekiel 47:13, 48:35 in describing the future apportionment of the land and of a city in its midst declares in that final City of Peace - *Yahweh Shammah* - "Yahweh is there" - Yahweh (is) ever present" (verse 35).

Ezekiel begins and ends with Yahweh. Between the great vision of Yahweh in Chapter 1 and the closing words, *Yahweh Shammah* - "Yahweh is there," is the unsparing record of man's failure and sin, judged by Yahweh, but His justice (judgment) works to His glory, because it works in harmony with His wisdom and power and is tempered by His love.

Thus, the Book of Ezekiel ends with the one thing that makes the New Heaven and New Earth (Revelation 21:1; Isaiah 65:17; 66:22; 2 Peter 3:13) what it is: *Yahweh Shammah* - "Yahweh is there." This name signifies Yahweh's abiding presence with His people (Exodus 33:14, 15; 1 Chronicles 16:27, 33; Psalms 16:11; 97:1-5,12; Hebrews 13:5,6)

*"Yahweh Ra'ah (Ro-ee)" - Yahweh my shepherd*

In the 23rd Psalm, David, king of Israel, reflecting upon his youthful days as a shepherd, gave utterance to the phrase: "Yahweh my Shepherd" - *Yahweh Ra'ah (Ro-ee)*

The lion and bear had fought to rob him of his sheep, but at risk to himself he had been their defense. He had sought out the lush grass and quietly flowing waters for his flock, and guarded them while they fed. He had been to them what they needed him to be - provider, defender, healer.



In this Psalm, the pious mind of the shepherd boy, now king in Israel, sees himself with all his people as the sheep of Yahweh's pasture.

David had taken the words spoken to Moses at the bush, adapted them to the life of a shepherd, and had drawn peace and comfort for himself (and many others since) because "ehyeh asher ehyeh" had become the Great Shepherd to his flock - both natural Israel and spiritual Israel.

*"ehyeh asher ehyeh"*

Philippians 4:19: *My God shall supply all your need...by (through) Christ Jesus.*

Paul acquainted with the Hebrew Scriptures would know of the three words: "ehyeh asher ehyeh" spoken to Moses at the burning bush. These three words, "ehyeh asher ehyeh," reveal the strange and wonderful doings of Israel's God (and our heavenly Father) as He majestically moved along the highway of time and history - sometimes assisting and sometimes chastising the hosts gathered to His Name, but all the time He was faithful to that Name (Hebrews 10:23; 11:11).

"ehyeh asher ehyeh" - *I will be what I will be in every circumstance.*

"I will bless you when faithful, I will chastise you when faithless" was always the basis of His attitude to Israel...to whom His Name was first made a pledge and a promise. Today that promise stands as firm and unfailing to the Church of the Firstborn as it did to Israel of old.

"ehyeh asher ehyeh" - I will be all you need to make your calling and election sure.

### Concluding Remarks

The revelation of the Holy Name was partly in the wilderness of Midian and partly on the top of Horeb in the far away days of Moses, but it was revealed there for all time.

That Holy Name contained the nucleus of the entire plan of redemption, as the execution of the complete intention of the divine plan was embodied in that particular sacred Name.

For a whole age, Yahweh had neither blessing nor favor for any people except Israel (Amos 3:2) but that exclusive favor to them was a means to an end. When, *the Law shall go forth from Zion and the word of the Lord from Jerusalem*, then, when Israel is refined and purified, Yahweh's love like a mighty flood will flow to all nations. The people whom Yahweh gathered around His Holy Name were to be vessels of His mercy to all.

Thus, that wonderful Name - too holy for Jewish lips to utter - stands as a pledge and a promise to bless all nations from the heavenly seed and through Israel, Abraham's earthly seed.

Yahweh's great purpose is outlined in a promise. The promise is concentrated in a Name. There was a revelation *of* the Name. There was a revelation *in* the Name. This Name is Yahweh's Name, to which He will always be faithful.

He revealed that Name to Israel, but its pledge and promise was for all because the *need* which Yahweh pledged Himself to meet in Israel was in reality the *need* of all men everywhere.

EHYEH ASHER EHYEH - I WILL BE WHAT I WILL BE. THIS IS MY NAME FOREVER AND THIS IS MY MEMORIAL TO ALL GENERATIONS (Exodus 3:14) **AMEN! AND AMEN!**

# Study QUESTIONS

## Ep. 1245: Is God REALLY Omnipotent? Contradictions Series

<https://christianquestions.com/doctrine/1245-omnipotent/>

See:



1. What is the definition of omnipotence? Omniscience? Omnipresence? Omnibenevolence?  
Is God omnipresent, inside every person or every blade of grass?
2. How do God's names define His nature? Discuss each: *Shaddai*, *Jehovah*, *Most High*, *God* and *Adonai*.  
(See Genesis 14:18, 17:1, Exodus 6:2-4, Psalm 68:19, Bonus Material - Strong's Exhaustive Concordance #7706, #3068, #5945, #410, #136)
3. Explain the seeming contradiction between Genesis 1:31 and Genesis 6:5-6. How does Revelation 13:8 show God's omnipotence? Why is sin a necessary experience for all of us? (See Genesis 3:15)
4. Why was God seemingly not able to help Judah drive out the inhabitants of the valley in Judges 1:18-19? Was this the only time Israel faced iron chariots? What part did Joshua play? What is necessary for God's people to access His great power? (See Jeremiah 32:26-27, Joshua 17:16-18, 18:1)
5. Explain how what God *cannot* do shows His omnipotence:
  - a. God cannot have His word ever go unfulfilled - Isaiah 55:8-11
  - b. God cannot lie - see Hebrews 6:13,18
  - c. God cannot be unfaithful - Romans 3:2-4, 1 Corinthians 1:9How do *you* think these next things make God worthy of our trust and praise?
  - d. God cannot be tempted - James 1:13
  - e. God cannot deny who He is - 2 Timothy 2:13
  - f. God cannot grow tired or weary - Isaiah 40:28
6. Why would we *not* want a god with unlimited and unrestrained power? Does God have unlimited power? How is His power expressed and constrained? (See Romans 11:33-36)
7. Did God favor Abel over Cain? Does He give Cain options? What is the principle for being favored? Did God "hate" Esau even before he was born? Explain. (See Genesis 4:2-7, 25:22-23, Romans 2:9-11, 9:10-13, Malachi 1:2-3, Hebrews 12:15-17)
8. Is God a God of equality? Does He manipulate people so that He gets His will? What would this violate? How did God "harden" Pharaoh's heart? How does everyone start out? If someone is in God's favor, what is expected of them? (See Romans 9:14-18, Matthew 5:45, Jeremiah 13:13-14)
9. How is the Lord good to all? When Jesus cast Israel off, did He leave any hope for individual Jews? Where did God's favor go next? What was necessary to gain this favor? (See Psalms 145:8-13, Proverbs 21:2-3, Matthew 23:37-39, Acts 10)
10. Explain how God's partiality now is for the ultimate blessing of all.  
How do you view God differently/the same? (See Isaiah 2:2-4)