

that which he will not do, but is possible to be done; ordinate, is that power whereby God doth that which he hath decreed to do, that is, which he hath ordained or appointed to be exercised; which are not distinct powers, but one and the same power: his ordinate power is a part of his absolute; for if he had not a power to do everything that he could will, he might not have a power to do everything that he doth will....

It follows, then, that the power of God is that ability and strength whereby he can bring to pass whatsoever he please, whatsoever his infinite wisdom can direct, and whatsoever the infinite purity of his will can resolve. Power, in the primary notion of it, doth not signify an act, but an ability to bring a thing into act; it is power, as able to act before it doth actually produce a thing. As God had an ability to create before he did create, he had power before he acts that power without. Power notes the principle of the action, and therefore is greater than the act itself. Power exercised and diffused in bringing forth and nursing up its particular objects without, is inconceivably less than that strength which is infinite in himself, the same with his essence, and is indeed himself. By his power exercised, he doth whatsoever he actually wills; but by the power in his nature, he is able to do whatsoever he is able to will. The will of creatures may be and is more extensive than their power, and their power more contracted and shortened than their will; but, as the prophet saith, "His counsel shall stand, and he will do all his pleasure," Isa. 46:10. His power is as great as his will; that is, whatsoever can fall within the verge of his will, falls within the compass of his power. Though he will never actually will this or that, yet supposing he should will it, he is able to perform it. So that you must in your notion of divine power enlarge it further than to think God can only do what he hath resolved to do; but that he hath as infinite a capacity of power to act as he hath infinite capacity of will to resolve.

William G. T. Shedd, in *Dogmatic Theology* (reprint, Grand Rapids: Zondervan, n. d.), Volume One, p. 359, states:

The Divine power is Omnipotence. Ps. 115:3, "Our God is in the heavens; he hath done whatsoever he hath pleased;" Rev. 4:8, "Holy Lord God Almighty;" Gen. 17:1, "I am the Almighty God." Omnipotence is called the "word" or "command" of God. Ps. 33: 6, "By the word of the Lord the heavens were made. He commanded and it stood fast." This denotes the greatness of the power. Creation requires only God's fiat. The Divine power is not to be measured merely by what God has actually effected. Omnipotence is manifested in the works of the actual creation, but it is not exhausted by them. God could create more than he has, if he pleased. He can do more than he has done, should it be his will. He could have raised up children to Abraham from the stones in the bed of Jordan; he could have sent in aid of the suffering Redeemer twelve legions of angels.