



Prayer

&

Providence

Lesson 8 – Providence and ‘God is Able’



Learning to Pray from the Psalms

Psalms of Trust and Assurance

Psalms 57, 61, 63, 71, 108, 115, 131

- Ps 57:1 Be merciful to me, O God, be merciful to me! For my soul trusts in You; And in the shadow of Your wings I will make my refuge, Until these calamities have passed by.
- Ps 61:2 From the end of the earth I will cry to You, When my heart is overwhelmed; Lead me to the rock that is higher than I. 3 For You have been a shelter for me, A strong tower from the enemy. 4 I will abide in Your tabernacle forever; I will trust in the shelter of Your wings. Selah
- Ps 63:6 When I remember You on my bed, I meditate on You in the night watches. 7 Because You have been my help, Therefore in the shadow of Your wings I will rejoice.
- Ps 71:5 For You are my hope, O Lord God; You are my trust from my youth.



Providence

Providence?

-or-

Miracle?



Miracle

- A miracle is a deed in an order which is impossible to the forces ordinarily working in that order (Faulkner)
- The intervention of the creative power of God, the exercise of a power that transcends the natural order (Hailey)
 - **“wonders” – that which brings astonishment in the mind of the beholder**
 - **“powers” – express the divine energy exerted in the working of the miracle**
 - **“signs” – tokens of God’s presence, which confirm the divine origin of the message or claim of a speaker**



Providence

- The working of God through His provision in the natural and spiritual realms; it is a working control in both which neither violates the sovereignty of human will nor the divine natural and spiritual laws. (Hailey)
- Derivation
 - Comes from Latin “**providere**” – to foresee (**pro** – before, **videre** – to see); to see before
 - Expresses forethought which rests upon foresight, conveying provident care
- The word “providence” only occurs once in our English Bibles – Acts 24:2 – speaking of an individual



Providence

“However, the idea of God’s forethought and foresight in making provision for man’s need and for the exercise of His ability to hear and answer man’s prayers, run throughout both testaments.”

Homer Hailey



God's Creation

- God's providence begins with the assumption that the universe was divinely created, and then that God continues to govern and control His creation.
 - **Psa. 33:6-9; Heb. 1:3**
- This assumption rests on the belief that God is eternal in His being, and absolute in all His attributes: holiness, love, intelligence, wisdom, knowledge and power.
 - **Psa. 147:5; Rom. 11:33; 1 Sam. 2:2; Jn. 3:16; Psa. 8:1-4**



God's Creation

- The laws by which God governs His creation are expressions of His will.
 - **Col. 1:16-17**
 - **Through God's divine forethought and foresight, He has made it so that He has complete control over all things except where He has chosen to give freedom.**
- In the case of mankind, God created him as a moral being with a free will.
 - **He limits His influence over man to moral persuasion as He desires to bring man's will into submission with His own.**
 - **2 Pet. 3:9; Gal. 5:13**



God's Providence

William N. Clark, in “An Outline of Christian Theology” wrote the following about providence:

- 1. Man lives under the natural order, subject to all natural laws and consequences: blessings, accidents, suffering, death.**
- 2. The natural order is adapted to the moral and spiritual training of free beings.**
- 3. God has the power of guiding free beings from above without interfering with their freedom; this includes nations and individuals.**
- 4. God can directly alter the course of events if He will, in answer to human prayer, or without it.**



Purpose

- The creation of the universe implies a definite purpose behind it.
- Providence is simply a practical way whereby that purpose can be achieved.
- God had a plan or a purpose for man even before the creation
 - **God created man a free being, capable of choosing to obey or disobey Him**
 - **Since man sinned, His plan for man was to provide a means of redemption**
 - **1 Peter 1:17-21; Eph. 1:7-11; Col. 1:27; 1 Jn. 3:2**

God's providence is constantly at work!

Unfolding and carrying out God's purpose through His providence becomes the central theme of the Bible ... everything works toward that end

"[God] has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel."

2 Tim. 1:9-10



“Providence is the forethought and foresight of the infinite God who planned the creation of man and a world in which to place him – a world in which He could control the destiny of the inanimate creation and direct man to the consummation of His purpose. This plan must allow His purpose to be accomplished while leaving man a free being to choose his conduct and have access to God in His world.

Homer Hailey



God is Able

- God has revealed Himself in scripture as just that – One who is able.
- One of the ways: through His names.
- Consider some of the Hebrew and Greek names for God: El, Elohim, El Shaddai, Yahweh-Jireh, Yahweh-Rapha, El Roi, Pantokrator. What do these names tell us about God's ability to answer prayer?



The Names of God

- **EI**
 - Carried the idea of deity
 - Suggests power, authority, greatness, strength, the mighty one
 - The most common name for Deity
- **Elohim**
 - The first name we see – Gen. 1:1
 - EI (Mighty One and All-Powerful One) and Alah (to swear, to make a covenant)
 - Conveys the idea of strength, creative and governing power, by the Almighty who keeps His promises
 - Takes plural form; occurs only in Hebrew
 - As applied to God, joined by a singular verb or adjective
 - Deut. 32:39; Isa. 45:5
 - God is able – He is the Mighty One who keeps His promises



The Names of God

- El-shaddai
 - Shadday, shad-dah'-ee - the Almighty
 - Derivation implies – able to supply, nourish, satisfy
 - He is mighty to supply; He is all-bountiful and all-sufficient
 - Gen. 17:1; Gen. 35:9-11
 - One of the most common names for God in the book of Job
 - Emphasizing that all blessings come from God



The Names of God

- Jehovah-jireh
 - **Yehovah, yeh-ho-vaw' - (the) self-Existent or Eternal; Jehovah, Jewish national name of God**
 - **YHWH – just the consonants in Hebrew – pronunciation uncertain – Yahweh or Jehovah**
 - **Etymology – Havah – to be; being**
 - **Unchangeableness of being and relationship to His people**
- Yehovah yireh, yeh-ho-vaw' yir-eh' - Jehovah will see (to it)
 - **A symbolical name for Mount Moriah – Gen. 22:14**
 - **“Jehovah will provide”**
 - **Salvation – Jn. 1:29; all our needs – Phil. 4:19**
 - **A beautiful name to consider for God’s providence**



The Names of God

- Jehovah-rophe
 - **Jehovah heals – Ex. 15:26**
 - “... For I am the Lord who heals you.”
 - **rapha', raw-faw' - properly, to mend (by stitching), i.e. figuratively, to cure; (cause to) heal, physician, repair, make whole**
 - **Both physically and spiritually**
 - Psa. 103:2-3
 - **Jesus is our Great Physician**
 - Mt. 9:12; 1 Pet. 2:24



The Names of God

- El-roi
 - The God who sees
 - The name Hagar gave to God as she fled from Sarai
 - Gen. 16:13
 - ro'iy, ro-ee' - sight, whether abstractly (vision) or concretely (a spectacle)
 - Only place we find this compound name, but the concept is borne out many places
 - God sees and knows the works of men; knows those who are His; is concerned about His people
 - Ex. 3:7; Psa. 33:18-19; Psa. 139



The Names of God

- Pantokrator
 - **Pantokrator in the Greek Septuagint, is defined as, “Almighty, All-powerful, Omnipotent (One), only of God.”**
 - **Thayer: “He who holds sway over all things; the ruler of all, Almighty”**
 - 2 Cor. 6:16-18 – Note the promises here
 - Rev. 1:8; 4:8; 11:17; 15:3; 16:7; 16:14; 19:15; 21:22
 - He is eternal (alpha and Omega); Holy; He reigns; works are great; ways are just and true; victorious; wrath against ungodly is fierce; is the temple in Heaven and the source of eternal light.
 - **This is the One we call Almighty!**



God is Able

- When you further consider the idea that ‘God is able,’ what do the following passages tell us?
 - Heb. 2:17-18 “... He had to be made like His brethren ... He is able to aid those who are tempted.”
 - Heb. 4:14-16 “... was in all points tempted as we are, yet without sin ... we may obtain mercy and find grace to help in time of need.”
 - Mark 10:25-27 “... With men it is impossible, but not with God; for with God all things are possible.”
 - Eph. 3:20-21 “... able to do exceedingly abundantly above all that we ask or think ...”
 - Phil. 4:13 “I can do all things through Christ who strengthens me.”

A vertical strip on the left side of the slide shows a scenic landscape. It features a dense forest of evergreen trees in the background, a line of trees along the shore, and a calm body of water in the foreground that reflects the sky and the trees. The sky is a clear, bright blue.

He is Able to Deliver Thee

By William Ogden

'Tis the grandest theme through the ages rung;
'Tis the grandest theme for a mortal tongue;
'Tis the grandest theme that the world e'er sung,
“Our God is able to deliver thee.”

He is able to deliver thee,
He is able to deliver thee;
Though by sin oppressed, go to Him for rest;
“Our God is able to deliver thee.”



Next Week – Lesson 9 - Providence and the Problem of Evil

1. God created everything and called it “very good” (Gen. 1:31). If that is the case, how do we explain the origin of Satan? (consider Jude 6; 2 Pet. 2:4; Mt. 25:41)
2. What types of evils has Satan been responsible for in the past? (reference: Job 1:12-19; 2:5-7; 17:6; 19:13-22; Lk. 13:10-17)
3. The word ‘evil’ has a more general meaning than we sometimes think about. How would you define it especially in light of such passages as Deut. 30:15, Amos 3:6 (KJV), and Isa. 45:7 (KJV)? Since God is good (Mk. 10:18; Jms. 1:17), how do we understand these passages?
4. In the moral realm, evil is the consequence of sin, wickedness and rebellion against God. Note Rom. 1:18-32 and the ultimate result of sin and its evil fruits. How can man avoid this consequence? (Isa. 1:16; Ezek. 33:11; Rom. 12:9; 1 Pet. 3:9-12)

