

Shalom Church Adult's Christian Education Class
Divine Providence
18th & 25th September 2016

Orthodox Catechism

Q27: What doth this knowledge of the creation and providence of God profit us?

A: *That in adversity we may be patient¹, and thankful in prosperity², and have hereafter our chief hope³ reposed in God our most faithful Father. We can be sure that there is nothing which may withdraw us from His love⁴, forasmuch as all creatures are so in His power, that without His will they are not able not only to do any thing, but not so much as once to move⁵.*

¹Job 1:21; Romans 5:3

²Deuteronomy 8:10; 1 Thessalonians 5:18

³Romans 5:4-5

⁴Romans 8:19, 38

⁵Job 1:12; 2:6; Proverbs 21:1; Acts 17:27

Modern translation

Q: What advantage is it to us to know that God has created, and by His providence, doth still uphold all things?

A: *That we may be patient in adversity, thankful in prosperity, and that in all things, which may hereafter befall us, we place our firm trust in our faithful God and Father, that nothing shall separate us from His love; since all creatures are so in His hand, that without His will they cannot so much as move.*

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(I) *That in adversity we may be patient*

(II) *That we may be thankful in prosperity*

(III) *Have hereafter our chief hope reposed in God our most faithful Father.*

What is the teaching?

** *Hereafter*

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** *Reposed*

** *Our chief hope*

Concept of Ebenezer, and its practice

I SAMUEL 7:7-12

EXODUS 17:14-15

ESTHER 9:28

I SAMUEL 1:20

GENESIS 28:18-19

(IV) *We can be sure that there is nothing which may withdraw us from His love, forasmuch as all creatures are so in His power, that without His will they are not able not only to do any thing, but not so much as once to move.*

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Divine Providence (Government): *Retributive Justice*

NEW TESTAMENT STATEMENT:

"Do not be deceived, God cannot be mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life."

GALATIANS 6:7-8

OLD TESTAMENT EXAMPLES:

GENESIS 42:21-22

JUDGES 1:5-7

JUDGES 9:56-57

I SAMUEL 15:33



*Unenlightened
Superstitions
?*

OLD TESTAMENT TEACHINGS:

II SAMUEL 22:26-27 ~ *"With the merciful You will show Yourself merciful; with a blameless man You will show Yourself blameless; with the pure You will show Yourself pure; and with the devious You will show Yourself shrewd."*

PSALM 18:25-26 ~ *With the merciful You will show Yourself merciful; with a blameless man You will show Yourself blameless; with the pure You will show Yourself pure; and with the devious You will show Yourself shrewd."*

PSALM 7:14-16 ~ *Behold, the wicked brings forth iniquity; yes, he conceives trouble and brings forth falsehood. He made a pit and dug it out, and has fallen into the ditch which he made. His trouble shall return upon his own head, and his violent dealing shall come down on his own crown."*

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PSALM 41:1-3 ~ *Blessed is he who considers the poor; the LORD will deliver him in time of trouble. The LORD will preserve him and keep him alive, and he will be blessed on the earth; You will not deliver him to the will of his enemies. The LORD will strengthen him on his bed of illness; You will sustain him on his sickbed.*

Old Testament Judicial Law

EXODUS 21:22-25 ~ *If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine. But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.*

LEVITICUS 24:19-20 ~ *If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him—fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.*

DEUTERONOMY 19:18-21 ~ *And the judges shall make careful inquiry, and indeed, if the witness is a false witness, who has testified falsely against his brother, then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you. And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you. Your eye shall not pity: life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

NEW TESTAMENT (ADDITIONAL) TEACHINGS:

LUKE 6:38 ~ *Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.*

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3. The Bible says, "*What a man sows, that he will also reap*". Yet God often delays in repaying evildoers for their evil deeds. Why?

4. How can we see the Gospel in this doctrine?

5. What further questions do you have regarding this doctrine?

Louis Berkhof on **Retributive Justice**

Retributive justice, which relates to the infliction of penalties . . . is an expression of the divine wrath. While in a sinless world there would be no place for its exercise, it necessarily holds a very prominent place in a world full of sin. On the whole the Bible stresses the reward of the righteous more than the punishment of the wicked; but even the latter is sufficiently prominent. Rom. 1:32; 2:9; 12:19; II Thess. 1:8, and many other passages. It should be noted that, while man does not merit the reward which he receives, he does merit the punishment which is meted out to him. Divine justice is originally and necessarily obliged to punish evil, but not to reward good, Luke 17:10; I Cor. 4:7; Job 41:11. Many deny the strict punitive justice of God and claim that God punishes the sinner to reform him, or to deter others from sin; but these positions are not tenable. The primary purpose of the punishment of sin is the maintenance of right and justice. Of course, it may incidentally serve, and may even, secondarily, be intended, to reform the sinner and to deter others from sin.