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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world- he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

God's Grace Provision

*“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.** So that we may boldly say, **The Lord is my helper, and I will not fear what man shall do unto me.**” Hebrews 13:5,6*

3. *“For he hath said,”* - αυτος γαρ ειρηκεν **#01**

We have here the perfect active indicative of *eipon*. Now the perfect tense looks at an action that took place in the past and exists on into the current present. The action here is to speak or say something and refers back to something that God had said in the past, a promise that was made to Abraham and his Old Testament people, and **this promise still stands today for his New Testament people**.

The origin of this quotation is not clear and it does not correspond exactly to any OT passage, but there are several promises that have the idea that God has promised to provide our **daily sustenance**, that is, to provide for us in grace **that which is necessary for life or our existence**; and in addition to that for the Christian to **also** provide what is necessary for us to do his will on earth.

This deals with the time when God had promised Jacob this as he was fleeing the situation back home and was going to Haran. This all came about because his mother, Rebekah, had found out that her oldest son, Esau, was plotting to kill his brother, so she sent Jacob up to their people in Paddan-Aram to find a wife. On the way he found a place to sleep and took a stone to use as a pillow; it was there he dreamed of a stairway into heaven with *Yahweh* at the top, who made this promise to him.

Genesis 28:15, *“And, behold, **I am with (‘im) thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee (‘azab), until I have done that which I have spoken to thee of.”***

God promised him that 1) he would be with him wherever he went; 2) he would keep him in in all these places; 3) he would bring him back into the land he gave him, his father and grandfather; 4) he would never abandon him, and would provide everything he needed for his **daily sustenance** and his life.

So we begin with why was *Yahweh* **with (‘im) him**? Out of all the hundreds of thousands of people on earth, why was *Yahweh* **with (‘im) this man**? The answer goes back to the covenant that *Yahweh* had made with his grandfather, Abraham, and was reaffirmed to his father, Isaac, and now to him. This covenant was unbreakable and it **bound Yahweh** now to Jacob. So now *Yahweh* is now in company with Jacob wherever he went, but he also was in covenant union; a legal union binding *Yahweh* to Jacob to provide for him any and all things he promised Jacob!

Yahweh, as the eternal God, promised Jacob that he would: **be with (‘im) him, and will keep him (shamar – to guard, to protect, to hedge about), in all places whither thou goest, and will bring him again into this land; and that he would not leave him (‘azab)**. Now if we are the children of Abraham, because of our faith in Christ, then we need to see this faith in action.

The second thing he promised him was that he would **keep** him wherever he went, that is, he would put an hedge around him to protect him wherever he went in life.

The third thing God promised him was that he would **bring him back** into the land that he gave his fathers, which tells us that he would make sure that he fulfilled his will for Jacob's life (and ours).

The fourth thing he promised Jacob was that he would **never leave** or forsake him. The word used here was 'azab and it meant to leave, to let you go, for God to leave you and in so doing take away from the believer everything that God had promised to do for him, to leave you in the lurch, to leave you without any intention of ever coming back, to sever all connections to you: socially, personally, financially and legally, to personally leave you alone in life to fend on you own. We are creatures of many needs and many wants; the latter God does not promise to provide for us what we want, but he has promised to provide what we **need**, not just in being able to physically survive here in the devil's world, but so we can fulfill God's purpose for our lives.

Because of this promise *Yahweh* made to Jacob, which he regarded from his perspective as: 1) that God was going to be with him; 2) God was going to protect him on his journey; 3) that God was going to provide him with food to eat and clothes to wear; 4) and that God was going to bring him back safely to his father's home; Jacob said that *Yahweh* was going to be his God and made a vow to God to give him a tenth of everything he made. Genesis 28:20-22

As a side note, one needs to see how hard all this was on Rebekah. Her oldest son was full of rage and wanted to kill her other son; her youngest son had to flee for his life living away for over 20 years; her husband and love of her life had died; her oldest son had married another idol-worshipping wife; and now they were all living under the same roof! Think about how she must have felt when the two men she loved the most were now gone and she had to live with all that. **#01 1-17-16 #02**

As Israel was about to go into the Land of Canaan God had told **Moses** that he was not going to go into the Land, instead **Joshua** was going to lead them. So he had Moses tell **Israel** 1) to be strong; 2) to be of good courage; 3) to not fear; 4) to not be afraid of the inhabitants; 5) that God was going to be there with them; 6) that he was going to go into the Land before them; 7) that he would not fail them; 8) he would not forsake them; 9) and to not be dismayed. Once again we see God providing everything needed for his people to accomplish his will. (The provision promise applies to all the people of God.)

Deuteronomy 31:6, "Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee (raphah), nor forsake ('azab) thee."

תְּזַכְּרוּ וְאַמְצוּ, אֶל-תִּירְאוּ וְאֶל-תַּעֲרָצוּ מִפְּנֵיהֶם: כִּי יְהוָה אֱלֹהֵיךָ, הוּא הַהֹלֵךְ עִמָּךְ--לֹא יִרְפֶּךָ, וְלֹא יַעֲזֹבְךָ.

Deuteronomy 31:8, "And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee (raphah), neither forsake thee ('azab): fear not, neither be dismayed."

וַיְהוָה הוּא הַהֹלֵךְ לְפָנֶיךָ, הוּא יְהִי עִמָּךְ--לֹא יִרְפֶּךָ, וְלֹא יַעֲזֹבְךָ; לֹא תִירָא, וְלֹא תִחַת.

David had desired to build *Yahweh* a temple, but the Lord told him no because he had shed blood. "But God said to me, 'You are not to build a house for my Name, because you are a warrior and have shed blood.'" 1 Chronicles 28:3 He also told him that his son Solomon was the one who was to build it. "He said to me: 'Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father.'" 1 Chronicles 28:6 This was to be the largest and most expensive undertaking in Solomon's lifespan.

Solomon had undertaken massive projects while he was alive: the building of many houses, planting of vineyards, gardens and parks, created reservoirs of water for his groves of trees, but nothing of this magnitude and expense. The architectural plans would have to be drawn up, the cedar, gold, marble, all these precious items would have to be accumulated, many from other countries; and the workers, no one in Israel was qualified to do this, so workers from outside Israel would have to be brought in and then they would have to be the foremen to oversee all this according to the will of God. One can only imagine the enormity, magnitude, complexity and expense of this project! And it had to be done perfectly because it was for God! That's why David gave him this encouragement for his faith.

God had chosen **Solomon**, David's son, to build his Temple, so David gives him God's promises for encouragement for this great undertaking, which are a compilation of what God had promised others previously in the nation of Israel, which also apply to all believers today. 1 Chronicles 28:20, "*And David said to Solomon his son, **Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee (raphah), nor forsake thee ('azab), until thou hast finished all the work for the service of the house of the LORD.***" **#02 1-31-16**

#03

We don't know who the writer of Psalms 118 is, but he quotes the same promises that God had given to Abraham, Isaac, Jacob, Moses, Joshua and David centuries before. He said that he would not be afraid because the Lord was with him. "**What shall man do to me**", reflects the protection of God for his people. Because of God's covenant with Israel he knew that *Yahweh* was his **covenant-helper**. And because God was with him, for him and was his **helper**, he also knew that he would look down in triumph over all his enemies who were trying to do him harm.

Psalm 118:6, "***The LORD is on my side; I will not fear: what can man do unto me?***" (KJV) Psalm 118:6,7, "***The LORD is with me; I will not be afraid. What can man do to me? The LORD is with me; he is my helper. I will look in triumph on my enemies.***" (NIV)

Isaiah 41:10, "***Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.***"

The Greek wording in the New Testament of Hebrews 13:5,6 seems to be a direct quote out of the **Septuagint Version** of the Old Testament, Deuteronomy 31:6 - οὐ μή σε ἀνῆ οὔτε μή σε ἐγκαταλίπη; and Deuteronomy 31:8 - καὶ κύριος ὁ **συμπορευόμενος μετὰ** σοῦ οὐκ ἀνήσει σε οὐδὲ μὴ ἐγκαταλίπη σε μὴ φοβοῦ μηδὲ **δειλία** (to shrink back in fear from doing what God wants you to do).

An interesting side note in Deuteronomy 31 is that the Septuagint has verse 6 as *proporeuomai*, "the Lord will **go before you**", and in verse 8 it has *sumporeuomai*, which speaks of **union**. The word *poreuomai* speaks of going on a journey for business, or for some purpose, so when we put the two together it's saying in verse 6, "**I will be journeying before you on the way to the Land of Canaan**", and in verse 8 it says, "**I will be journeying in union with you and in company with you.**"

These two promises together are two of the most powerful statements in the Bible and become the basis for the Christian's unshakable confidence and faith in God. To absolutely know for sure that we are not alone in this life; to know that God is with us, that he is in union with us; to know that God will protect us and provide for us; to know that God's infinite power is always there for us; to know that God will never abandon us – **never**; to know that God will sustain us in life in any situation, whatever the circumstance and wherever we may be on earth. Whenever God says I will do this, or I will do that, it becomes an unbreakable promise that God has made to us. **#03 2-07-16**

#04

One of the beliefs of Judaism and Islam is that they believe that God dwells in a remote place far, far away from mankind, so they have to worship him from afar. But the Bible teaches us that our God is a God that is **near** and not a God far away. Just how near he is we will see. “*Am I a God at hand, saith the LORD, and not a God afar off?*” Jeremiah 23:23

Genesis 16 deals with the episode where Sarai had given her maid, Hagar, to be Abram's wife, but when Hagar got pregnant she despised Sarai. So after Sarai had dealt harshly with her, Hagar fled from her presence. It was at a fountain of water, or well where the *Angel of the Lord* found her telling her what he wanted her to do and then made several promises to her and to her seed.

“*And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.*” Genesis 16:7 וַיִּמְצְאָהּ מַלְאָךְ יְהוָה, עַל-עֵינֵי הַמַּיִם--בְּמִדְבָּר: עַל-הָעַיִן, בְּדֶרֶךְ שׁוּר.

We want to notice that this *Angel of the Lord*, (used 4 times here), was none other than the Lord himself. He is identified as “*Malak Yahweh*” the ‘*Messenger*’ *Yahweh*, or, the identity of the one who was appearing to Hagar as being *Yahweh*. Remember *malak* did not mean one was a subservient messenger, but one who was sent, or one who came to you with instructions, doctrine, etc..

She further identified him as being **God!** “*And she called the name of the LORD that spoke unto her, Thou art a God of seeing; for she said: 'Have I even here seen Him that seeth Me?'*” Genesis 16:13

וַתִּקְרָא שֵׁם-יְהוָה הַדֹּבֵר אֵלֶיהָ, אַתָּה אֵל רֹאֵי: כִּי אָמְרָהּ, הֲגַם הַלֵּם רֹאֵיתִי--אַחֲרַי רֹאֵי.
So she knew and believed that this Being, who came to her, (thus the meaning of *malak*), was **God** and she knew his identity as being *Yahweh*, also known to us today as Jesus. She called the name *Yahweh* of the one who spoke to her, or she called the name of the One who spoke to her, *Yahweh*. She knew that the one who came to her, appeared to her and spoke to her was *Yahweh* and that he was **God**. **The mother of the Ishmaelites believed in *Yahweh* as her God!**

She said that he was a God of **seeing** and that she saw him who was seeing her! Now he was always seeing her, it's just that **she** wasn't seeing him, until he visually appeared to her, which allowed her to see him, and so it is with us today. Our God is always seeing us; it's just that we aren't able to see him. In a sense we are always face to face with him.

But you say we won't be able to see him face to face until we go to be with him in heaven! “*For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*” 1 Corinthians 13:12 But notice the subject and the verb; the subject is **us** and the verb is **seeing**; what it's saying is that **we won't be able to see him face to face**, that's **us** doing the **seeing**, but when **God** is the subject and **seeing** is the verb; **God is always beholding us face to face!** So she named that well *Beerlahairoi*. “*Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.*” which meant, “*The well of a (the) living one who sees me.*” Or, “*the well of a living (One) my Seer*”, Genesis 16:14 Pronounced *beayr-lachay-roiy*.

עַל-כֵּן קָרָא לְבְאֵר, בְּאֵר לְחַי רֹאֵי--הִנֵּה בֵּין-קָדֵשׁ, וּבֵין בְּרֵד.

We must remember that God's covenant was with Abraham, but he did not forget about Hagar, nor was he going to cast her aside. He promised to multiply her seed greatly, “*And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.*” Genesis 16:10, to give him his own land, and that 12 princes would come from him. “*And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*” Genesis 17:20

And so, if God was with Hagar and promised to take care of her, provide for her and bless her, why wouldn't he do that to all of us who call upon the name of the Lord? If God was there seeing her, why wouldn't he be here with us seeing us? If God pledged himself to take care of her and her son and grandchildren, then why wouldn't he take care of his NT people and our families?

Think of what **David** said in Psalms 23:4, “*Yea, though I walk through the valley of the shadow of death, I will fear no evil: **for thou art with me**; thy rod and thy staff they comfort me.*” **Because you are with me** - כִּי עִמָּךְ יְהוָה In the most dangerous of situations a warrior could find himself in, being in a confined area ripe for ambush, David said that he would not be afraid. He was facing the possibility of imminent potential death. So it begs the question **why**? And it is answered by the word *kiy* – because; **because thou art with me** – *'immadiy*.

And there is our friend *'im* once again. The word *'im* denotes that God is not only with him, but also gives us the reason why and that's because God has covenanted himself to David and this covenant has bound *Yahweh* to David and David to *Yahweh*. And because God is bound to *Yahweh* God will fight for David and with God fighting for you there is no reason to be afraid. This is one of the reasons why God is always seeing us, (even though we can't see him), and that's because **he is bound to us!** That's why he was with Jacob wherever he went and that's why he is **with us** wherever we go! **#04 2-14-16**

#05

4. “*I will never leave thee*” - ου μη σε απο - (**I will never stop providing for you.**)

The double negative, *ou* and *me*, combined with the orist active subjunctive of *aniemi* forms an emphatic negation; the strongest negative you can have to emphasize a point. If God said something using one no, then that would be enough, for God says what he means and means what he says. But when he uses a compound of two no's, then it means **not ever**, from which we get **never**. And with the active voice, where the subject produces the action of the verb, then it is God who will never leave us.

There will never be any situation, any circumstance of any kind that God will ever **stop providing for us**. Now in the NT the word used is *aniemi*, which means to leave, to let go of, to forsake, etc.. But remember, this is a quote of an OT passage, so we have to go back to the OT and find out what the Hebrew word meant in its context. “*And the LORD, he it is that doth go before thee; he will be with thee, **he will not fail (raphah) thee**, neither **forsake (azab) thee**: fear not, neither be **dismayed**.*” (*sha'ah* - hithpael stem meant to look with apprehension; the fear of what might happen.)

Deuteronomy 31:8 “*There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: **I will not fail thee, nor forsake thee.***” Joshua 1:5

The word **fail** in the Hebrew is *raphah* and it meant to leave or forsake someone, to let them go in the sense that you won't be helping them or **providing** for them what they need any more. To **sustain** someone would best capture the idea of the word, so God will never cease sustaining us. When God formed his nation, Israel, out of the world it was Israel against the world. But there was no way that Israel (or us) by itself could stand against the world. It had to have God on its side helping them and the same thing goes for Christians today! Raphah is to provide what is needed to sustain one's existence.

So how does God sustain us? It begins with the foundation of a perfect love that he has for us, his covenant that he entered into with us, (through the blood of his Son, Jesus Christ), a covenant where he has bound himself to us and us to Him; it stems from his perfect plan for our lives, there are also the thousands of promises that he has made to us, his omnipotence and omnipresence; everything that God is and everything that he has at his disposal is there to protect us and provide our **needs/sustenance**.

And one of the things that he promised Israel, and that he has promised us today, is that he would never leave us, that is, **he would never stop sustaining us in life!** This is what Moses was telling Israel when they were about to go into the land of Canaan, **that *Yahweh* was with them, that he would never stop providing for them what they need in life and that he would never abandon them.** To **abandon** was to sever any and all connections to an individual. Deuteronomy 31:1,6,8 *Yahweh* also said the same thing to Joshua when he took over Moses' position. Joshua 1:5

An interesting little word used in all three verses is **with**, '*im* in the Hebrew. We should never underestimate little words, because sometimes little words have big meanings. '*Im* was a technical word found in covenant relationships. Someone was **with** you, because he was bound to you through a covenant. So when *Yahweh* said that he was **with** Israel, he was saying that he was **with** Israel in the sense that he was legally and dynamically bound to Israel, (and Israel to him), because of his covenant with them. Just as all Christians are bound to God, and He to us, through the New Covenant.

One of the aspects of a covenant relationship between two men is that they were both bound to help each other when one of them needed help. But that was a bi-lateral covenant. The covenant that God has with us is all one way. God brought us into a covenant relationship with himself and took all the obligation of helping upon himself, thus making him our **covenant-helper, our 'azar.** So that, whenever we need help, all we have to do is call upon *Yahweh* and he will help us! **And one of the obligations that he has willingly taken on himself is to sustain us through life with whatever it is that we need. And he has also promised to never stop doing that!**

Yahweh told **Moses** that he would never cease to sustain him in life providing everything he would need, nor would he ever abandon him as he led Israel into the Promised Land. And he made the same promise to **Joshua** when he took over the reins of leadership after Moses died. And God makes **this same promise today** to all believers in Christ, whoever they are and wherever they may be!

This sustaining power of *Yahweh* is not only **external** in providing all our material needs and protecting us from our enemies, but it is also **internal** to give us courage and strength to face our trials and go through them, the doctrine and wisdom to know what to do in life, the faith to believe his promises and trust him, the resolve to do his will and every spiritual dynamic there is.

And God makes a promise here to absolutely not ever, under any circumstance, situation, or condition, regardless of the level of intensity or difficulty, to ever stop sustaining us with his grace and strength, and he makes this promise as emphatic as can be made. **"I absolutely will not ever stop sustaining you, (providing your needs), and I will absolutely not ever – never – abandon you!"**

A demonstrable proof of this promise is in the giving of the Holy Spirit to everyone who believes on Christ as his Savior. The Holy Spirit was given to us at our moment of salvation, thus sealing and guaranteeing our redemption, and as proof that he will never leave us. *"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."* Ephesians 1:13,14

Now some believers in Christ are aware of this, but many aren't. But regardless of whether we know it or not, or even believe it or not, (as in the case of many), the Holy Spirit was permanently given to us at the moment of our salvation and he will never leave us nor forsake us. He is with us, in us, for us and will be so now and forevermore! **#05 2-21-16**

And all the great power of God is available to us as an internal dynamic through the Holy Spirit. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, hope, confidence, patience, compassion and many more spiritual concepts are ours, through the power of the Holy Spirit, to give us strength and victory in this life.

The key to appropriating the power of God in our lives, both internally and externally, as it was also in the Old Testament, is through faith in the Word of God. *“Now the God of hope fill you with all joy and peace **in believing**, that ye may abound in hope, through the power of the Holy Ghost.” Romans 15:13* *“In the believing”*, or *“in the **sphere** of faith”* is where we see the operation of God’s power giving us peace, hope and joy. **David** testified to the sustaining grace of God not only in his life, but in the life of God’s people in Psalm 37:25, *“I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.”*

Paul stated in 2 Corinthians 9:8, *“And God is able to make all grace **abound** toward you; that ye, always having all sufficiency (enough) in all things, may abound to every good work:”*. He also stated as an old man at the end of his life, when he had to stand trial and had been abandoned by all, that there was one who stood with him, the Lord Jesus Christ. *“Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.” 2 Timothy 4:17*

Paul also testified in his writings in Philippians 4:19, *“But my God shall **supply** all your need according to his riches in glory by Christ Jesus.”* – ‘ο δε θεος μου πληρωσει πασαν χρειαν υμων κατα τον πλουτον αυτου εν δοξη εν χριστω ιησου. **Supplying is providing; God will never stop providing us everything we need to sustain us in this life and through death!**

The English word **provide** means to supply, or make available for use, to make adequate preparation for an immediate or possible event. In the passage it’s the future active indicative of *pleroo*, which really meant to fill something up, such as, a cup of water that is now half empty because one has taken a drink out of it, so the cup is now filled to the brim. In the future indicative it stresses the absolute certainty of God resupplying our needs, and with the **active voice** it says that he is the one doing it.

As we go through life we are always creating a deficiency, just like as one drives their car down the freeway, one is always creating a deficiency in their gas tank because it takes fuel to drive a car. So as we go through life we are always creating a deficiency: either in the food we eat, the money we spend, or the clothes we wear, equipment around the house, or the wear and tear on our bodies. So what this is saying is that God will resupply whatever the deficiencies we are having.

So when it says in the Greek, *“I will never leave thee”* - ου μη σε ανω in the Greek, or using *raphah* in the Hebrew; God is telling us that **he will never stop providing for us**. Remember the word *raphah* meant to leave, to let you go, for God to leave you and in so doing take away from the believer everything that God has promised to do for him.

We are creatures of many needs and many wants; the latter God does not promise to provide for us, but he has promised to provide what we need, not just in being able to physically survive here in the devil’s world, but so we can fulfill God’s purpose for our lives. We need **food**, not gourmet cooking, but an adequate diet for our geographical location and what we will be doing in that area. We need **clothing** to cover our bodies with, not the expensive clothes they have in the cities, but adequate clothing for, again, in our geographical location and what we will have to be doing there.

We need **transportation** to be able to go from one place to another, but that doesn't mean we need a Mercedes-Benz; our transportation might be a car, a bus, a train, a plane, a boat, a bicycle, and it may be our feet! We need **shelter** of some sort, but it may be an house on a hill, an apartment, a trailer, or a tent! We have many **physical** needs, **psychological** needs, **health** needs, needs of all sorts and God has promised to provide them. This is what we call God's grace provisions for our lives, not to be confused with his spiritual blessings. #06 2-28-16 #07

God's dietary provision for **Moses** in the beginning was the food he had in the Pharaoh's household, but it changed when he fled to Midian where he ate sheep and goats, with the grains and vegetables they had, for 40 years. But when he embarked on the Exodus, God's provision for him was Manna! His material housing provision for the first 40 years was in a palace, but the next 80 years it was in a tent!

God's dietary provision for **Elijah** had varied over the years, but during the drought, when he was staying at the widow's house, it was olive oil and flour everyday. *"For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. 1 Kings 17:14,15* We also see that God's provision for Elijah concerning his housing was with this woman for 3 ½ years.

But before this, God's housing provision for Elijah was outdoors; his provision for water was out of a brook; and his dietary provision at that time was what we call "road kill"! *"And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." 1 Kings 14:4 "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." 1 Kings 17:6*

The prophet **John** lived outdoors; his clothes were leather and camel's hair; and his diet was wild honey and locusts! *"And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;" Mark 1:6*

The point is that God has promised he will never stop taking care of us, that is, he will never stop providing for us whatever it is that we need, which is what the **Lord** was telling his people, who had been worrying about these things. *"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matthew 6:25 "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things." Matthew 6:30,31,32*

5. "Nor forsake thee" - ουδ' ου μη σε εγκαταλιπω.

Enkataleipo meant to forsake, to leave behind, to abandon. Its Hebrew equivalent, 'azab, as found in Deuteronomy 31:6,8, meant the same thing. The idea is where a parent leaves a child behind at someone's house never to return for them, or to abandon them alongside the road. It's one thing to do this when they are infants, but totally traumatic for the child when it is old enough to know what's happening, that their parents left them and didn't come back for them. **To abandon in both the Greek and Hebrew meant to completely and permanently sever all connections with someone.**

The first statement, “Never will I leave you” uses a double negative, *ou me*, which is an extremely emphatic negative concept, but the second statement, “Never will I forsake you”, uses a triple negative, *oud’ ou me*, which puts the negating concept out of sight. With the two statements taken together, which they are, then we have **a total of five negatives!** Mathematically speaking these negatives would not be added to each other, but multiplied times each other. So if we assigned, say, the number 5 to a *no*, and if *no* was used only one time, then the number would be 5. But if we used two *no*'s next to each other, then it would be 5 times 5 resulting in a number value of 25. But if we have 5 *no*'s used, then it would be 5 to the 5th power for a total of 3,125! Or we can assign a line concept with the number 5 concerning God's promises and the line represents a weight of 500 pounds. A person is asked, ‘Can you lift 500 pounds over your head?’ And the answer is no. Now if you can’t lift 500 pounds over your head, then you sure can’t lift 3,125,000,000 pounds over your head! (500 pounds to the 5th power.) (Or did I leave off 3 zeroes? Oh well, old age).

Even in the laws of probability, when you get into the area of billions to one, it never becomes an odd that something **could** occur, but that it will **never** occur! It may belabor the point, but it’s designed to impress us that when God says no he means no! And when God says no five times he really means that this thing will never happen! Stating his promise to us using five negatives is not for his benefit, but for ours to drive home the point to give our faith confidence in believing that he will never stop sustaining us and he will never abandon us – never. **#07 2-28-16 #08**

Christ knows what it felt like to be abandoned, for when he was hanging on the cross paying the penalty for our sins, both the Father and the Holy Spirit abandoned him causing him to cry out why was he forsaken, *enkataleipo!* “*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*” Matthew 27:46 But he knew, by faith in the Word, that God would not abandon his soul in Hades. “*Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*” Acts 2:27

God did not leave his Son behind in Hell, but raised him up. And God will never abandon us. And once again the indwelling of the Holy Spirit in us is proof. God giving his Son for us is also proof of his union and commitment to us forever. “*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*” Romans 8:32

“*(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.*” Deuteronomy 4:31

“*Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, (râphâh), nor forsake thee (‘azar).*” Deuteronomy 31:6

“*And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, (râphâh) neither forsake thee (‘azab): fear not, neither be dismayed.*” Deuteronomy 31:8

“*There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, (râphâh) nor forsake thee (‘âzab).*” Joshua 1:5

Pastor Mike