

Lesson 3

THE DOCTRINE OF CREATION AND PROVIDENCE

We believe that there is one, and only one, living and true God, an infinite and intelligent Spirit...the Maker and Supreme Ruler of heaven and earth...

I. INTRODUCTION : Differing Views of Origin (pg. 11)

Secularists these days don't quite know what to make of those who believe the Bible's account of creation. Take the Encyclopedia Britannica's definition, one that any sixth grader might pull off the shelf or the Internet in working on a paper for class... Creationism, it says, is "the *counterrevolutionary*, fundamentalist theory or doctrine that postulates that matter, the various forms of life, and the world were created by God out of nothing."

I'm not sure what the author of that definition means by "counterrevolutionary," as if this were something new. The fact is that the God of the Bible from the first page of His Holy Word says that in the beginning He created the heavens and the earth. This is not a recent fabrication or a knee jerk reaction to secular evolutionary claims but a doctrine that was affirmed by Christians long before Mr. Darwin ever visited the Galapagos Islands.

For example, the historic Apostles' Creed begins with a strong affirmation of this "counterrevolutionary" doctrine of creation – "I believe in God the Father Almighty, *Maker of Heaven and Earth.*"

So... is the beginning of the book of Genesis just a creation myth? Is it a fictional story that Moses in old age conjured up to help the Israelites cope with the question of their existence? Well, no! There are 3 main views of origin:

- **Creation as Shown Throughout Scripture**

The account of creation flows from the pen of Job, as he writes of his suffering and bewilderment at the pain he observes. It pours forth in the praises of King David's Psalms. It is present in the prophets' warnings to a rebellious Israel – "**how long, how foolishly will they defy the Lord, their God, *their Creator?***" It is on the lips of our Savior Himself as He uses the Genesis account to teach God's design for marriage. The writings of the apostles are full of it, and in Revelation 4:11 we are told that the saints gather around the throne of God proclaiming, "**You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.**"

- **Theistic Evolution**

This view says that God used evolution to bring about man. Yet, evolution proposes randomness in creation, and not intelligent design. Genesis 1:21 says that God made animals *according to their kinds* and not from fish to reptiles to man, as evolution proposes. Saying that God used evolution is to say that God did not get it right the first time and had to use millions of random mutations to make his creation "good." God would not have just made man as a mature adult and perfect as Scripture says, instead he would have used attempt after attempt millions of times to produce what he wanted.

- **Big Bang Theory**

The Big Bang theory is an explanation of the beginning of the universe. The big bang theory proposes that the universe was once extremely small, even atom-sized, and hot, and a cosmic explosion occurred billions of years ago, which has caused the universe to expand and continue to expand. The big bang

theory does not explain what existed before the big bang, but does suggest that this explosion is what created the universe.

A. Evolution's Problems (pg. 11)

- After more than 100 years in experimental breeding, dogs are still dogs & fruit flies are still fruit flies.
- Natural selection cannot give an adequate answer for complex organs, such as an eye or wing, being formed because the millions of mutations to form the eye would not give an advantage unless the entire organ was functioning.
- There are no fossil records of intermediate types of animals. This was Darwin's greatest problem.
- Similarities in different kinds of animals does not necessarily imply ancestry. If various, more complex models of Ford automobiles use some of the same parts as older vehicles, it means the parts work well and do not need to change. This is because there was someone intelligently designing the car.
- Evolution does not give an adequate answer to how life could have begun in the first place (i.e., out of nothing). Phil Johnson classically said, *"That a living organism emerged by chance from a pre-biotic soup is about as likely as that 'a tornado sweeping through a junkyard might assemble a Boeing 747 from the materials therein.'"*

B. 24-Hour Days (pg. 11)

Young Earth Arguments (20,000 years old):

1. Genesis speaks to 24-hour days – there was a “morning and evening”
2. Scientific dating is wrong because of the flood and because death to animals could not occur until sin occurred (fossil records)
3. God created a mature earth like he did with man (e.g. trees would have rings)

(*Not in handbook*) Old Earth Arguments (4.5 billion years old):

1. “yom” (Hebrew for “day”) that is used in Genesis can mean a longer period (e.g. Gen. 2:4)
2. The sun was not created until the 4th day and so “morning and evening” were not our typical morning and evening
3. Shows Bible is consistent with scientific dating results
4. Continental drifts needed a lot of time to occur (i.e., more than 20,000 years)
5. Fossil records show an old earth because God would not “deceive” by creating dead animals in a mature creation
6. There was death in the plant world and sin brought death to man suggesting animals may have died prior to Adam's sin

“In the beginning God created....” These first five words of Genesis are appropriately placed at the beginning of our Bibles. They speak of time, creation, and authorship. Although they only make up a brief phrase, these five words provide the first foundation that will be an anchor to all that follows.

You see, the doctrine of creation is not only found in the first few pages of Scripture but is repeated again and again all throughout. [Ask Class] Why do you suppose this is? Why does it matter that God created all things, including us? [1] *It's essential to our understanding of who God is, who we are, and how we ought to relate to Him;* 2) *Because we were created by God, we have meaning;* 3) *If there wasn't a Creator, then there would be no judge and we would not be held accountable for our actions.]*

This morning, Lord willing, we're going to consider nine statements that we can make from Scripture that will help us answer the questions of:

1. How did God create?
2. Why did God create?
3. What is God's relationship with his creation?

Then we will consider how God sustains His creation as we focus on His providence.

With that, let us begin exploring God's creation with nine biblical statements.

II. NINE BIBLICAL STATEMENTS ABOUT CREATION (pg. 11)

1. God created by his word. (pg. 11)

God calls things into existence by his word.

Ten times in the Genesis account of creation we read, "**And God said....**" God literally spoke the universe into existence by His word and created something where there was nothing before. God spoke, and it was done. God's Word is necessary for salvation, as we learned in the first class, but it's also the means to life, as we know it. And so we see that God's word brings life both spiritually and physically.

Hebrews 11:3a states that, "**By faith we understand that the worlds were prepared by the word of God,**" which leads us to the next point.

Psalm 148:5, "**Let them praise the name of the LORD! For he commanded and they were created.**"

2. God created the universe out of nothing. (pg. 11)

Again we read in Hebrews 11:3, "**By faith we understand that the worlds were prepared by the word of God, so that *what is seen was not made out of things which are visible,***"

God created the universe *ex nihilo*; that's Latin for "*out of nothing.*" In other words, God created without the use of pre-existing materials. He didn't merely refashion or shape that which already was. This means that before God began to create the universe nothing else existed except God Himself.

All of what exists in the past, present, and future is begun by God's act of bringing it into existence. We read in **Acts 17:24-25**, "**The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.**"

The fact that God created the universe out of nothing means that this world and all who are in it were created for a purpose and have meaning – we are not a product of chance; an accidental collision of atoms. We have a *Creator* and such purpose is rooted in His *design*. All around us are people who don't realize the truth that we'll be most satisfied when we're in pursuit of that which we were intended for. And what's that? To have unhindered fellowship with our God – glorifying and enjoying Him forever. God created us for this very purpose. If we want peace, joy, and contentment in our lives, then seeking to obey and worship God is where we'll find it.

By saying that God created the universe out of nothing, we can also ascertain that there was a time when nothing outside of God existed. Scripture says that there was a time when all that we see – every element of the universe – had not yet been created.

Psalm 90:2 says that, **“Before the mountains were born, or you brought forth the earth and the world, from everlasting to everlasting you are God.”** This verse shows that God is eternal. And, in contrast, it also shows that the universe is *not* eternal. The universe had a beginning. It’s temporal. Eternality is not an attribute that God has given to the universe He created and sustains. It would challenge God’s independence and His sovereignty if matter existed apart from God. What inherent right would God have to rule over it and use it for his glory?

This truth shows us an amazing truth about the reality of who God is. As Paul points out in **Romans 4**, our God is one, **“who gives life to the dead and calls into existence the things that do not exist.”** We have all the reason to have hope because this is our God.

Psalm 33:6-9, **“By the word of the LORD the heavens were made, and by the breath of his mouth all their host. He gathers the waters of the sea as a heap; he puts the deeps in storehouses. Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of him! For he spoke, and it came to be; he commanded, and it stood firm.”**

Nothing existed before God or exists apart from God (cf. Col. 1:17), and because God created all things, he is Lord of all things, and only God deserves to be worshipped. We read in **Revelation 4:11** **“Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”**

3. God created all things --- both visible and invisible, both in the heavens and the earth. (pg. 12)

Listen to the universal statement in John’s gospel: **“Through Him *all things* were made; without Him *nothing* was made that has been made” (John 1:3).**

The creation of the entire universe includes the creation of an unseen, spiritual realm of existence. In addition to creating the visible, tangible, physical universe, God created the angels and other kinds of heavenly beings. He also created heaven as a place where his presence is especially evident.

This is explicitly stated in both the Old and New Testaments. In the book of Nehemiah, chapter 9 verse 6, Ezra prays, **“You are the Lord, you alone; you have made *heaven, the heaven of heavens, with all their host*”** (Nehemiah 9:6). In his letter to the Colossians, Paul specifies that in Christ **“all things were created in heaven and on earth, visible *and invisible*”** (Col. 1:16).

4. God created Adam and Eve. (pg. 12)

According to the account in Genesis, God created Adam and Eve in a special, personal way. **“The LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being”** (Gen. 2:7).

After that, God created Eve from Adam’s body. Verses 21 and 22 read, **“So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. The LORD God made a woman from the rib he had taken out of the man, and he brought her to the man”** (Gen. 2:21-22).

The special creation of Adam and Eve shows that, though we may be like animals in many respects in our physical bodies, nonetheless we are very different from animals. We are created “in God’s image” (Gen. 1:26). So what does this mean?

Well, we were created in God’s image to image God. It means that man was made as the pinnacle of God’s creation. We are more like God than any other creature and are appointed to rule over the rest of creation. It also means that man, as Scripture says, was created “good” (Gen. 1:31) and “upright” (Eccl. 7:29) and was made in the moral image of God.

The meaning of God’s image also extends to other characteristics. By being made in God’s image, man is found to be an intellectual, relational, spiritual and rational being.

If the account of Adam and Eve is poetic, the gospel is ruined. Turn please to Romans 5:12-21.

Questions or comments?

5. God created time. (pg. 12)

God is not “in” time, nor is he bound “by” time like human beings. God’s existence is independent of time.

Paul, in 2 Timothy 1:9, says that the grace that we have in Christ was given to us in Jesus “**before the beginning of time**” (note: there was a *beginning* to time). The triune God was not operating in time when the redemption of sinners’ through the blood of Christ was decreed. There was a “time” when there wasn’t “time”, if that makes sense. God needed to create time (*also Jn. 8:58 – Jesus existed before Abraham; and Ps. 90:2, 4 – from everlasting to everlasting*).

The fact that God created time means that he is Lord over it. The fact that God is Lord over time creates an obligation for us to use time for God’s glory.

6. The Son and the Holy Spirit play a part in Creation. (pg. 12)

God the Father was the primary agent in initiating the act of creation. But the Son and the Holy Spirit were also active. The Son is often described as the one “through” whom creation came about. John 1:3 states that, “**Through him all things were made.**” Or as in 1 Corinthians 8:6, we read, “**yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.**”

The Holy Spirit was also at work in creation. He’s generally pictured as completing and giving life to God’s creation. Genesis 1 hints at the preserving and sustaining function of the Holy Spirit when it says that, “**The Spirit of God was moving over the face of the waters**” (Gen. 1:2). Job says, “**The Spirit of God has made me, and the breath of the Almighty gives me life**” (Job 33:4). The Psalmist also says of God in Psalms 104:30 that, “**When you send your Spirit, they are created, and you renew the face of the earth.**”

Colossians 1:15-16 is a very familiar portion of scripture which shows the involvement of the Son in creation, “**He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.**”

And so we see the full involvement of the Trinity in the physical creation.

7. God is distinct from creation; yet God is always involved in creation and creation is always dependent on God. (pg. 12)

As we have mentioned, creation isn't self-created, and so it's not self-sustaining. The stability of mankind and the entire universe depends on God's sustaining power. Without God's sustaining power, everything in the universe would cease to exist. Paul affirms mankind's dependence on God when he says that God "**gives to all men life and breath and everything**" and that "**in Him we live and move and have our being**" (Acts 17:25, 28). Colossians 1:17 reminds us that, "**And he is before all things, and in him all things hold together.**"

Another verse which displays God's sustaining presence and power is Ephesians 4:6, "**one God and Father of all, who is over all and through all and in all.**"

What do people think of God's relationship with His creation? (Not in handbook)

There have been many philosophical worldviews put forth to explain God's relationship with his creation. It would be good for us to briefly consider a few of these. We'll start with the view that Scripture takes and then explain the others.

- 1) **Biblical Transcendence & Immanence** – This is the correct view of the relationship between God and His creation according to the Bible. (pg. 12)

The Bible teaches that God is distinct from his creation. He's not part of it because he made it and rules over it. The term often used to say that God is much greater than creation is "transcendent." God is transcendent. This means that God is far "above" creation in the sense that He is greater than creation and He is independent of it.

God is also very much involved in creation. Creation is continually dependent on God for its existence and its functioning, as we just said. A term used to speak of God's involvement in creation is the word "immanent," meaning "remaining in" creation. The God of the Bible is clearly involved in creation, particularly with the people in it. He's not an abstract deity removed from and uninterested in his creation.

Paul affirms both God's transcendence and immanence in one verse written in his letter to the saints in Ephesus: "**One God and Father of us all, who is above all and through all and in all**" (Eph. 4:6).

- 2) **Materialism** – This view states that the material universe is all there is and denies the existence of God. It would then follow, according to this idea, that man's goal in life would be to achieve comfort, pleasure, and wealth. "Eat, drink, and be merry for tomorrow we die" would be the motto of the one who subscribes to this worldview. (pg. 13)
- 3) **Pantheism** – Pantheism is the idea that everything in the whole universe is God, and so God has no distinct personality. The Creator has become like the creation. God is no longer unchanging, because as the universe changes, God also changes. Moreover, God is no longer holy, because the evil in the universe is also a part of God. (pg. 13)
- 4) **Dualism** – Dualism is the idea that both God and the material universe have eternally existed side by side (God vs material universe). Thus, there are two ultimate forces in the universe, God and matter (or the evil aspects of the material universe). Dualism denies God's Lordship of creation as well as the fact that creation came about because of God's will and is to be used solely for His

purposes in glorifying Him. This viewpoint further teaches to view the material reality as somewhat evil in itself rejecting the Scriptural account that God created everything good. (pg. 13)

- 5) **Deism** – Deism is the view that God is not presently involved in creation. He created but is now distant from what He made. In other words, God is the divine clockmaker who created the “clock of creation,” wound it up, and is now letting it run on its own. This view rejects both the miracles and divinity of Christ. (pg. 13)

As we’ve said, these last four views run contrary to the Biblical account and they either deny God’s superiority over his creation or they obliterate his relationship with it. Yet, the gospel tells of a God who is above all of the earth and is so concerned for his creation that he sent his Son Jesus Christ into the world to save it.

8. God Created the Universe to Show His Glory. (pg. 13)

God speaks of his sons and daughters in [Isaiah 43:7](#) as those “**whom I created for my glory.**” God also created the entire universe to show his glory. As we’ve already looked at in Revelation 4:11, “**And he is before all things, and in him all things hold together.**”

Psalm 19:1 says, “**The heavens declare the glory of God, and the sky above proclaims his handiwork.**” Jeremiah 10:12-13, “**It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens. When he utters his voice, there is a tumult of waters in the heavens, and he makes the mist rise from the ends of the earth. He makes lightning for the rain, and he brings forth the wind from his storehouses.**”

One glance at the sun, or watching the impact of a tornado, or seeing lightning shoot across the sky convinces us of God’s power. And a brief inspection of the delicacy of a leaf, or of the wonder of the human hand, or witnessing the birth of a child convinces us of God’s great wisdom. Who could make all of this and sustain it year after year? Only God.

Still, we need to realize that God didn’t *need* to create the universe to show his glory. God is not somehow incomplete without the glory He would receive from the created universe. God needed no more glory than that which he already had within the Trinity for all eternity. To say that God needs the glory He receives from this universe is to deny that God is independent of all things and implies that God needs the universe in order to be fully God. Creation of the universe was a *totally free act of God*. It wasn’t a necessary act but something that God chose to do.

9. The Universe God Created was “Very Good.” (pg. 13)

When God finished his work of creation, he took delight in it. At the end of each stage of creation God saw that what He had done was “good” ([Gen. 1:4, 10, 12, 18, 21, 25](#)). Then at the end of the six days of creation, “**God saw everything that he had made, and behold, it was very good**” ([Gen. 1:31](#)). God delighted in the creation that he had made, just as he had purposed to do.

Even though there is now sin in the world, the material creation is still good in God’s sight and should be seen as “good” by us as well. This knowledge will free us from a false asceticism; that is, the belief that the use and enjoyment of material creation is wrong. For Paul says that those who “**forbid marriage**” and “**order [people] to abstain from certain foods, which God created to be received with thanksgiving by those who believe and know the truth**” (1 Tim. 4:1-3) are giving heed to the “**doctrines of demons.**”

God's creation of marriage is a good thing that produces much joy in life. As followers of Christ, we should not partake in our society's culture of scoffing at God's gift of marriage as though those married are tied to the grief of a ball and chain. We should rather defend and uphold marriage for the vast pleasures and joy that our benevolent Creator gives us in it. Or take Paul's other example of food. We didn't have to be nourished with the pleasure we experience in eating. God could just have easily given us energy by a tasteless or even painful supplement. But God has superadded pleasure where it wasn't absolutely necessary, and has made the very support of our existence a source of perpetual gratification.

Though the created order can be used in sinful or selfish ways and can turn our affections away from God, nonetheless we must not let the danger of the abuse of God's creation keep us from a positive, thankful, joyful use of it for our own enjoyment and for the good of his kingdom.

Questions or comments?

III. PROVIDENCE (PG. 13)

When we speak of God's providence, we are speaking of his ongoing relationship with His creation. God is continually involved with all created things in such a way that He (*invite students to turn to page 14 at this time*) (1) Keeps them existing and maintaining the properties with which He created them [preservation]; (2) Cooperates with created things in every action, directing their distinctive properties to cause them to act as they do [concurrence], and (3) Directs them to fulfill His purposes [government].

Through God's providence we see God being actively involved in His creation at each moment. God didn't abandon his creation after He made it, but He tends to it and sustains it by His infinite power and sovereignty. God's providence causes to continue what has already been called into existence, and He does it by preservation, concurrence, and government. Let us look more closely at each.

1. Preservation (pg. 14)

"Preservation" is the term used to say that God keeps all created things existing and maintaining the properties with which He created them to have. He is *preserving* his creation.

So for example, we see God preserving the pulpit in front of me, it is stiff and hard (knock). We aren't speaking of the decaying process when we are speaking of God's preservation. What I mean is that I don't expect it to spontaneously dissolve into water. This wooden pulpit continues to keep its properties and form until it is acted upon by another part of creation, such as fire, or a sledge hammer, in which it is forced to change.

In Scripture, Hebrews 1:3 says that Christ is "**upholding the universe by his word of power.**" God made a universe that acts in predictable ways. Preservation never contradicts creation. God doesn't violate in providence what he has established in creation.

We, as part of God's creation, can be thankful to God for the preservation of our own lives. For as Berkhof says, "*it would not require a positive act of omnipotence on the part of God to annihilate created existences. A simple withdrawal of support would naturally result in destruction.*"

Job 34:14-15 echoes this, "**If he should set his heart to it and gather to himself his spirit and his breath, all flesh would perish together, and man would return to dust.**" Nehemiah 9:6, "**You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and**

all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you.“

Text Box in handbook:

God is continually involved with all created things in such a way that He: 1) keeps them existing and maintaining the properties with which he created them [preservation]; 2) cooperates with created things in every action, directing their distinctive properties to cause them to act as they do [concurrency]; and 3) directs them to fulfill His purposes [government].

2. Concurrence (pg. 14)

“Concurrence” basically means that God cooperates with created things in every action. He directs their distinctive properties to cause them to act as they do. In other words, things that happen are first and foremost events that God causes to happen; yet, God works through the distinctive properties of each created thing, so that these things themselves bring about the results that we see.

In Ephesians 1:11 Paul says that God **“accomplishes all things according to the counsel of his will.”** Genesis 45:5, Joseph says, **“And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life.”**

We can see God accomplishing his will in nature. In Job 37:6 and following we read that **“The breath of God produces ice, and the broad waters become frozen. He loads the clouds with moisture; he scatters his lightning through them. At his direction they swirl around over the face of the whole earth to do whatever he commands them. He brings the clouds to punish men, or to water his earth and show his love.”**

Job speaking of God’s relationship over every man says, **“Since his days are determined, and the number of his months is with you, and you have appointed his limits that he cannot pass.”**

Philippians 2:13, **“for it is God who works in you, both to will and to work for his good pleasure.”**

While it’s true to say that the clouds bring rain, we can also say that the clouds bring rain because it’s God who causes the clouds to bring rain. Even in man, we can say that our words, our steps, our movements, and our abilities are all from the Lord. This may not be directly observable, but it is what Scripture states is the case. The primary cause behind each event is God, and God uses created things as secondary causes that act consistently with the creature’s own properties. These secondary causes are the causes that are evident to us by observation.

God is the one who plans our days and brings those days to fruition. Acts 17:28 says that in God **“we live and move and have our being.”** Proverbs 16:9 states that, **“In his heart a man plans his course, but the LORD determines his steps.”**

So does this mean that the reality of our choices and actions are, in effect, denied? Well, no. Scripture teaches that we do have real choices that bring about real results and that we are really held accountable for those choices. God does cause all things that happen, but He does so in a way that somehow upholds our ability to make willing, responsible choices. Exactly how does this happen? Scripture doesn’t say, but we do know that God is sovereign and has providential control over our choices and that we also make willing, responsible choices. Both of these truths are clearly presented in Scripture.

3. Government (pg. 14)

This aspect of God's providence states that God has a purpose in all that he does in the world and that he providentially directs all things in order that they accomplish his purposes. Where preservation and concurrence dealt with God caring for and working in the properties of creation, government centers on God working in these things to fulfill his will. It is concerned with the ends which God is guiding his creation to glorify himself.

Paul says in Romans 8:28 that **“we know in all things that God works for the good of those who love him, who have been called according to his purpose.”** In the book of Daniel (4:35), we see King Nebuchadnezzar humbly realizing the great power of God's sovereignty and rule and praising God after his sanity was restored by saying that God **“does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: “What have you done?”**

God's Kingdom is established and it rules over everything. Psalm 103:19, **“The LORD has established his throne in the heavens, and his kingdom rules over all.”**

IV. THE DECREE(S) OF GOD (PG. 14)

Now that we have considered God's providence *after* creation, let's turn to thinking about God's decree *before* creation. God's decree is his eternal plan whereby, before the creation of the world, he determined to bring about everything that happens. God is not making things up as He goes along. All of his providential actions are rooted in an eternal plan. God knows the end from the beginning and will accomplish all of his good purposes.

David writes in Psalm 139 that **“All the days ordained for me were written in your book before one of them came to be.”** We also read in Ephesians 1 that God **“chose us in Him before the creation of the world to be holy and blameless in his sight.”** God has predestined all events to take place. There is no such thing as luck. Nothing randomly just happens outside of God's will. What a comfort that is to us, particularly as we go through trials.

V. CONCLUSION

Well, to conclude then, our Creator is sovereignly working out His purposes in human history and so we have hope and know that He will accomplish what He has promised. And He has promised to bring to Himself all those who have repented of their sins and place their trust in Christ. God is our maker and judge. He has a claim on our lives, and we'll one day give an account to Him for how we lived our lives.

Questions or Comments?