

TTS Foundations 2023/24:
[S4] “Maker of Heaven and Earth” (P1/2) NOTES

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[1] Introducing the Doctrine of Creation

"Maker of all Heaven and Earth, of all that is, Seen and Unseen" [P1/2].
We're looking at the Doctrine of Creation and of God as Creator.

[1A] What Is Our Remit Today? God as Creator

- **FIRST: today we're moving from God 'in sē' to God 'ad extrā'.**
 - I.e. what have we looked at so far?
 - Our doctrine of God himself – his nature + attributes.
 - The doctrine of the Trinity – his majesty + glory.
 - These things describe God 'in himself', 'in sē'.
 - NOW – we're turning to God's works 'towards the outside', 'ad extrā'. (His 'economy' – i.e. how he 'spends' himself for us.)
 - The first of his works "for us and for our salvation".
 - God as Creator – "maker of all heaven and earth..."
 - Themes will converge + a great story comes together.
- **SECOND: unsurprisingly, this remit is enormous!**
 - *Why* did God create? *What* has he created? And *how*?
 - This includes all of creation, visible and invisible.
 - Of course, we're made in his image, the greatest of his works. We simply wouldn't be able to do justice to this.
 - We'll save a study of human nature till next time.

[1B] What Isn't Our Remit? On Eden and History

- **BUT ALSO – there are two dimensions to the Q of 'How?'**
 - One of these is strictly theological:
 - I.e. creation and the Triune economy.
 - The other pertains to the natural sciences and apologetics.
 - I.e. the creation / evolution debate. Eden and history.
- **If it helps to be clear, we won't be dealing with the latter.**
 - We won't be looking at Young Earth vs. Old Earth, theistic evolution,¹ etc.
 - Is this because I don't think those Qs are important? **No.**
 - Is this because I don't think there are answers? **No.**
 - It's because I know the limits of my own expertise.
 - I'm not a scientist, so I can't speak knowledgeably.
 - Yes, I'm *aware* of (e.g.) the Cambrian Explosion, micro / macro evolution, irreducible complexity, etc.
 - BUT – I'm still a layman when it comes to these things.
 - (Although I'd recommend – e.g. Dr. Tim Clarey ICR.)

¹ 'Young Earth' refers to the belief that once the numerous generations of human beings listed in Scripture are accounted for, God's creation seems to be relatively young: the number given is usually around six thousand years old. 'Old Earth' refers to the belief that there are complexities to the Bible's description of human generations and ages, meaning that we can't reliably conclude that the earth is several thousand years old. Indeed, those who hold to this view often suggest that the days listed in Genesis 1 are better understood as 'ages' of time, each lasting thousands or even tens of thousands of years. 'Theistic Evolution' refers to the belief that the process of evolution described by modern science is a generally reliable idea, although it is guided not by blind chance or mutation, but by the hand of providence.

[1C] On the Importance of Eden – Five Comments

- **[A] Let me be unequivocal:**
 - There was an Adam, there was an Eve; Eden exists somewhere on earth, hidden beyond the veil, and the Fall happened in human history.
 - Yes, I'm aware that one would be ridiculed for this.
 - BUT – I've come to see the absurdity of secular totems like evolution.
- **[B] As per Richard Weaver, 'ideas have consequences'.**
 - Darwinist evolution may as well be the poster child for this sentiment.
 - Theologically, there are consequences to sidelining Eden.
 - But also civilisationally – if we are but matter, the result of blind process, then we are not sacred. If we are not sacred, then there is license for all kinds of horror and abuses of authority.
- **[C] Between B+S, this debate can get heated. Charity is key.**
 - Many throughout Church history have been 'YE':
 - E.g. Luther, Ussher, Basil of Caesarea, etc.
 - BUT – there are some surprising exceptions:
 - "For the morning and the evening of these days are all counted, until, on the sixth day, all the things which God has made are finished; and, on the seventh, there is established the great mystery of God's rest. But what kind of days these were it is extremely difficult, or even impossible, for us to conceive, still less to express" [Augustine – *City of God* XI.6]
- **[D] It also won't do to pretend there aren't complexities.**
 - I.e. not just charity, but humility is also key.
 - E.g. if theistic evolution – what do we do with death?
 - E.g. if Gen 1-3 is *purely* literal (like the Gospels), what do we do with *yom* (day), and with the mention of God walking (Gen 3:8)?
- **[E] We shouldn't be ashamed of a single one of God's words.**
 - Not least those of Gen 1-3, which are undeniably genius.
 - Re: Jordan Peterson's lectures on Genesis – we might well disagree with Peterson's conclusions, but his popularity shows that Genesis is insightful in a which people are happy to concede.

"As for Eden. I think most Christians ... have been rather hustled and hustled now for some generations by the self-styled scientists, and they've sort of tucked Genesis into a lumber-room of their mind as not very fashionable furniture, a bit ashamed to have it about the house, don't you know, when the bright clever young people called. ... [Certainly] there was an Eden on this very unhappy earth. We all long for it, and we are constantly glimpsing it: our whole nature at its best and least corrupted, its gentlest and most humane, is still soaked with the sense of 'exile'" [Tolkien – *Letters* 30th Jan 1945].

[2] Getting Our Bearings – Three Key Texts on Creation

So, where shall we begin our study of the doctrine of creation?

Let's use *three key passages* to orientate ourselves.

[2A] Genesis 1:1 and Creation from Nothing

- **LOOK:** Gen 1:1-5ff (?)
 - "Ere land and sea and the all-covering sky were made, in the whole world the countenance of nature was the same, all one, well named Chaos, a raw and undivided mass, naught but a lifeless bulk, with warring seeds of ill-jointed elements compressed together. ... This strife a god, with nature's blessing, solved; who severed land from sky and sea from land" [Ovid – *Metam.* I.1-27] ²
 - *Babylon* – restless young gods in conflict with elder.
 - *Egypt* – creation from lifeless waters of chaos.
 - *Norse* – giant Ymir creates in chaotic Ginnungagap.
- Easy to forget that *entire* Gospel is supreme among nations.
 - I.e. not just the part about Christ's appearing, but all parts pertaining to what God has done 'for us and for our salvation'. This would include the fact of creation.
 - In ancient religions – creation from chaos and compulsion. The cause of creation exists 'before', within the created order, often out of control.
- **BUT the Gospel tells a very different (and better) story.**
 - Remember God's attributes? The Aseity of God.
 - He is 'from self' / Independent / He does not need us.
 - Fundamental to the Creator / Creature distinction:
 - Exo 3 – "I AM WHAT I AM". (GIGAWAN.)
- **All of this leads to a critical doctrine: *Creatio Ex Nihilo*.**
 - Creation not from chaos or compulsion – but from nothing.
 - Nothing precedes God; in him alone all things subsist.
 - All things live and move and have their being in him.
 - No reason outside of the Creator; no compulsion.
 - **RECALL:** 1 Chron 29:14, "*all things come from his hand*".
 - From very early on, this was received as orthodox belief.
 - By Jews: "[Look] at the heaven and the earth and see everything that is in them, and recognise that God did not make them out of things that existed" [2 Macc 7:28] ³
 - By Christians: "[The prophets] taught us with one consent that God made all things out of nothing; for nothing was co-eval with [of the same age as] God; but he being his own place, and wanting nothing, and existing before the ages, willed to make man by whom he might be known; for him, therefore, he prepared the world. For he that is created is also needy; but he that is uncreated stands in need of nothing" [Theophilus – *To Autolytus* II.10]

² Ovid was a Roman poet, who here speaks for Greco-Roman culture and philosophy on creation.

³ An apocryphal text called '2 Maccabees' – although we wouldn't regard this as canonical, it gives us an insight into what Jews believed between the Old and New Testaments.

- **BUT WAIT – this interacts with a second critical doctrine.**
 - God causes all things to exist from nothing. There is nothing in creation that merits its own existence.
 - **The Triune God CHOOSES to be Creator.**
 - **The Triune God CHOOSES for us to be creatures.**
 - Unmerited, undeserved, unprovoked.
 - Creation as 'Decretal' – a free act of a Sovereign God.
 - Election is at the heart of *soteriology* (i.e. our theology of salvation).
 - But it's also at the heart of *protology* (i.e. our theology of creation).

[2B] Col 1:15-20 and Christocentric Creation

- **LOOK:** Col 1:15-20
 - **REFLECT:** Impressions?
 - Remember, we can't think Christianly without Christ.
 - There is no Christian theology where Christ is absent.
 - Creation is a Christocentric, Trinitarian act.
 - ALSO – note the prepositions... (through / in / for)
 - **RECALL:** Prov 8:22-31
 - "*Christ the power + the wisdom of God*" [1 Cor 1:24]

[2C] Psalm 65 – A Present-Tense, Enchanted Creation

- **LOOK:** Psalm 65:5-13
- **"You are the hope of all the ends of the earth" [v5b] – God's creation is personal.**
 - Contra Greeks + Norse *et al* – creation isn't 'contracted' out.
 - "This is my Father's world / And to my listening ears / All nature sings, and round me rings / The music of the spheres / This is my Father's world / I rest me in the thought / Of rocks and trees, of skies and seas / His hand the wonders wrought" [Maltbie Babcock]
- **"You visit the earth..." [v9] – God's creation is 'present-tense'.**
 - Creation a dynamic, present-tense activity.
 - Remember – we're not Deists. We don't just confess that he DID create all things, but also that he IS creating all things.
 - We'll return to this later! (Re: providence.)
- **"For so you have prepared it" [v9c] – God's creation is orderly.**
 - "[Let us] reflect upon the greatness of the artificer who stationed, ordered, and put together this great multitude of stars (and nothing more beautiful in appearance can be imagined)... [Who] so adjusted the motion of all things so that the days and nights, months, years, and seasons of the year could be measured off; who also so proportioned the inequality of days which we daily observe, that no confusion occurs. ... For these few examples make it sufficiently clear what it is to recognise God's power in the creation of the world" [Calvin – *Comm.* on Ps 104]
 - From the orderliness of creation, *two things follow*.
 - [A] We're designed to work WITH this order, not against it.
 - Historically, we knew this well – re: seasons + food.
 - Re: 'Natural Law' – consequences for ethics.

- [B] If creation is orderly, then creation is knowable.
 - Despite talk of 'dark ages' – it was the Christian doctrine of creation that gave life to the natural sciences.⁴
 - "When Christianity was preached in Europe, culture and spirituality were changed very deeply. If we realise what the simple conclusion of understanding Genesis 1 means to man's outlook on reality and his endeavour to understand it, this will be immediately clear. Genesis 1 says that God created the world and that there is no being that has not been created. This has given man a freedom for research formerly unknown. ... [As] soon as we come to know the true God, who is not part of the cosmos but its Creator, then everything is open for investigation, for everything has been created by him. So only on this basis is there freedom for science" [Rookmaaker – *Modern Art + the Death of a Culture*]
- **"Your wagon tracks overflow with richness" [v11b] – God's creation is 'enchanted'.** (Yes, I'm using that word deliberately.)
 - We're not materialists; we don't believe in blind process.
 - Ours shouldn't be a dull, reductive view of creation.
 - Not a collection of 'things', but dynamic and upheld.
 - "In our world', said Eustace, 'a star is a huge ball of flaming gas'. 'Even in your world, my son, that is not what a star is, but only what it is made of'" [Lewis – *The Voyage of the Dawn Treader*]
- **The dull, materialist worldview is so prominent that Christians often assume it without realising.**
 - You go to bed and the sun rises; you plant a seed, and a flower grows; a man and a woman make love and a baby is born; you cut your finger and it heals itself – BUT WHY?
 - Why should any of this happen? It's ridiculous, even ludicrous – and yet it happens.
 - Why aren't we excited like children each time?
- **On this point, G.K. Chesterton is incredibly helpful.**
 - "When we are asked why eggs turn to birds or fruits fall in autumn, we must answer as the fairy godmother would answer if Cinderella asked her why mice turned to horses or her clothes fell from her at twelve o'clock. We must answer that it is *magic*. It is not a 'law', for we do not understand its general formula. It is not a necessity, for though we can count on it happening practically, we have no right to say that it must always happen. ... Mere life is interesting enough. A child of seven is excited by being told that Tommy opened a door and saw a dragon. But a child of three is

⁴ You might not have heard of the 'conflict thesis' before, but you will be familiar with it. It is the perspective (popularised in the Victorian era by the likes of John W. Draper and Andrew D. White) which regarded religion as the 'enemy' of science. This view still enjoys considerable popularity; you'll almost certainly have encountered it in popular media. Connected to this idea is the notion that the Western world was plunged into a sort of 'dark ages' following the collapse of the Roman empire, one in which the Church suppressed scientific discovery. How might one respond to such a notion? We would say two things: [a] the notion of a 'dark ages' has largely been abandoned by modern historians, who rightly acknowledge that the Church generally *encouraged* the natural sciences; and [b] it did so precisely because of what Genesis says about creation. I.e., because creation has a Creator, and he is knowable, so too is his creation – hence scientific inquiry.

excited by being told that Tommy opened a door. ... Here I am only trying to describe the enormous emotions which cannot be described. And the strongest was that life was as precious as it was puzzling. ... Children are grateful when Santa Claus puts in their stockings gifts of toys or sweets. Could I not be grateful to Santa Claus when he puts in my stockings the gift of two miraculous legs? We thank people for birthday presents of cigars and slippers. Can I thank no one for the birthday present of birth?" [Chesterton – *Orthodoxy*]

- What Chesterton is highlighting is the way in which modern Christians can buy into the same sterile view of creation as the rest of the world – and so think it humdrum, grown-up, and predictable.
- **LOOK:** Ps 19:4-5 / Ps 65:8 / Ps 104:31
 - “Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They always say, ‘Do it again’; and the grown-up person does it again until he is nearly dead. ... But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, ‘Do it again!’ to the sun; and every evening, ‘Do it again!’ to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes every daisy separately, but has never got tired of making them. It may be that he has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we” [Chesterton – *ibid*]

[3] What Has God Created? The Great Chain of Being

We’ve observed the significance THAT God is a Creator at all.

We’ve reflected a little on HOW God has created (i.e. from nothing, through Christ, sustained constantly by the Spirit, joyfully, for us and our salvation).

Now let’s study WHAT God has made – “all that is, seen and unseen”.

[3A] Introducing the ‘Great Chain of Being’

- **The Great Chain of Being**

- Started as a Greek concept (cf. Plato, Pseudo-Dionysius).
 - All things emanate from + return to the One.
- Adapted by Church as a helpful tool (cf. Aug + Aquinas).
 - God: *existence + life + will + reason + immortal / omnis*
 - Angels: *existence + life + will + reason + immortal*
 - Humans: *existence + life + will + reason*
 - Animals: *existence + life + will*
 - Plants: *existence + life*
 - Matter: *existence*

[3B] “Of All That Is Seen”: Terra et Caeli (Earth and Heavens)

- **LOOK:** Ps 19:1-4 – visible creation as the ‘theatre’ of God’s glory.
 - A turn of phrase used by Calvin – “Let us not be ashamed to take pious delight in the works of God open and manifest in this most beautiful theatre” [Calvin – *Inst.* I.XIV.20]
 - I.e. creation puts God on display – his goodness, his beauty, etc. (Re: ‘two books’ – nature and Scripture)
- **This theatre plays differently depending on who’s watching.**
 - For the non-Christian, it is often bittersweet and conflicted.⁵
 - **LOOK:** Rom 1:19-20 – doesn’t have necessary result.
 - BUT for the Christian, creation is a vibrant Gospel display!
 - “O Lord my God, when I in awesome wonder / Consider all the worlds thy hand hath made / I see the stars, I hear the rolling thunder / Thy power throughout the universe displayed...”

⁵ C.S. Lewis’ *Pilgrim’s Regress* [1933] has a helpful term for this. He describes that feeling when we’re watching a sunset, when we come across a pretty scene, when our child does something funny, when our dog does something cute, or when we’re sitting beside a fire and things are ‘just perfect’. Lewis calls this feeling ‘Sweet Desire’. We see a manifestation of this today in our dependence on phones to ‘capture’ moments. When we come across that sunset, what do we do? We take out our phones. Why do we do that? ‘Because it’s beautiful’, one might say. Yes, it is, but why take a *picture* of it? The true answer: because we’re desperate for it to *stay*. We know what beauty is; we see it in creation. But as per Augustine, ‘our hearts are restless until they find their rest in Thee’ – earthly moments of beauty are fleeting, and only by turning to God can we find true satisfaction and a hope that we might know beauty eternal.

[3C] “Of All That Is Seen”: Animals

- **I do recognise that there’s a cultural totem to be challenged here.**
 - E.g. Disney anthropomorphising / the treatment of animals like children / some of the politics behind modern veganism (e.g. ‘speciesism’).
 - You might not personally be fond of animals, or you might be frustrated by modern sentimentalism.
 - I entirely understand that and can sympathise with it.
- **BUT – when it comes to the question of animals, we’re confronted by the ‘scope’ of Scripture. Not just deep, but broad in concern.**
 - On the one hand:
 - **LOOK:** Job 35:11 – i.e. there is a clear distinction between human beings and animals. Only we are made in the image of God; only we possess a soul.
 - On the other:
 - **LOOK:** Deut 22:6-7 / Ps 36:6 / Ps 50:10-11 / Prov 12:10 / Jonah 4:11 – the evident concern of God for animal kind.
- **We’re told that “*the righteous man has concern for his beast*”**
 - Believe it or not, evangelicals have historically been in the vanguard of animal welfare.
 - “God will condemn us for cruel and unkind folk if we pity not the brute beasts. ... Verily a beast cannot speak to move us to pity and compassion, and therefore we must go to them of our own good will, even though we are not requested to do so. ... We must not be slow. For why? Although a beast cannot speak a word, yet does God command us to help it” – Calvin [*Sermon on Deut 22:1-4*]
 - [Speaking of those who would abuse an animal] “[If] we were not averse to all capital punishment we should suggest that nothing short of a rope with a noose in it would give him his deserts” – Spurgeon [1873]. (Re: Anti-Vivisection Society, in response to his letter in support of their efforts: “The extreme strength of the expletives was considered to transgress the borders of expediency!”)
- **Am I saying that we should all become vegans? No, not at all.**
 - [A] **LOOK:** Ps 104:27-30
 - Animals are cared for by God; he gives them breath.
 - [B] **LOOK:** Gen 1:28
 - As we’ll see next time, we are God’s vassals – their deaths are *our* fault. By caring for them we confess a new creation, begun in us.
 - (Our forebears arguably had a greater sense of this than we did – e.g. wassailing to farm animals, giving extra rations on Christmas day!)
 - [C] **LOOK:** 1 Cor 15:35-39
 - Animals have *some* kind of place in God’s cosmic plan.

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[3D] "And Invisible": Angels & Demons

- **Imagine if I opened with something like this...**
 - 'Angels are glorious ones and it's a mark of false teaching to slander them. There are hierarchies of angels and one of them, Michael, fought with the devil. The fallen angels have been cast down into chains. Angels look like wheels within wheels, and some are even attached to specific nations'
 - Many of us would be wary of such language.
 - AND YET I've done nothing but paraphrase Scripture.
- **Just as we were confronted by the 'scope' of Scripture, re: animals, so with angels we are confronted by its oddness!**
 - **LOOK:** Ezek 1:14-19 (Cf. Dan 10:12-13 / Jude 1:8-9.)
 - Many of us don't have a ready 'box' for this.
 - But many in Church history were more comfortable.
- **There's a two-fold error here: making too much vs. too little.**
 - "There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them" [Lewis – *Screwtape Letters*, Preface]
 - Superstition vs. rationalism.
 - The only important question – what do the Scriptures say?
- **LOOK:** Heb 1:13-14 – *angels as 'ministering spirits'*.
 - I.e. angels serve God – they help Church + announce the Gospel.
 - Luther on the vocation of the angels: "*Superius canere, et inferius vigilare*" [Luther] – "to sing above, and to watch below".
 - Messengers of Revelation (Luke 1: Gabriel + Zechariah / Mary).
 - Assisting the Apostles (Acts 5: freeing the apostles from prison / Acts 12: freeing Peter from jail)
 - Ministers of God's judgement (Acts 12: Herod).
 - They're also active in life of individual believers.
 - Re: Heb 13 (entertaining angels).
 - Matt 18 (Jesus on children's angels).
- **But what exactly ARE angels? How do we speak of them?**
 - Scripture does seem to admit of different kinds of angel:
 - *Angeloi* [αγγελοί] (**angels**) →
 - *Archangeloi* [αρχαγγελοί] (**archangels**) [Jude 1:9] →
 - *Dynameis* [δυναμεις] + *Exousiai* [εξουσιαί] (**powers**) [Mark 13:25 + 1 Pet 3:22] →
 - *Archai* [αρχαί] (**principalities**) [Eph 6:12, cf. 1 Cor 2:10] →
 - *Kyriotētes* [κυριότητες] (**dominions**) [Col 1:16] →
 - *Thronoi* [θρόνοι] (**thrones**) [Col 1:16] →
 - *Kerubh* [כְּרֻבִים] (**cherubim**) [1 Kings 6:24] →
 - *Seraph* [שֵׁרָפִים] (**seraphim**) [Isa 6:6].
 - Scripture also names individual angels:
 - E.g. Michael and Gabriel. (Raphael in Tobit.)
 - **LOOK:** Isa 6:1-2 / Ps 89:5-7
 - "Where were you when I laid the foundation of the earth? ... [Who] laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?" [Job 38:4-7]

- *"God has taken his place in the divine council; in the midst of the gods he holds judgement"* [Ps 82:1]
- **Recommendation: Heiser's 'Unseen Realm' – we're dealing with a mysterious invisible world, as real and as varied as ours.**
 - If only we could see this! (Cf. Elisha + Arameans 2 Kings 6:17.)
 - Re: Hamlet – "more things in heaven + earth", etc.
 - Two amazing things about this.
 - FIRST: in the NT, the Word expects we as new creatures will lead them...! Re: 1 Cor 6 (judging), 1 Cor 11 (worship + angels).
 - SECOND: we are found in Christ – a mystery into which angels long to look (1 Pet 1:12).

[4] Conclusion – The Government of God Over Creation

As we 'come to land', there's just one thing remaining.

In S2, we looked at the goodness of God (his personality) and the greatness of God (his attributes) – but I also promised we'd look at the government of God (his sovereignty).

This evening we've learned that God's is a present-tense creation.

He sustains all things; we live and move and have our being in him.

There's a word for this. **It's called the doctrine of providence.**

NATURAL WORLD:

- “[God] made the moon to mark the seasons; the sun knows its time for setting” [Ps 104:19]

ANIMAL LIFE:

- “These all look to you to give them their food in due season... When you take away their breath, they die and return to the dust” [Ps 104:27+29]
 - “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father” [Matt 10:29]

HUMAN LIFE:

- “In his hand is the life of every living thing and the breath of every human being” [Job 12:10]
 - “[A mortal's] days are determined, and the number of their months is known to you, and you have appointed the bounds that they cannot pass” [Job 14:5]
 - “I lie down and sleep; I wake again, for the LORD sustains me” [Ps 3:5]
 - “All our steps are ordered by the LORD; how then can we understand our own ways?” [Prov 20:24]

HUMAN CHOICES:

- “The human mind may devise many plans, but it is the purpose of the LORD that will be established” [Prov 19:21]
 - “The King's heart is a stream of water in the hand of the LORD; He turns it wherever He will” [Prov 21:1]

POLITICAL WORLD:

- “From one ancestor He made all nations to inhabit the whole earth, and He allotted the times of their existence, and the boundaries of the places where they live” [Acts 17:26]

RANDOM OCCURENCES:

- “The lot is cast into the lap, but the decision is the LORD's alone” [Prov 16:33]

HARD TIMES:

- *"You meant it for evil, but God meant it for good"* [Gen 50:20]
 - *"You who have made me see many troubles and calamities will revive me again"* [Ps 71:20]
 - *"God makes all things work together for good for those who love him"* [Rom 8:28]

"Q: What do you understand by the providence of God? A: The Almighty and ever-present power of God by which God upholds, as with his hand, heaven and earth and all creatures, and so rules them that leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity, and poverty – all things, in fact, come to us not by chance but by his kind fatherly hand" [*Heidel.* Q27]

The language of the Heidelberg is not accidental.

Brothers and sisters, how do we know God as Father?

Gold and silver, I do not have; but what I have, I will give you.

Christ is the guarantee of every providence.

He gives us this promise: whatever we endure, we do so through him, in him, for him – and *with him*. His blood is your lifeline in hard times.

What truth can calm the troubled soul?

God is good, God is good.

Where is his grace and goodness known?

In our great Redeemer's blood.

Who holds our faith when fears arise?

Who stands above the stormy trial?

Who sends the waves that bring us nigh

Unto the shore, the Rock of Christ.