

The Theology of Time

Ecclesiastes 3:1

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To everything there is a season, a time for every purpose under heaven (Ecclesiastes 3:1).

Introduction

Today marks a new beginning—New Year's Day. All around the world people are bringing in the New Year with hopes and prayers—celebrations and resolutions. The day is a significant and yearly milestone that allows us the opportunity to stop, look back, and reassess where we have been, as well as look forward and anticipate what lies ahead. It is a special day on the calendar that closes one chapter and opens the next.

But why do we observe such days? Why do we pay so much attention to the passing of time: days and months and years—anniversaries and birthdays—celebrations and holidays?

Our lives are driven by time. We are ever chasing after time, running out of time, and filling up time. Our days are mapped out with schedules, appointments, and deadlines. But how should we, as followers of Christ, concern ourselves with time? Does God's Word have anything to say about how we spend our days and months and years?

God, as we shall see, has much to say about time.

God Himself is concerned with time. He created it and ordained it for His purposes. He appoints time and works in time, for His own glory and for our good. And He is intent that we pay attention to time and use it wisely in ways that honor Him and serve His Kingdom.

Ecclesiastes 3 begins:

To everything there is a season, a time for every purpose under heaven (Ecclesiastes 3:1).

In God's design, everything in His creation, every matter under heaven—all things existing under His rule and authority—has been given a time. And that includes us. We are here for a purpose—living in *this* place, at *this* time, here in *this* day.

So why did God create time? What purpose does it serve in His creation? How does it do us good and bring Him glory?

In this study I want to look briefly at how time serves both God and man in God's creation.

God created time for our good and for His own glory.

I have three main points—three ways in which time serves God to make Him known, and serves us, to help us know God in His attributes and works.

- Time displays the sovereignty of God and the subjection of man.
- Time displays the eternity of God and the frailty of man.
- Time displays the mercy of God and the need of man.

I. Time displays the sovereignty of God and the subjection of man.

God is sovereign over time. It is part of His creation. He created time as a moving canvas to unfold and display His works. **Nothing happens in time apart from His plan and design.** And all His designs and purposes are certain and lasting.

The counsel of the Lord stands forever,
The plans of His heart to all generations.
(Psalm 33:11)

God established time at creation. He is the One who created days and months and years. He is the One who set the sun, moon, and stars in motion, so we could measure and track time.

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years (Genesis 1:14).

He appointed the moon for seasons;
The sun knows its going down.
(Psalm 104:19)

God gave us time to orient our lives and set our boundaries. Time is a framework for us to use in serving and honoring God—a grid for measuring, remembering, planning and doing.

God created day and night. He designed the week, providing time to work and time to rest. At creation we see a pattern, where God worked 6 days, creating the heavens and the earth, and then rested on the seventh day:

Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made (Genesis 2:1–3).

This pattern was later reflected in the 4th Commandment where God taught His people the moral necessity of honoring Him with their time—giving time to work and resting one day in seven—even during those times when work is plentiful and we have much to do.

Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest (Exodus 34:21).

God has provided time for our work and time to rest—time for our labors and time to stop and reflect and enjoy and delight in God and His work. God is sovereign over time.

God changes the times and seasons.

And He changes the times and the seasons;
He removes kings and raises up kings;
He gives wisdom to the wise
And knowledge to those who have understanding.
(Daniel 2:21)

He gives time according to His purposes.

To everything there is a season,
A time for every purpose under heaven:
A time to be born, and a time to die;
A time to plant, and a time to pluck what is planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones;
A time to embrace, and a time to refrain from embracing;
A time to gain, and a time to lose;
A time to keep, and a time to throw away;
A time to tear, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time of war, and a time of peace.
(Ecclesiastes 3:1–8)

I said in my heart, “God shall judge the righteous and the wicked, For there is a time there for every purpose and for every work” (Ecclesiastes 3:17).

God appoints time and determines the proper time.

In the Bible there are different words for time—different ways of measuring or considering time. The New Testament uses two primary words: *chronos* (chronology) and *kairos*.

Chronos—time = chronological time / clock time / the passing of the minutes and hours

Now when much **time** had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them ... (Acts 27:9).

Kairos—time = proper or appointed time / the right or opportune time

Paul uses the word *kairos* in Romans 3:26.

to demonstrate at the present **time** His righteousness, that He might be just and the justifier of the one who has faith in Jesus (Romans 3:26).

While *chronos* simply shows the passage of time, *kairos* points to rightness and appropriateness in the flow of time. God has a direction for time, set from before time was even created. All of creation is moving toward, pointing toward, looking to God's glory manifest in the Son, the Lord Jesus. Paul says of Jesus in Colossians 1:15–17.

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Colossians 1:15–17).

All things certainly includes time—all time is given through Christ and for Christ.

For of Him and through Him and to Him are all things, to whom be glory forever. Amen (Romans 11:36).

Listen to how Paul describes the coming of Jesus at the beginning of Ephesians. Notice especially what he says he regarding time.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him **before the foundation of the world**, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved.

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of **the fullness of the times** He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him (Ephesians 1:3–10).

Before the foundation of the world, before creation was made, God determined that Christ would redeem His people. Before time began, we were chosen in Christ. As God set time in motion (creating the heavens and earth), all time began moving inextricably toward Christ (preparing for His coming, awaiting His coming) until in the fullness of the times, God accomplished His purposes.

As God works in time, He accomplishes all things in their proper time. This was true in the coming of Jesus. It is also true in our lives, in the circumstances God brings us through, in the way and time

in which He answers our prayers. God knows our every need and He knows the right time and the right way to give us what we need—for our good and His glory.

David acknowledged this in the psalms. David prayed this way—

But as for me, my prayer is to You,
O Lord, in **the acceptable time**;
O God, in the multitude of Your mercy,
Hear me in the truth of Your salvation.
(Psalm 69:13)

You will arise and have mercy on Zion;
For the time to favor her,
Yes, **the set time**, has come.
(Psalm 102:13)

Time displays God’s sovereignty and our subjection, and—

II. Time displays the eternity of God and the frailty of man.

God Himself is not bound by time—He is eternal. God IS, He was, and He always will be. There was a time when time did not exist, an eternity past, before “in the beginning.” But before there was time, there was God. Though God acts in time, and makes Himself known in time, He Himself is above time. Moses speaks of God in Psalm 90:4.

For a thousand years in Your sight
Are like yesterday when it is past,
And like a watch in the night.
(Psalm 90:4)

God has no beginning and no end. His existence is not confined to a timeline. He holds time itself in His hands. He determines and sees past, present and future—all equally certain. He was not waiting around forever to create the universe. He is eternal! When He is worshipped in Revelation 4:9–10, He is described as “Him who is seated on the throne, who lives forever and ever.”

He declares the end from the beginning

“Remember the former things of old,
For I am God, and there is no other;
I am God, and there is none like Me,
Declaring the end from the beginning,
And from ancient times things that are not yet done,
Saying, My counsel shall stand,
And I will do all My pleasure,”
(Isaiah 46:9–10)

He is the same yesterday, today and forever—He never changes.

But You are the same,
And Your years will have no end.
(Psalm 102:27)

Like a cloak You will fold them up,
And they will be changed.
But You are the same,
And Your years will not fail.
(Hebrews 1:12)

Jesus Christ is the same yesterday, today, and forever (Hebrews 13:8).

His reign and His Kingdom are forever.

The Lord shall reign forever—
Your God, O Zion, to all generations.
Praise the Lord!
(Psalm 146:10)

His name endures forever.

Your name, O Lord, endures forever,
Your fame, O Lord, throughout all generations.
(Psalm 135:13)

Scripture is filled with the truth of God's rule and reign forever and ever. He is eternal, but we are finite. Where He is certain, we are frail. Where He is unchanging, we are mutable.

And so time for us is not always certain. It is not always our ally. Where time is God's servant, it can bring us great distress and trouble. How can we as finite human beings face time?

The past is gone, the future is unknown, and the present is fleeting!

Unlike God, we must live one day at a time—watching it unfold before us.

Illustration:

We see life as a drama or a film—one scene at a time, one frame at a time. We cannot go back, we cannot look forward. Though we can remember as best we can and plan as best we can, we can only live and act in the here and now. But God is outside of time. He created time and it is His servant. He sees life as a whole tapestry—with countless threads woven through history. And as the Master-Weaver, He is creating a splendid work of art to His eternal glory.

From our perspective, we can only see a small part of His work, stitch by stitch, and sometimes it is from the backside—all the twists and knots—and we wonder what God is doing—with our lives, with the nations, with the world. How could this possibly bring Him glory? How could it ever turn out beautiful?

Unlike God, we do not know the end from the beginning—the times and seasons

We read in the book of Ecclesiastes—

He has made everything beautiful in its time. Also He has put eternity in their hearts, except that **no one can find out** the work that God does from beginning to end (Ecclesiastes 3:11).

I returned and saw under the sun that—

The race is not to the swift,

Nor the battle to the strong,

Nor bread to the wise,

Nor riches to men of understanding,

Nor favor to men of skill;

But time and chance happen to them all.

For man also does not know his time ...

(Ecclesiastes 9:11–12)

Take heed, watch and pray; **for you do not know when the time is** (Mark 13:33).

In Acts 1:6 Jesus' disciples asked Him—

... “Lord, will You at this time [*chronos*] restore the kingdom to Israel?” And He said to them, “It is not for you to know times [*chronos*] or seasons [*kairos*] which the Father has put in His own authority (Acts 1:6–7).

Only God knows the end—it is not for us to know. Our days are uncertain. And our days are limited and soon gone away.

For all our days have passed away in Your wrath;

We finish our years like a sigh.

The days of our lives are seventy years;

And if by reason of strength they are eighty years,

Yet their boast is only labor and sorrow;

For it is soon cut off, and we fly away.

(Psalm 90:9–10)

Job describes something of our dilemma in Job 14.

Man who is born of woman

Is of few days and full of trouble.

He comes forth like a flower and fades away;

He flees like a shadow and does not continue.

And do You open Your eyes on such a one,

And bring me to judgment with Yourself?

Who can bring a clean thing out of an unclean?

No one!

Since his days are determined,

The number of his months is with You;
You have appointed his limits, so that he cannot pass.
(Job 14:1–5)

God has numbered and determined our days. Our time is in His hands.

This truth is both terrifying and comforting. For those outside of Christ, it is fearful. The days of trouble will end and eternal judgment is coming for all who are still in sin. God's wrath will again be poured out. But for those in Christ, this truth is a comfort. The days of trouble will end and God will make all things right. There will be an end to our present trials. For God's people time provides an end to our frailty, our suffering and our struggle with sin.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Romans 8:18).

God has numbered our days. He has provide time for our pursuits—an allotted number of days.

- Time for work and time for rest
- Time for our labors and time for sleep

In our rest—when we cease from work to worship, giving Him praise and thanksgiving, we reflect the character of God, following the pattern of God's rest from His work in creation. In our sleep, however—when we cease from work to regain our strength, we show that we are not like God. Every time we lie down at night, we are reminded again of our boundaries and limitations. We are fragile and get tired; but God never grows weary. We are creatures; He is the Creator.

Isaiah asks—

Have you not known?
Have you not heard?
The everlasting God, the Lord,
The Creator of the ends of the earth,
Neither faints nor is weary.
His understanding is unsearchable.
(Isaiah 40:28)

We need sleep and must entrust ourselves to Him who never sleeps or slumbers.

I will both lie down in peace, and sleep;
For You alone, O Lord, make me dwell in safety.
(Psalm 4:8)

Behold, He who keeps Israel
Shall neither slumber nor sleep.
(Psalm 121:4)

It is vain for you to rise up early,
To sit up late,
To eat the bread of sorrows;
For so He gives His beloved sleep.
(Psalm 127:2)

This brings us to the final point—

Time displays the sovereignty of God and the subjection of man; the eternity of God and the frailty of man, and—

III. Time displays the mercy of God and the need of man.

Time serves as a testimony to God's patience and mercy. He is intent upon taking as much time as He determines to make know the vastness of His loving-kindness in rescuing sinners from eternal death in judgment.

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up (2 Peter 3:8–10).

God is slow to anger and patient. He is long-suffering. He is **taking time** to show us grace. He is **taking time** to bring us to Himself—that we might know His love and peace and forgiveness in Christ.

When God revealed Himself to Moses, He declared His name—

And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth ... (Exodus 34:6).

It is a refrain echoed in the praises of His people:

But You, O Lord, are a God full of compassion, and gracious,
Longsuffering and abundant in mercy and truth.
(Psalm 86:15)

The Lord is merciful and gracious,
Slow to anger, and abounding in mercy.
(Psalm 103:8)

The Lord is gracious and full of compassion,
Slow to anger and great in mercy.
(Psalm 145:8)

God delights in taking time!

At creation God **took time** to work and to rest. He did not just bring the world and mankind into existence all at once. He **took time** to delight in the act of creating for 6 days, pronouncing it good; and on the seventh day He **took time** to stop and reflect.

When He gave His Word, He did not give it all at once. He **took time**, through prophets and apostles, through many ages. **Scripture itself is progressively revealed.**

Consider how it begins and ends—framed in time. It begins with the creation of time—

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day (Genesis 1:1–5)

God created day and night—light and darkness. On the fourth day He went on to create sun, moon and stars—motion in His universe to track time.

Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day (Genesis 1:14–19).

We see God “in the beginning” creating time along with the rest of creation. And at the end of Scripture, we see Him declare Himself as “the Alpha and the Omega, the Beginning and the End.”

Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful. And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.” (Revelation 21:5–6).

The sun and the moon and the night are taken away, all eclipsed by the glory of the God.

But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. Its gates shall not be shut at all by day (there shall be no night there) (Revelation 21:22–25).

They shall see His face, and His name shall be on their foreheads. There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever (Revelation 22:4–5).

Scripture closes with a promise that Jesus is coming soon.

He who testifies to these things says, "Surely I am coming quickly."
Amen. Even so, come, Lord Jesus! (Revelation 22:20).

And throughout the content of Scripture God progressively reveals His purpose in Christ coming. All time points us to Jesus.

He appointed the festivals and holy days in the OT to point to Christ

In the Old Testament God determined the appointed times for worship. As chronological time was approaching the fullness of time—God taught His people to honor Him with their time as they regularly observed the festivals and brought their offerings.

Festivals and Offerings

These are the feasts of the Lord, holy convocations which you shall proclaim **at their appointed times** (Leviticus 23:4).

"Command the children of Israel, and say to them, 'My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me **at their appointed time**'" (Numbers 28:2).

Sabbath

Six days shall work be done, but **the seventh day** is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings (Leviticus 23:3).

Day of Atonement

and the Lord said to Moses: "Tell Aaron your brother **not to come at just any time** into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat (Leviticus 16:2).

Also **the tenth day of this seventh month** shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord (Leviticus 23:27).

Passover

"Let the children of Israel keep the Passover **at its appointed time**. On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it" (Numbers 9:2–3).

Feast of Unleavened Bread

You shall therefore keep this ordinance **in its season from year to year** (Exodus 13:10).

You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, **at the time appointed** in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty) (Exodus 23:15).

God taught His people to take care in observing the time of festivals, because the festivals foreshadowed a future time when God's promises would be fulfilled. God was working and patiently moving history until He determined all was right, perfectly timed—

And at the appointed time, He sent His Son

Listen how Paul describes the coming of Jesus—

For when we were still without strength, **in due time** Christ died for the ungodly (Romans 5:6).

But when the **fullness of the time** had come, God sent forth His Son, born of a woman, born under the law (Galatians 4:4).

... who gave Himself a ransom for all, to be testified **in due time** (1 Timothy 2:6).

Jesus Himself was mindful of God's timing

Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, "**The time is fulfilled**, and the kingdom of God is at hand. Repent, and believe in the gospel" (Mark 1: 14–15).

And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "**My time is at hand**; I will keep the Passover at your house with My disciples" ' " (Matthew 26:18).

And Jesus will come again at the appointed time

Therefore do not pronounce judgment before **the time**, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God (1 Corinthians 4:5).

God has sent His Son and will send Him again. In the past He came as a humble Servant, to take our sin and die upon a cross that we might have life. He is coming again as King and Judge.

All time points to Jesus. All of Scripture is pointing us to Him. **We must not miss this!** We can get caught up in just marking time and miss Christ. We can observe the days, celebrate holidays, even come to church every Sunday, and still miss the point.

This was Paul's concern as he spoke of the Jews of his day who were carefully observing the festivals and holy days and judging others who failed their measure of strictness. God had given the festivals to point to the work of His Son, but in all the diligent celebration, many were failing to see the cross—

So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ (Colossians 2:16–17).

**Time displays the mercy of God, because in time, God sent His Son.
He gave us Jesus and calls us to come to Him—and now is the day of salvation!**

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed (Romans 13:11).

For He says:

“In an acceptable time I have heard you,
And in the day of salvation I have helped you.”

Behold, now is the accepted time; behold, now is the day of salvation.

(2 Corinthians 6:2)

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before (Acts 3:19–20).

Conclusion

So How then should we respond? In closing, let me give you just three brief exhortations:

1) We must number our days

So teach us to number our days,
That we may gain a heart of wisdom.

(Psalm 90:12)

We must not be presumptuous about time and think wrongly that we will always have time. We must not make the mistake of the man in Jesus’ parable who said to himself:

... “Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry” (Luke 12:19).

Today is the day of salvation. We must come to God and live for Him while it is called today. Now is the opportunity God has given you to respond and come to Him. If you are here today and do not know the love of God in Christ Jesus, my prayer for you is that today might be the appointed time—the day of your salvation. My prayer is that you would begin this New Year rejoicing in the forgiveness and peace that is only found in knowing Christ.

2) We must use time wisely and make the right use of our time

He who keeps his command will experience nothing harmful;
And a wise man’s heart discerns both time and judgment,
Because for every matter there is a time and judgment,
Though the misery of man increases greatly.

(Ecclesiastes 8:5–6)

Time is one of our greatest investments and greatest needs—especially uninterrupted and devoted time. Much of time, as we know it today, is fractured and fragmented. We must learn to see time as a gift of God and find ways to **redeem the time**. Redeem means to buy back, to rescue. Paul uses this word in Ephesians 5.

See then that you walk circumspectly, not as fools but as wise, **redeeming the time**, because the days are evil (Ephesians 5:15–16).

Walk in wisdom toward those who are outside, **redeeming the time** (Colossians 4:5).

This is the same word is used in Galatians 4:4–5 of Christ redeeming us.

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to **redeem** those who were under the law, that we might receive the adoption as sons (Galatians 4:4–5).

Time has been taken captive. We have become distracted and occupied and hindered from pursuing what most valuable to our souls. We need to find ways to refocus and reorient on those things that will matter for eternity—knowing God and loving Him with all our heart, soul, mind and strength—and loving our neighbors—pointing one another to Jesus and the hope of the gospel. We must find ways to redeem the time God has given to us.

3) We are to trust God and commit our ways to Him

We do not know what tomorrow will bring. We must be patient and with humility entrust ourselves to God and commit our ways to Him.

Commit your way to the Lord,
Trust also in Him,
And He shall bring it to pass.
(Psalm 37:5)

Trust in the Lord with all your heart,
And lean not on your own understanding;
In all your ways acknowledge Him,
And He shall direct your paths.
(Proverbs 3:5–6).

James tells us we must learn to say—

Instead you ought to say, “If the Lord wills, we shall live and do this or that” (James 4:15).

May God teach us the grace and wisdom of numbering our days and using every day we are given as a gift from Him for His glory and our good.

Eternal God Exalted

Eternal God exalted
Above both time and space;
You hold my life completely,
A trophy of Your grace.
Both time and space a canvas,
You craft all history
To show Your grace and power
Through eternity.

You planned before creation
My birth and life and death;
In mercy and in kindness
You give me every breath.
You're everywhere in fullness,
Wherever I may go;
And all my days and moments
All at once You know

Each day Your Word sustains me,
Your Spirit guides and leads;
You never will forsake me,
Your grace is all I need.
For time is but a teacher,
A patient means of grace
That I might learn to trust You,
Ever seek Your face.

I need not fear the future
For You're already there;
And in the past You've brought me
Through every trial and care.
In every present moment
You faithfully are near;
So help me now to trust You,
Cast away all fear.

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