

**From Tragedy to Triumph**  
**Job - Part 4**  
**Pastor Charles Price**

Let me ask you to turn in your Bible to Job Chapter 32. And I am going to read just a few verses initially which introduces us to a man called Elihu who was a young man who had been sitting in the shadows while the three comforters of Job that we looked at before – Eliphaz, Bildad and Zophar – have been giving him all the advice. And they had gone in three cycles, all of them speaking, and Job responding to them.

But now this young man Elihu, frustrated with the lack of answers that he sees in the counsel of these other men, speaks out.

Chapter 32 Verse 1:

“So these three men stopped answering Job, because he was righteous in his own eyes.

“But Elihu son of Barakel the Buzite, of the family of Ram, became very angry with Job for justifying himself rather than God.

“He was also angry with the three friends, because they had found no way to refute Job, and yet had condemned him.

“Now Elihu had waited before speaking to Job because they were older than he.

“But when he saw that the three men had nothing more to say, his anger was aroused.

“So Elihu son of Barakel the Buzite said...”

And what he said lasts for six chapters so we won't read it all. But we will come back to some of what he said before.

Let me just remind you of the story. This is the fourth week in which we are looking into the Book of Job, and you may not have been here on some of the previous weeks.

Job was a man who came into severe trouble, losing his business, his servants, his wealth, his family, his 10 children were all killed, and finally his own health until he was left derelict sitting on an ash heap scratching his body with its scars and with its pains with broken pottery to try and get some relief.

And all of this had been totally unexpected to Job who had been living what seemed like a trouble-free life for years.

But we know something that Job didn't know. We, the readers, have an insight Job wasn't given and that is that behind the scenes the angels had come to present themselves to God and among them was Satan.

We talked about the fact that Satan gets hauled up for an interview with God once in a while – that's evident and here's one instance of it. And we talked about that earlier.

And God asked Satan, "How are you getting on?"

And his response was, "I am going to and fro throughout the whole earth causing as much trouble as I can."

And God said, "What about My servant Job? There is no one on earth like him; he is blameless, upright. He is a man who fears God and shuns evil. How are you getting on with him?"

And Satan said, "Well, of course he trusts You and he worships You. You have built a hedge around him. He is the richest man in the east. He has got a great family. He is healthy. Of course he trusts You – You have made life good for him. But if You took the hedge down," said Satan "and You let me attack him, he would curse You to Your face."

God said, "Alright, we will take the hedge down. Don't touch his body, don't touch his life, but anything else is fair game."

Now we know that because we have the first chapter. Job had to start his experience in the second chapter when suddenly he began to lose everything, when suddenly all his livestock were taken away and destroyed and robbed of it. He lost his wealth, he lost his family, he lost his health. His wife turned against him. He became depressed and confused and wished he had never been born.

The news spread about the collapse of this man. Then three friends came and by this time God had permitted Satan a second attack – he could touch his body. That's why his health collapsed.

And these friends came to Job and they sat with him for seven days and said nothing. And it says of them, they set out to sympathize with him and comfort him. That's why we call them his comforters. But they didn't do a very good job because in Chapter 16 halfway through, Job says to them,

"You miserable comforters are you all! Will your long-winded speeches never end?"

And their idea of comfort was a rather strange one. You see they assumed two possible explanations for Job's collapse. One: either God was being unfaithful to Job - and they knew that would not be true and they affirmed to Job that would not be true - or, the second possibility was that Job had been guilty of some secret sin and now it was all coming out and the chickens were coming home to roost.

“And therefore, Job, behind this lies your sin. That is why you are experiencing what you are experiencing.”

And Job said, “I can’t think of any particular sin.”

And their response was, “Well think harder, Job. There is something in your life that is causing this.”

They did not even consider a third option.

The third option was that they were building their conclusions on a false premise, because their premise was that every bad event has a bad cause. That was their premise; a bit like karma we mentioned before.

Now of course there is partial truth in this as there is partial truth in many erroneous ideas. I mean if you smoke all your life and then you have lung cancer, there is a cause behind your disease. If you drive dangerously and you hit something there is a cause behind what happened.

So there are many instances in which of course a bad event has a bad cause that lies behind it.

But is this true of all events?

The answer is emphatically no, it is not true of all events. There are many things that happen to us that have no moral reason lying behind them, hidden one or otherwise. It is possible to be the wrong person in the wrong place at the wrong time with no deserving ingredient and simply have to live with the difficulties that are presented to us.

Jesus taught this.

Remember there are two incidents during Jesus’ time of ministry that talk about this – where He talked about this.

One is in Siloam – Siloam was a suburb of Jerusalem – and there was a tower that collapsed, if you remember, and it killed 18 people.

And the people said to Jesus, “Why did this happen to them?”

And Jesus said (this is Luke 13:4),

“Of those who died when the tower in Siloam fell on them – do you think they were more guilty than all the others living in Jerusalem?”

“I tell you, no!”

This was not because they were guilty of something and the tower collapsed and so they deserved it. No, said Jesus.

And the other occasion was when some Galilean people came to offer sacrifices at the temple in Jerusalem and Pontius Pilate (the Roman Governor) had them killed and mixed their own human blood with the blood of the sacrifices that were being offered.

And people said, “Well, did they deserve that? Is this what happens and they deserved this in some way?”

And Jesus answered in Luke 13:2:

“Do you think that these Galileans were worse sinners than all the other Galileans because they suffered in this way?”

(Because their blood Pilate had mixed with the sacrifices.)

“No,” He says.

And people ask this question, you know. Why does this happen to me? What have I done to deserve this?

That’s an instinctive response many of us have when things go wrong.

It’s worse when we say, “Why did this happen to them? What did they do to deserve it?”

But we instinctively think it of ourselves.

But Jesus said it is certainly possible to be the wrong person in the wrong place at the wrong time and a tower collapses on you – it has nothing to do with whether you were good, bad or indifferent – nothing at all. No better than the rest; no worse than the rest.

But we don’t like those ambiguous, non-explanations; we want to be able to get our teeth into something that satisfies us intellectually and makes us feel we understand what is going on in our world.

And we looked at the three friends last week.

Eliphaz, who I called the mystic; his ideas were founded on his experiences, subjective experiences. He talked about having dreams and visions in the night. He talked about a spirit gliding past his face in the night and making his hair stand on end. And out of these mystical experiences, Eliphaz gets his understanding of why Job’s life is messed up like this.

Bildad was more the traditionalist. He was the systematic theologian. He came from the ideas of previous generations who put all the pieces together and whom Bildad trusted. And so his idea of what had gone wrong was based on those traditional theologies.

We didn't have time to look at Zophar – we ran out of time last time. But let me comment very briefly before moving on.

Zophar, I will call the rationalist because his ideas were founded on reason. He was the common sense man. He would say, “This is reasonable, this is logical, this is rational, this is to be expected, this plus this equals that.”

You know, of the three, at least Eliphaz had revelations that he had received to draw on. He could say, “I have heard, I have seen, I have been given secrets” and this was the basis of his view of Job's sufferings.

Bildad could look to the traditions and doctrines passed down and could say things like, “Ask the former generations and find out what our fathers had learned.” That was Bildad's cry.

But Zophar had nothing, no reference point outside of himself, nothing to refer to other than his own simply personal ideas.

Now I said last time that doctrine without personal experience is a very shallow thing and personal experience without doctrine can be a very dangerous thing.

And Eliphaz had personal experience but without doctrine.

Bildad had doctrine without much personal experience.

Whereas Zophar has neither doctrine nor experience, only human observations and conclusions.

And no wonder at the end of the book in Chapter 42 the Lord said to Eliphaz the Temanite,

“I am angry with you and your two friends because you have not spoken of me what is right.”

“I am angry with you. You are trying to find a solution for which there may not be an accessible one to you.”

Now meanwhile all that has taken about 31 chapters, 29 of which are these men talking. But there is a young man who has been listening but not speaking. His name is Elihu, who I just introduced to you in Chapter 32.

As he listened he became very frustrated and became angry with Job and his friends.

Verse 2 of Chapter 32 says he became very angry with Job.

Verse 3, he was also angry with the three friends.

Verse 5, when he saw the three men had nothing more to say, his anger was aroused.

He is a feisty, emotional young man. His dominant emotion is anger.

In Verse 18 of that chapter he says,

“I am full of words, and the spirit within me compels me; inside I am like bottled-up wine, like new wineskins ready to burst.

“I must speak and find relief; I must open my lips and reply.

“I will show partiality to no one, nor will I flatter anyone.”

But he goes on to say, “You had better listen to what I have to say.”

Now this is a feisty young man who explodes in frustration that is bottled up and built up within his own heart listening to the others.

Now let me just as an aside say this is not unusual for young people to feel this way. It is actually very healthy. The self-satisfaction of the older generations often cause young people to become frustrated and then to revolt.

You see the pattern socially in history. Look at the last century – it’s mainly student movements and youth movements that change the world. Older people don’t change the world usually. They want to maintain the status quo of the world, preferably go back a little bit to the so-called “good old days.”

But you know God writes history in such a way it includes the idealism and the zeal and the energy of young people. This would be a sidetrack so we won’t look at it, but you look at the young people God wrote His history with in the Old Testament – Isaac, Jacob, Samuel, David; in the New Testament, Mary, a teenaged girl.

You look at these teens and younger, some of them, through which God accomplished great things.

And these young men grew to be older men of course, but what they were in their older lives was because of what they were in their younger lives.

I remember hearing somebody say when I was a young man that what you are by the age of 20 you will be for the rest of your life. And it scared me silly because I was 20.

But you know it’s true. Things you haven’t got hold of by the time you are 20, you may never get hold of. What drives you at 20 will probably drive you for your life.

Now of course there are exceptions to these but as a general principle. That’s why the writer of Ecclesiastes says [Ecclesiastes 12:1],

“Remember your Creator in the days of your youth...”

Why?

“...before the days of trouble come and the years approach when you say, ‘I find no pleasure in them.’”

It is important while you are young to find out what God wants you to do.

Paul wrote to Timothy, a young man, in 1 Timothy 4:12; he says,

“Don’t let anyone look down on you because you are young.”

Because evidently, they were. He had gone to Ephesus to lead the church there.

“Don’t let anyone look down on you because you are young, but” (as a young man) “set an example.”

“Lead. Set the pace. Set an example for the believers.”

And he gives an interesting list:

“In speech, in life, in love, in faith and” (can you believe this?) “in purity.”

Young people set the example. That’s the call there.

And Elihu is a young man and he is bursting with energy because that’s when we get harnessed, our zeal and our idealism and our enthusiasm.

George Snyman will be speaking tonight at the mission report. I believe he is here somewhere in the service this morning. But I heard George Snyman say last weekend at a conference that when they have teams that come to work with their ministry, “Hands at Work” in South America, Zimbabwe, Mozambique, Zambia, Nigeria, Congo, the areas where they are working. He will often meet with them at the end of their time and say, “Well how has it been?”

And they always respond with things like, “This has been the best time of my life. I feel like I have really made an impact. We have really felt the presence of God in what we are doing. In fact, I have never felt so close to God as I do now.”

And he said, “Sometimes I say to them, ‘What are you going to do next?’

And they will often reply, “Well, I have my options.”

And George said those who have their options never do anything. They have been brought up to keep their options open and it paralyzes them.

Every young person was created for something and it is that we must find out when we are young. We must find out our “this one thing I do” because those years in our youth before we get bogged down by the simple necessities of life, the responsibilities of life, and we stay there and never do what we feel we were called to do because we never asked, “What is it You want me to do?” and take the risks that are always involved in obeying God.

Elihu apologizes for his being young but that was part of the culture probably of his day. But as a young man he should relish his idealism because if you don’t, when you are young, relish your idealism it will turn to cynicism in all likelihood as you get older.

Now Elihu has a number of things to say in these six chapters and I have pulled out what seemed to me to be three key themes and I want to share these with you.

First of all, what Elihu believes about the discipline of God, I want to point out to you. You see, Elihu agrees with Zophar, Eliphaz and Bildad (the first three) that if something bad happens to someone, it is because they themselves did something bad.

Inversely, if some good things happen to someone it is because they themselves did something good. We saw before the other friends, why they felt and believed that.

Elihu holds the same view but with a very significant difference. The other three see bad events as punishment for the bad things that lie behind it. Elihu sees bad events as discipline, as correcting, as remedial in their purpose. That it is not God is simply punishing you because you did this or this is what is going to happen to your life; you are going to get back what you sow and all the rest of it.

But Elihu’s view is a much more noble one, that these bad things are coming not to punish but to correct, to discipline.

Let me read you in Chapter 33:14 and I will read from Verse 14 down to Verse 19. Elihu says,

“For God does speak – now one way, now another – though man may not perceive it.

“In a dream, in a vision of the night, when deep sleep falls on men as they slumber in their beds,

“he may speak in their ears and terrify them with warnings,

“to turn man from wrongdoing and keep him from pride,

“to preserve his soul from the pit, his life from perishing by the sword.

“Or a man may be chastened on a bed of pain with constant distress in his bones, so that his very being finds food repulsive and his soul loathes the choicest meal.”

Now this is chastening that God brings through our pain, is what Elihu says. God can speak in dreams or visions, which He did with Eliphaz earlier. He can speak with words of warnings, which is what Bildad clung to. Or He can speak in pain and distress, and “a man be chastened on a bed of pain with constant distress to his bones.”

All suffering therefore, says Elihu, has a purpose and it has a remedial purpose.

Chapter 36:15:

“But those who suffer he delivers in their suffering; he speaks to them in their affliction.”

(That’s 36:15.) And it talks about God delivering us and speaking to us in our affliction.

Now Elihu is right as to the principle that God may and does use suffering to discipline us, to correct us.

C.S. Lewis wrote in his book “The Problem of Pain”, and I quote:

*“Pain insists on being attended to. God whispers to us in our pleasures. He speaks to us in our consciences, but He shouts at us in our pain. It is His megaphone to rouse a deaf world.”*

That’s a very wise profound insight. And every bad event has its disciplinary process and value if we speak of that as moulding us. Nothing leaves us the way we were. It either damages or it proves and strengthens us.

So in Hebrews 5:8 the writer says of Jesus,

“He learned obedience from what he suffered.”

There was nothing ever wrong with Jesus that needed correcting but there was a discipline which perfected him and that was through suffering, says the writer to the Hebrews.

And he develops that more fully later in Hebrews 12:5:

“My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.

“Endure hardship as discipline; God is treating you as sons.”

And there is the writer to the Hebrews confirming what Elihu sort of generalizes for everyone, but certainly in very specific instances, hardship is a discipline, it will toughen you, it will strengthen you, it will correct you, it will refine you, as we know.

So Elihu has something right here when he says in 33:29,

“God does all these things...”

That is suffering things

“...to a man – twice, even three times – to turn back his soul from the pit, that the light of life may shine on him.”

We are going to find Elihu is not totally correct in this assessment but there is partial truth in what he is saying. And every event, good and bad, in your life and mine, will leave us different if we respond rightly to it and allow God through it to mould us and make us something better.

The big difference between the three counselors and Elihu is that the three counselors saw Job’s suffering as an expression of what I will call a stern unsmiling judge who is handing down punishment. That’s how the three friends saw God.

Elihu saw Job’s suffering as the expression of a kind, loving Father designed to turn back his soul from the pit that the light of life might shine on it, which is what he said.

And it is very true that bad things that come into our lives – pain, suffering – can be our friend, though we don’t usually see it until afterwards.

In Chapter 12 of Hebrews Verse 11:

“No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.”

It’s when you look back and see. And actually we are going to look at Job in two weeks’ time and Job looks back over his life in Chapter 42 and says, you know, “All this has made me different. It has perfected me.”

So that’s what Elihu believes about the discipline of God. What he didn’t know, of course, was that that has nothing to do with what is going on in Job’s life. We know because we have read the first chapter that God and Satan have chosen to use the soul of Job as a battleground. But Job doesn’t know that and his friends don’t know it. It is not primarily about chastisement or punishment.

The second thing I want to just point to you about Job is what he believes about the dominion of God. What I mean by that is Elihu has a very strong doctrine of God’s sovereignty and God’s justice.

He refers to Him on six occasions as being the Almighty. “The Almighty is beyond our reach. He is exalted in power,” etc. “Far be it from God to do evil, from the Almighty to do wrong.”

And six times he refers to God as the Almighty, all-powerful, all-sovereign.

On other occasions he refers to God simply as mighty, “God is mighty in His purpose.” Five times he speaks, uses that word.

And Elihu’s understanding of God being Almighty is that everything that happens is therefore the will of God. Because He is just, nothing happens that is undeserved; everything that happens is right.

Now let me first speak positively of this very high view of God and His sovereignty that Elihu has. It is vital that we think rightly about God.

A.W. Tozer in his book “The Knowledge of the Holy” writes,

*“What comes into our minds when we think about God is the most important thing about us.”*

He goes on to say,

*“The history of mankind will probably show that no people has ever risen above its idea of God. We tend by a secret law of the soul to move towards our mental image of God. This is true not only for the individual Christian but of the company of Christians that composes the church. Always the most revealing thing about the church is their idea of God.”*

What comes into our minds when we think about God is the most important thing about us.

Now Elihu concludes that everything that happens is the will of God. And he is wrong. And I will tell you the consequence of that in Elihu shortly.

He makes no allowance for the fact that Satan may be involved in this. He has no idea that behind Job’s experience is a vindictive attack by Satan – with God’s permission, yes – but satanic nonetheless.

You see God is the originator of all things. God is the author of all things but He is not the controller of all things.

John writes in 1 John 5:19,

*“We know that we are the children of God, and that the whole world is under the control of the evil one.”*

That’s John writing that in 1 John 5:19. The whole world is under the control of the evil one.

That’s what explains our world. That’s why there is so much injustice in our world. That’s why there is so much warfare in our world. That’s why some people go to bed hungry every night and other folks go to bed bloated every night. Not because God distributes things like that but because this world is under the control of the evil one.

Jesus called Satan three times “the prince of this world” in John’s Gospel.

But Elihu believes that all that Job is going through is from God with no role of Satan at all – he doesn’t come into the equation.

And here’s what that does to you. What it does to Elihu is that he shows no sympathy for Job at all. If everything is the will of God then to sympathize is to suggest God has been wrong in bringing something or even allowing something to come about.

Let me say this. If we try to put our understanding of God into some cold doctrinal box that causes us to lose sympathy and compassion and love – and I’ve seen it happen – it is not the truth.

There are many things in this world that hurt God, that offend God, many things that contradict God. Remember back in Genesis 6:6; it says,

“The LORD was grieved that he had made man on the earth and his heart was filled with pain.”

But Elihu doesn’t have a heart filled with pain. Elihu is not full of grief, nor were the three men before him. They just have cold opinions about Job’s situation. And Job’s suffering has been reduced to some intellectual realm of ideas and doctrines and explanations that they try to test in a spiritual laboratory. But there is no compassion, no love. And any doctrine that does not in itself inherently create love for people is not true.

And we know there are many things that are not the will of God. We also know nothing stumps God, nothing catches God off guard. Nothing is not redeemable by God.

That’s why we love Romans 8:28 which says,

“We know that in all things God works for the good of those who love him, who have been called according to his purpose.”

Not the King James Version, which is incorrect:

“All things work together for good.”

Things are passive; they are not active. It is not things that work together for good; it is in all things – good, bad or indifferent those things may be – God works for good.

And we will see in Job’s testimony in two weeks’ time that he looks back and says, you know, even through all of this – satanic though it was – God was still present and God was still doing something.

Third thing quickly: what Elihu believes about the discipline of God and what he believes about the dominion of God, and thirdly where Elihu is deluded about God.

Elihu has fallen for a fundamental mistake that many fall for in that he mixes truth with error. Let me read to you from Chapter 36:4. I want you to notice the digression from truth to error here. Chapter 36:4 he says,

“Be assured that my words are not false” (we’ll leave that aside – he’s a bit arrogant there); “one perfect in knowledge is with you.”

Ha! That’s part of the idealism of youth as well – “I’ve got it worked out.”

But that isn’t the bit I want you to read. I read that one verse too early.

Here’s the verse – Verse 5:

“God is mighty...”

Is that true or not true? It’s true.

“...but does not despise men...”

True.

“...he is mighty, and firm in his purpose.”

True.

“He does not keep the wicked alive but gives the afflicted their rights...”

Is that true? Well, depends what you are referring to. In the ultimate sense, yes; in the present tense of this life, no.

“He does not take his eyes off the righteous...”

True or false? Well that’s partially true because He does not take His eyes off us, but what he means is that He exalts them – that’s what he goes on to say.

“He enthrones them with kings and exalts them forever.”

Is that true? No, it’s not.

“But if men are bound in chains, held fast by cords of affliction, he tells them what they have done – that they have sinned arrogantly.

“He makes them listen to correction and commands them to repent of their evil.

“If they obey and serve him, they will spend the rest of their days in prosperity and their years in contentment.”

Garbage.

So what has happened with Elihu is this. He starts with truth, truth, truth, half-truth, half-truth, untruth. And that is what is so subtle. Something more dangerous than lies is half-truths.

You know we recognize big hairy monster lies when they come to us – we recognize them. But half-truths are more difficult to discern because we recognize the half that is true and so we conclude the half we didn’t know was true is also true. We attach it to the truth.

That’s why most heresy in the Christian church, most deviation in the Christian church, is built on half-truths. And they can convince you of the half that is true and you have to agree to it. But the half that is not true is being attached. Logical it may be, experientially it may seem to be in somebody’s life, but it is half-truth.

That’s why we must check out everything with the full picture of Scripture. That’s why we must let the whole of Scripture be our teacher. That’s why we must read it in context. That is why no preacher – and I feel very strongly about this – no preacher should ever give his opinion from the pulpit.

I have lots of opinions and you will never know what they are because our job in this role is to teach the truth and you form your own opinions. Because if an opinion is off center it will accentuate and become even more eccentric as time goes on.

Where does this leave us with Elihu as I finish? Well, here’s an idea Elihu and the three comforters had never considered and it’s this: the idea that Job’s suffering is because he is righteous – not unrighteous. It’s because he is upright – not that he is crooked. It is because he is blameless – not that he is guilty. It is because he shuns evil – not because he has been secretly doing something.

Elihu’s assumptions about Job are the total opposite of the truth. It is because Job is righteous, upright, blameless and shuns evil and fears God. That’s why he is in trouble. And God is entrusting him with something, not smiting him with something. He is permitting something but He is not authorizing something. So it is not fatalism that says things just happen because they happen. It is faith that says, “I can trust God whatever happens.”

You see, faith doesn’t say it’s the luck of the draw; faith says whatever happens, I can still trust God. And that is exactly what Job said in Job 13:15:

“Though he slay me, yet will I hope in him.”

“There’s only one thing left for God to do and that is to kill me but I will still hope. I won’t arrive in heaven with a clenched fist and saying, ‘God, I’ve got a bone to pick with You.’ I will say, ‘I haven’t a clue what was going on, but I still trust You.’”

God had never left the scene but He has not initiated this either. And these friends only compound Job’s suffering. And then after 37 chapters in Chapter 38:1

“Then the LORD answered Job out of the storm.”

Where was God? He was actually in the storm. And He speaks out of the storm. He has been silent but present. And I am going to pick that up with you next week.

For now, when we are faced with a situation we don’t understand, as we often are, don’t look for an explanation. You may have to make one up if you want an explanation. Look instead to God, as Job 23:8 says,

“If I go to the east, God is not there; if I go to the west, I do not find him.

“When he is at work in the north, I do not see him; when he turns to the south, I catch no glimpse of him.”

East, west, north, south – I don’t know where God is in all of this.

“But he knows the way that I take; when he has tested me, I will come forth as gold.”

I don’t know where He is but He knows where I am and that is the basis of my safety and my security with no explanation. That’s what Job has to come to.

Do you need to do that with something in your life? Is there something in your life that is going on and there is no explanation? You tend, as many of us do, to assume I’m wrong, I’m the cause, something in me is bad. That’s the natural instinct when things go wrong.

But silence that voice. It may be true but you will see the logical thing if it is. But it may not be true at all. It may even be because you are doing so well. It may even be because you are righteous and blameless and you fear God and you shun evil.

And so if you are doing well it could even be there’s a conversation going on in heaven between God and Satan saying, “How are you getting on?”

“Going to and fro throughout the earth.”

“Hey, have you been in Toronto lately?”

“Yes.”

“How are getting along with the Peoples Church?”

“Oh well, they are comfortable, those folks. But if You took the hedge down...”

“Okay, I’ll take the hedge down.”

He might do it. It is His right to.

And we will see what God says next week and the week after it we will see what Job says to see how we can live with this ambiguity, we can live with these uncertainties and be safe and be secure and put your head on the pillow at night and be able to sleep.

Let’s pray together.

Father, we are so grateful to You this morning that You are the Almighty Sovereign God. But we do live in a fallen world. The whole world is in the hands of the evil one. He is active. He is wicked. He is cruel. And we pray that when we are victims of his cruelty and we are victims of sin and we are victims of all the damage that he would do, we pray that our hearts will be steadfast, that we will not be people who are fatalistic – whatever will be will be – but people of faith – whatever will be, I will still trust Him, I will still believe Him.