



## Hope in Light of the Martyrdom of Charlie Kirk Part 2

September 21, 2025      Various Scriptures

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(video 44:23)

Well, I thank you. I asked Bob specifically to read, excuse me, Lynn, I asked Bob specifically to read Romans 8:18-39 as a way of bringing comfort to all of our souls, because it's the Word of God and truth from the Word of God that comforts our souls, and I'm so thankful that he did so. And last week, as we started into this topic, we sat our discussion, our study of Romans 13 aside for a week or two in the light of the tragic martyrdom, as you know, of Charlie Kirk. We underscored last week the thing that gives us hope is the fact that Almighty God is totally sovereign. Almighty God is totally good. Psalm 136, *Give thanks to the LORD, for [He] the Lord is good*, and guess what? He's immutable. He doesn't change. His loving kindness endures forever. Everything He does is good, and for that reason we take hope. And we saw as a background to all of that, sort of extrapolated from the Scripture, some principles that you need to keep in mind in going through this.

First, God is never doing only one thing at any one time. Over 4,700 people on average every year, Christians, are martyred somewhere around the globe. Another approximate 4,700 are kidnapped or persecuted and imprisoned in some way, and another 3,800 or 3,900 are abducted in some manner. On average, every day, every 24 hours, 36 believers in Christ are actually martyred for their faith around the globe. Charlie Kirk was one on average of 36 Christians who got killed on September the 10th. God is never doing any one thing with any one event. He is literally orchestrating billions upon billions upon billions upon billions of permutations of everything in the universe all at once. And we started looking at that from the Scriptures last week. And God was involved in all the other 35 deaths, if you will, of



Christians. And all the other deaths in addition to the Christians who died around the world on September the 10th of 2025.

Second thing that we learn is that God may often let us see the goodness that comes out of a tragedy. Remember, that's the train example, the train wreck killed a little baby on the tracks, but saved the people on the train because had the train gone on further, it would have run over a terrorist bomb and exploded and killed all 200 passengers on the train. Okay, God sometimes lets us see a good, or a greater good, that comes out of a tragedy, but not always. And we do not have to see a good thing in a supposed, or a so-called, or a real tragedy to know that God is absolutely good all the time.

Third rule we saw is that God is absolutely good all the time because that's His character when we went over all that.

Then fourthly, we said, you've got to keep this in mind. Is there evil in the world? Absolutely. Does evil take place? Absolutely. Is an assassination and murder an evil act? Absolutely. God is never culpable for any sin, any evil, any wickedness, any time. It's reprehensible to Him. He hates it. He despises it. He's not the author of sin, and yet He ordains it. He uses it. God uses sin sinlessly for His glorious purposes. And it's in that context in which we say, God ordained the assassination of Charlie Kirk.

Now, there's three categories that we're going to really see in more, much more, detail today from the Scriptures, of causation. There's God who is the (1) ultimate cause of everything. Then He works through a series of (2) proximate causes. Those are people, or inanimate things, or nature, or whatever. Things that either enable or direct the activity. God ordains it, causes it. There's things that enable or assist in it or direct it. Those are the proximate causes. And then there's the (3) actual actor themselves. That inanimate thing, like a natural disaster,



or a person, or a spirit, or whatever. And we're going to look at those various categories of causation.

I gave you one quick example, just to bring it back to your mind real quick. The automobile example. The parents, they give their 16-year-old son the keys to the car. Remember, he's gone to driver's ed. He's got his driver's license. They've instructed him to be careful. The car is safe and maintained. They give him the keys. They say, "Go, enjoy." He goes out, engages in a drag race, and destroys the car and injures himself. Who is the ultimate cause of that harm? The parents. What was the proximate causation? What aided it or directed it? The car. No car, no car wreck. They gave him the car. Who is morally culpable for doing the wrongful act? The son. The son. And in that way, maybe it helps with our fleshly minds to try to get a handle on how God can use intervening causes, even that result in evil acts that He's ordained, but He's not morally responsible for.

Now, what causations does God use? Well, we started out by saying, first of all, He can withhold His grace. He stops providing grace. That was the example that we had in Romans, where He gave them over. He gave them over. He removes the restraints of conscience, and He removes grace in that regard. But I want you to see some particular aspects of God's sovereignty, because some people still struggle, I know, with the concept well, wait a minute. If He's a good God, if He's a sovereign God, and you say He ordains, these things, I mean, how can that really be? Is it really true? Is He actually all that sovereign? Let me just give you a few more. We gave you Hebrews 1:3. We gave you Colossians 1:17. We gave you Acts 17:28. Let me give you this one. Nehemiah 9:6. Ezra says in Nehemiah 9:6, "***You are the Lord, You alone. You have made heaven, the heaven of heavens, with all of their hosts, the earth and all that is on it, the seas, and all that is in them; and you, get this, preserve all of them;***" You preserve all of them. 2 Peter 3:7 says, ***[But by the same word] the heavens and earth that***



*now exist are [stored up for fire,] being kept*, kept by God, he means, *until the day of judgment*. Job 34:14&15, *If he should determine to do so, if He should gather to Himself His spirit and His breath, All flesh would perish together, and man would return to dust*. Ephesians 1:11, says God, accomplishes *all things according to the counsel of His will*. The word translated accomplishes, *energeō (G1754)* in the Greek, indicates that God works, God brings about, all things according to His will. No event in creation occurs outside of God's providence, even the assassination of Charlie Kirk. And again, if you're struggling with even that phrase, remember the cross. God killed His own Son. So, don't worry about Charlie Kirk. Charlie's in glory. Worry about your own soul. Worry about your own soul. This includes, by the way, God's control of so-called, inanimate aspects of His creation, natural causes and events, if you will. Fire, hail, snow, frost, stormy wind, broken water pipes. They all fulfill God's command. Psalm 148:8, Job 37:6-13, underscores them all. Psalm 135:6, *Whatever the Lord pleases, He does, in heaven and on earth, in the seas, and all the deeps*. Psalm 135:7, *He it is who makes the clouds arise at the end of the earth, who makes lightnings for the rain and brings forth the wind from its storehouses*. Psalm 104 tells us He causes the grass to grow for cattle. He's constantly directing the rising and the setting of the sun. Animals are under God's control. Psalm 104:27-29, Job 38:39-41, Matthew 6:26, look at the birds of the air: they don't work, they don't sow, they don't spin, your heavenly Father feeds them. He knows when every one of them falls to the ground, which actually means every movement they make. Doesn't mean when they die, necessarily. It means every little flit they make. By the way, this is, I mean, these are all scriptures that tell you God is in control of every detail of your life. Proverbs 16:33. I camped on this one yesterday. *The lot is cast into the lap, but it's every decision is from the Lord*. Our equivalent to that is flipping a coin or rolling a dice. Every decision is from the Lord. Now, by the way, some of you real biblical scholars may be



aware of Ecclesiastes 9:11. Ecclesiastes 9:11 says this, **...the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to men of skill, but time and chance happen to them all.** Let me clarify for you, there is no chance. There is no randomness. It's all in God's providential control. The word *chance* there, as Michael Eaton correctly points out, on the lips of an Israelite, *chance* means what is unexpected in that, not what is random. So, what am I saying? Think about it. How many billions and billions and billions and billions and billions of rolls of the dice, flips of the card, flips of a coin go on in Las Vegas every second? Every one of them is under God's providential control. That's what the Word of God says. Nations, Job 12:23, Psalm 22:28, **for dominion belongs to the Lord and He rules over the nations** (NIV). **God makes nations great. and destroys them; He enlarges nations, and leads them away** (ESV). Acts 17:26, God has determined the time of existence and place of every nation on earth. **He made from one man every nation of mankind to live on the face of the earth, having determined**, get this, **their allotted periods** (that's their appointed times, that they're going to be a nation, how long they last) **and the boundaries of their habitation** (how large their geographic area might be). Nebuchadnezzar in Daniel 4, and so we can go on and on and on and on and on. Let me just give you a couple more. Acts 17:28, **In Him, God, we live and move.** It goes on, it says, and have our being. Stop right there. Move. Every move you make, every thought you take, every move you make is ordained by Almighty God. Jeremiah 10:23, **I know, O LORD, that the way of man is not in himself, that it is not in man who walks to direct his steps.** Proverbs 20:24, **A man's steps are from the Lord;** Proverbs 16:9, **The mind of man plans his way, but the LORD directs his steps.** Proverbs 16:1, **The plans of the heart belong to man, but the answer of the tongue is from the Lord.** The horse and rider is prepared for battle, but victory comes from the Lord. Proverbs 21:1, **The king's heart is like channels of water in the hands of the**



**LORD. He turns it wherever He will.** Everything is controlled by Almighty God, every detail of your life. And yet, don't forget, that doesn't mean you don't make real choices. That doesn't mean there aren't consequences to your decisions. That doesn't mean you're a puppet or a robot or fate or determinism is controlled. No, because a sovereign God who rules everything is able to factor in man's decisions and choices. As a matter of fact, He works on your heart and mine to make those decisions and choices. And yet, we make the decision. I don't understand all of that. Philippians 2:13, He's at work in you ***both to will and to work for His good pleasure.*** Psalm 34, He fashions the hearts of man. Don't forget what the heart is. It's the seat of the will, the seat of the emotions, the seat of thinking. It's your decision-making process. He fashions it all. Same word that's used for the potter conforming the clay. He fashions even your desires. What's Paul tell us in Corinthians? What do you have that wasn't given to you? And if it's given to you, why do you boast? Every talent, every skill, 1 Corinthians 4:7 was that. The outcome of conflicts, that was the horse and rider prepared for battle. And so forth. Ezra 1:1, he stirs up the heart of Cyrus of Persia to let the Jews go. Ezra chapter 6, He turns the heart of the king of Assyria to help the Jews in rebuilding their temple. It goes on and on and on. How God, and yet, like I said, our choices are real. Let me just read this to you. I'm indebted to Wayne Grudem's theology textbook for this quote. *The simple truth of the matter is, God causes all things to happen, but He does so in such a way that He somehow upholds our ability to make willing, responsible choices. Choices that have real and eternal results, and for which we are held accountable. Exactly how God combines His providential control with our willing and significant choices, Scripture does not explain to us. But,* and this is the part I love what he said, Wayne says, *rather than deny one aspect or the other, simply because we,* (meaning in our finite puny brains can't explain how both could be true, he says there) *would*



*be in error. We should accept both as true in an attempt to be faithful to the teaching of all of Scripture and leave the wisdom in it all to Almighty God.*

I have used this example a zillion times. I'm going to do it again because to my heart it explained it. You've heard me say this before. Shakespeare writes a play called Macbeth. Okay, if you're deficient in your education, let me just tell you, in the play, the character Macbeth kills another character called King Duncan. Now, the question becomes, it's murder. Who killed King Duncan? Well, in the context, in the aspect of the play, the characters in the play, Macbeth kills King Duncan. Macbeth is responsible for killing King Duncan. He did it. But wait a minute. Is he 100% the killer of King Duncan? Absolutely. But in another context, from, if you look outside the play, the writer of the play, Shakespeare, William Shakespeare is really responsible for killing King Duncan because he writes the play. So, from one perspective, Shakespeare's 100% responsible for King Duncan's death. From another perspective, Macbeth is 100% responsible for King Duncan's death. It's true in reality. Almighty God's 100% responsible, if you will, for Charlie Kirk's death. Not morally responsible. And Tyler Robinson, if he was the one that pulled the trigger, is 100% responsible and morally culpable and is the ultimate efficient cause of the ending of Charlie's earthly life. The same way, just so you're there, don't go crazy on me. Acts 2, Acts 4, same thing. By the foreordained plan of Almighty God, the Lamb slain before the foundation of the world goes to the cross and God kills his son for your salvation. And then he sits there and says, you, by evil hands of you men, you Jews and Gentiles, you Roman soldiers, you with, and the sound of my voice, you killed the son of God. You're morally responsible. And of course, they cry out and say, what do we do? What do we do? What do we do? You do what we're all supposed to do. You repent of your sin. You ask for the forgiveness and you believe on the Lord Jesus Christ. And so, God brings the greatest good out of the greatest evil ever orchestrated, an evil which He ordained,



but which He's not morally culpable for. And so, you can analogize that to Kirk's passing as well. *Nowhere on the pages of Scripture do we see God directly doing anything evil, but rather bringing about, I'm reading a quote, evil deeds through the willing actions of moral creatures.* In other words, as one commentator said, and I keep using it, He uses sin sinlessly. Scripture never blames God for evil, shows God is taking any pleasure in evil, and at the same time, Scripture never excuses human beings for the sin and the wrong that they do.

Again, we looked at the story of Joseph, but I wanted to drill down on that just real quickly, a little bit more, because, okay, yeah, his brothers, think about the story of Joseph now. Think about all the sin that God ordained that took place in the life of Joseph. You've got a father, Jacob, who favors one wife over the other, Rachel over Leah, sinful conduct. You've got a father who favors two kids, Benjamin and Joseph, over his other sons, sinful conduct. You've got a father who literally puts his son, Joseph, in the spotlight by showing how much he favors him over the others, has him go spy on his brothers, gives him a special coat of many colors, and so forth. And yet, God is using that kid with his dreams that God gives him that ability to interpret dreams, which, by the way, those dreams is another reason why the brothers in their secondary cause, their evil hearts, hate Joseph. And what do they do? It says in Genesis 37:11, they were jealous of him. Genesis 37:4, 5, and 8 specifically says they hated him. Genesis 37:20 says they wanted to kill him. There's three massive sins right there. Then they actually carry out sin. They throw him into a pit. Genesis 37:24, there's imprisonment, there's kidnapping. And by the way, then they sell him into slavery into Egypt. Genesis 37:28, that's human trafficking. They sold him into slavery. That's exactly what human traffickers do. They sell women and young boys and others into slavery for various reasons. And by the way, it isn't like they were going down I-10 and they say, hey, stop that truck, those Ishmaelite traitors. Let's sell our brother to them. They're out in the middle of nowhere. And a band of



Ishmaelites going where? To Egypt? Just happened to come along? This is all in the providential hand of God. And they sell him into slavery. And then what's he ultimately say? Yes, we know the 50:20, Genesis 50:20 verse, you have a combination of evil deeds brought about by sinful men that God uses for His ultimate good. Then he says, you meant it to me for evil, but God meant it for good. But before that, in Genesis 45:5, Joseph says, God sent me before you to preserve life. And by the way, what does Joseph do? He's evangelizing Potiphar's house. He's 13 years in prison evangelizing everybody in the penitentiary, interpreting dreams and so forth. He is used to become the second in command and totally, because of the famine that's coming, rescues the nation of Egypt while the rest of the world's starving to death. There's God's common grace and good poured out on non-believers for the most part. Then he ends up providing for his aged father and his younger brother Benjamin and his other brothers as well. Ultimate good caused by God using the sinful acts of human beings to commit sin, to sell him into slavery. But ultimately to bring about a tremendous good.

Okay, let's talk about causes. Come on, John, let's do causes. Okay, what are some of the causes? Well, He restrains, is **restraining grace**. He withdraws that. That's one of the secondary causes. Remember, secondary causes are the things that either enable or direct the ultimate wrongful act. He removes restraints. He withholds grace, by the way, that's Deuteronomy 29:4, ***Yet, to this day, the Lord has not given you a heart to know, nor eyes to see, nor ears to hear.*** That's 2 Corinthians 3:14-16. Their eyes are blind. Their hearts are hardened. But to us, through His grace, it says, He has lifted the veil of blindness and so forth. So, he stops providing grace. Here's another cause that God uses. Hey, remember, He's the ultimate cause. This is the intervening proximate cause. Hardening, the **hardening of the heart**. We don't have time to do this, but if you went back to Exodus and you started looking



at Pharaoh in Exodus 4, 6, 7, and 8, eight different times, it says, I will harden or I have hardened Pharaoh's heart. Pharaoh does what he wants to do, but God worked on Pharaoh's heart. We just saw in Psalm 34, He fashions the hearts of men to let them go in according to their tendencies. And Pharaoh is responsible, by the way. And later on, it says that Pharaoh hardens his own heart. Write down Psalm 33:14-15. He fashions the hearts of men. We talked about him turning the king of Assyria and others around. Here's a third causality. **Personal agency**. And that's what we just saw with Joseph. He uses sinful human beings to carry out sinful acts, to bring about a greater good. And we just saw that in the Genesis. But by the way, I know I beat that one a little bit more to death, but there's several others all throughout Scripture. Let me give you just a few of those where God uses human agency. Write down Judges 14:4. And sometime you go take a look at it. Samson goes to his parents. He wants to marry a Philistine woman. Can't you find a nice Jewish girl? Oh, I want this Philistine woman. And what's it say in Judges 14:4? This desire of his to marry outside the faith, outside the Jewish faith, by Samson, quote, was from the Lord. For he, the Lord, **was seeking an occasion against the Philistines. At that time, the Philistines ruled over Israel.** God was looking for a way of rescuing the Jew from the domination, temporarily, of the Philistines who were camped nearby. And he implants on Samson's lustful heart the desire to go after this Philistine woman, which he ultimately does. And as the story goes on, you realize what happens. Here's another one for you. Write down 1 Samuel 2:25. Why? Eli, the priest, has two sons. And we're talking about the hardening of hearts here. And what has God, **they would not listen to the voice of their father, for it was the will of the Lord to slay them.** He wants to judge them, bring judgment upon them for their sinful. But he hardens their hearts and refuses them to listen to their dad Eli's voice. And yet he's not culpable for the moral evil that they do. Here's another one. Talking about human agency. David sinned with Bathsheba. And we all know



about all of that in the adulterous affair and killing Uriah and so forth. But Nathan, the prophet, goes to David. He says, you know, I'm not going to kill you. I'm not going to take your life, even though you killed him. Death penalty. But you're the anointed one. I'm not going to take your life. But what's the word of God say through Nathan, the prophet? Quote, this is 2 Samuel 12:11-12. ***I will raise up evil against you out of your own house. And I,*** this is God talking, ***will take your wives before your eyes and give them to your neighbor.*** Ultimately, it's his son, Absalom. ***And he shall lie with your wives in the sight of this sun,*** meaning rising sun. ***For you did it secretly, but I'll do this thing before all Israel and before the rising sun.*** That's 2 Samuel 12:11-12. God ordained the sin of Absalom using Absalom's wicked desires and hatred for his dad to go and do this as a way of chastising David, bringing about that ultimate good, if you will. And there's just so much, so much more to this. A great one on human agency, by the way, is, I'd like you to turn, turn over to the book of Jonah. I mentioned it about our prayer time. Go to the book of Jonah. Jonah, the prophet. Jonah chapter one. It brings so many of these things together because there's natural causes we're going to see is obviously one of the agencies God uses to do things. There's natural disasters, and there's human agencies, what we're talking about right now. And this is a real good one. First of all, you got Jonah, and you know the story. God wants Jonah to go and evangelize Nineveh. Jonah doesn't want any part of it. He hates those Gentiles, and he knows what God's going to do. He's liable to save them if I go preach the word of God to them. I'm going the other direction. He's clearly the reluctant missionary. So what happens? Verse 3, Jonah rose up to flee to Tarshish, trying to flee from the presence of the Lord, goes down to Joppa, finds a ship, is going to Tarshish, pays the fare, and so forth. The Lord, here's another cause that we haven't even shared yet. This is another intervening cause, another proximate cause, another thing which either aids or directs the ultimate actions of the men. It's natural causes. ***The Lord***



***hurled a great wind on the sea.*** God caused a storm, and there was a great storm on the sea so that the ship was about to, break. Then the sailors became afraid. Every man cried to his God. They threw the cargo which was in the ship into the sea to lighten it for them. Now God's caused a storm that's really resulting in the destruction of other people's property, broken pipes, and so forth. ***But Jonah had gone below into the hold of the ship, laid down, and fallen sound asleep. So the captain approached him and said, "How is it that you are sleeping? Get up, call on your God. Perhaps your God will be concerned about us so that we will not perish." And each man said to his mate, "Come, let us cast lots..."*** Here we go. The casting of lots. The lot is cast into the lap, but it's every decision is from the Lord. Here's an example of it right on the pages of Scripture. They cast lots ***"so that we might learn on whose account this calamity has struck us. So they cast lots, and the lot fell on Jonah. Then they said to him, "Tell us now, on whose account is this calamity struck us?" What is your occupation? And where do you come from? What is your country? From what people are you? And he said to them, "I am a Hebrew, and I fear the LORD God of heaven who made the sea and the dry land. Then the men became extremely frightened, and they said to him, "How could you do this?" For the men knew that he was fleeing from the presence of the LORD, because he had told them. So they said to him, "What should we do to you that the sea may come become calm for us?" For the sea was becoming increasingly stormy. And he said to them, "Pick me up and throw me into the sea. Then the sea will become calm for you. For I know that on account of me, this great storm has come upon you."*** God did it. No, Jonah did it. God threw Jonah into that water. No, the sailors did it. Well, how do you know? Keep reading. Verse 14. And by the way, the sailors, begged God for forgiveness when they were doing it. ***Then they called on the LORD and said, "We earnestly pray, O LORD do not let us perish on account of this man's life, and do not put innocent blood on us; for***



***Thou, O LORD, hast done as thou hast pleased.***" These are non-believers that get it. God's in control. ***So they picked up Jonah and threw him into the sea, and the sea stopped raging. Then the men feared the Lord greatly.*** God gets glory. The storm stops. Ultimate good is brought about, and then greater good is going to flow from it as well. And by the way, just four verses later, Jonah in chapter 2, prays to the Lord his God, from the stomach of the fish. Here's another cause God uses animals and inanimate objects, as well as other created beings. In this instance, a great fish to come along, do what fish do. They eat things that are floating. They swallow up Jonah, all in God's timing and providential care. A man being eaten by a fish doesn't sound like a good thing. Again, God's not culpable. He's going to bring it about for good. ***Jonah prayed to the Lord his God from the stomach of the fish,*** and what's he say down in verse 3? ***For thou, God, hadst cast me into the deep.*** Wait a minute. The sailors cast him into the deep. God uses human agency. He's the ultimate ordaining of the act. He uses human agencies many times to do it. He's not morally culpable as a result of it. And he gets thrown in the sea, and of course, you know the rest of the story. The fish swallows him up. Eventually, the fish goes, this Hebrew doesn't taste too good, vomits him up on the land. He goes in and preaches to Nineveh, and the whole city, we don't know how many hundreds of thousands or perhaps millions of people, come to know the God of the Scriptures, come to a saving relationship with the God of the Scriptures. There is human agency.

I want you to turn over to the book of [Job]. Go to [Job] chapter one. [Job] chapter one. Why? Because in addition to human agencies, God also uses, are you ready, evil spirits to bring about good, and even can use Satan himself. Job chapter one. Job chapter one. And there's an important truth that comes out of this, and I'm going to tell you what it is right now, because I want you to seize on it, and I'm going to tell you how it comes about, and then I'm going to tell you what I told you. Because in light of Charlie Kirk's untimely passing, in light of any



tragedy, any heartbreak, any sadness, any financial or material loss, any relationship loss, any death, any destruction, any bankruptcy, God never takes anything away from us that He doesn't either, 1) give it back to us in a new and improved form, or 2) replaces it with something much better. How do you know that? Look at Job 1:1. ***There was a man in the land of Uz, whose name was Job, and the man was blameless, upright, fearing God, and turning away from evil.*** We got a godly, godly man here in Job. And what happens? Verse 6. ***Now, there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. And the LORD said to Satan, "From where do you come?" Satan answered the LORD and said, "From roaming about on the earth and walking around on it."*** Now look, God puts Job in the headlights. ***And the Lord says to Satan, "Have you considered my servant Job? For there's no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."*** And then Satan, he put the target on Job. ***Then Satan answered the LORD, "Does Job fear God, for nothing? Hast thou not made a hedge about him and his house and all that he has on every side? Thou has blessed the work of his hands, his possessions have increased in the land. But put forth Thy hand now and touch all that he has; he will surely curse Thee to Thy face."*** What does God do? ***Then the LORD said to Satan, "Behold, all that he has is in your power..."*** He removes the hedge of protection around his servant Job. ***"...Only do not put forth your hand on him."*** So don't hurt him physically. Don't hurt him. Now, if you read the rest of the account, servants start running in. He had seven sons and three daughters, and they're all married, and they're eating with their families. And the servants come running in and says, the Sabaeans came, and they attacked, and they killed all the livestock. And there was a tremendous storm, and a house fell, and all your kids, and all your in-laws, and all the children, they've all been killed as a result of all of it. All that is set forth in the rest of chapter



one. He loses all his livestock. All his crops. Loses his sons. Loses his daughters. Loses his grandkids. Goes bankrupt, basically. Loses everything. And what's it say in verse 20? ***Then Job arose and tore his robe, shaved his head, and he fell to the ground and worshiped. And he said, "Naked I came from my mother's womb, and naked I shall return there. The LORD gave, and the LORD has taken away. Blessed be the name of the LORD. Through all this, Job did not sin, nor did he blame God.***

Now, what ultimately happens? First of all, the greatest testimony on the pages of Scripture of faith in the midst of suffering and trials is written for us, other than the passion of the Lord Jesus Christ Himself, God Himself, is written for us in the oldest book, chronologically, oldest book in all of the Word of God, the book of Job. And no book brings more comfort to the human heart in times of suffering than this book has through generations. Now, I want you to flip back to the end of the chapter, end of the book, chapter 42. Chapter 42. And what's it say? Verse 7, ***And it came about after the LORD had spoken these words ...*** By the way, he's also blessed with three friends that don't have a clue. He gets bad advice on top of losing everything else. And he gets a wife that says, well, why don't you just curse God and die? She's giving him bad advice. He literally loses emotionally, relationally, financially, materially, familiarly. He loses everything. And by the way, in chapter 2, Satan challenges him and says, skin for skin, if you let me touch his body, and he loses his health, he'll curse You too. And God says, okay, but don't take his life. He gives Satan permission and boils break out on Job head to toe. So, even losing his health. You know, without your health, you don't have anything. Well, in many ways, that's true. But spiritually, we have God. The end of the book, what's he say? Verse 10, ***And the Lord restored the fortunes of Job when he prayed for his friends. And the Lord increased all that Job had twofold. Then all his brothers and sisters, his sons and sisters, and all who had known him before came to him. And they ate bread with him***



***in the house, and they consoled him and comforted him for all the evil that the Lord had brought on him...*** God brought the evil on him. He ordained it. He's not the ultimate cause. He's not morally responsible. Satan did it. Natural disasters at Satan's beckon call did it. But God did it. You see, God wrote the play. He's Shakespeare. But Macbeth killed King Duncan as well. So, what's he saying? ***...for all the evil the LORD had brought on him. And each one gave him one piece of money, and each a ring of gold. And the Lord blessed the latter days of Job more than the beginning.*** And if you read through the numbers, all the camel and the oxen, so they're double. He lost 3,000 of this. He got 6,000 back. He lost 7,000 of this, but he gets 14,000 of them back. When it comes down to it, he gets 7 more sons and 3 more daughters. Well, wait a minute. He lost 7 sons and he lost 3 daughters. The only reason why they don't double the sons and daughters, because he didn't lose them. They went to glory. He's got them forever. He's still with them forever. So, they don't double the sons and daughters. Don't miss that. But what's it say? In all of this, verse 15, ***And in all the land, no women were found so fair as Job's daughters; and the father gave them inheritance among their brothers. And after this, Job lived 140 years, and saw his sons and his grandsons, four generations. And Job died an old man and full of days.***

What's the point? Who orchestrated and ordained it all? Almighty God. What agency did He use to carry it out? Satan, as well as natural disasters. What was the ultimate evil or harm? His children died. His crops died. He goes bankrupt. He loses his health, loses his friendships, etc. What was the ultimate good that was brought about? God is glorified. Believers in Christ to this day, your preaching elder included, going through a heartache will say, ***"Though he slay me, I will trust Him."*** And what's, and he gets it all back, better than before, bigger than before. And whether it's in this life or the next, that is exactly the promise to every believer.



The martyrdom of Charlie Kirk was a tragedy. 31-year-old man, definitely a believer in Christ. Last words on his lips in that interview he gave less than an hour before he's assassinated. He quotes Romans 8:28 as sort of his life verse. The thing he said, give him purpose and let all things work together for good to those that love the Lord, to those who are called according to his purpose. I have as one of my prime possessions, a January 30th, 1956 edition of Life Magazine. It was given to me by a friend years ago, titled at the top of Life Magazine, Missionaries, Jungle Martyrdom, Diaries, and Exclusive Photos. You go inside and you look at it. And by the way, this is 1956. Other than black and white TV that didn't program 24 hours a day, and had three channels, your local newspaper, and something like this, that was the only communication there was. And Americans could read Life Magazine and saw pictures and photos of a 28-year-old man named Jim Elliott, and a 31-year-old guy named Nate Saint, and a 30-year-old guy named Peter Fleming, and a 31-year-old named Roger Udarian, and a 29-year-old named Ed McCullough. And their dear wives and their little infant children (don't miss the analogy to what's going on in State Farm Stadium). And it was a tragedy of tragedies, and America mourned the loss. And out of that, you say, well, out of that, the youth in America primarily were inspired to get involved in world missions. The Journal of Jim Elliott was published. *A man is no fool who gives up that which he could ever keep. To obtain that which he could never lose*, and so forth. The word of their martyrdom that spread fueled the passion for evangelism and for foreign missions into the 60s and 70s and 80s. The widow, Elizabeth Elliott, of Jim Elliott, becomes an authoress and a lecturer and a mentor to young women around the globe. She and her, and Nate Saint's sister, Rachel, they go back a few years later to those same people that killed their husbands develop a relationship, a friendly, peaceful coexistence. And they lead the men that killed their husbands to Christ. Steve Saint, the son of the pilot, Nate Saint, who was martyred, goes back as a child and lives there with his mom



and others, ministering to the Waodani people. That was their tribal group. And they lead to Christ a man named Minkaia, who was the, Indian, who speared Nate Saint and, and I think Fleming, two of them, to death. And then what happens? That man not only becomes, comes to Christ, he becomes a pastor, ministers to all those native groups. Massive evangelization takes place. Fast forward to the year 2002. I'm in a shepherd's conference at Grace Community Church. Steve Saint walks up. Not only gives his testimony, talks about his daughter who was dying in New York, and how a man who he calls Grandpa, comforted his soul when his daughter was dying, and prayed with him when his daughter was dying. And he introduces the man. The man steps up. And who is it? It's Minkaia, the Waodani warrior that killed his own dad. And through Steve Saint, that man gave his testimony as we sat there and wept.

What's the point? God used the blood of those five martyred men and baptized the seeds of their faith and raised a harvest of souls that is going on today. The tip of the spear through gates of splendor. Books have been written. Movies have been made. About all of it. We didn't have near the media that we have today. With the digital media and cell phones and computers and the internet on and on and on. And it may very well be, that God will take the martyrdom of a man whose funeral service is going on right now. And take his blood and water, the seeds of faith, and raise a harvest of hundreds of thousands of Charlie Kirks. People that genuinely know Christ and that people will stand up and speak truth to their culture. I was telling Teri this morning, G.K. Chesterton had a great quote. He says, *We don't fight our enemies because we hate them. We don't hate them at all. We fight because we love the people behind us and the people standing next to us, and we love our country.* Onward, Christian soldiers. We're in a spiritual warfare. We don't hate anybody, and we certainly don't hate our spiritual opponents. We simply love Christ. And we love the Word of God, our principles. And



as Bill Bennett said in an article this week that I read, we need to instill in our youth a love for principles so that they will fight for the truth, regardless of the cost. To me, we know the gospel of Christ. God is working all things out for His glorious purposes and for our good, according thereto. And that gives us great hope, not only in the martyrdom of Charlie Kirk. That gives us great hope in every painful struggle, trial, loss of this life. Because a sovereign God, who's in control of every detail, has got His hand on the tiller, and is working it all out for His good.

Brian, come lead us in a closing hymn. Father, thank You for this time in Your Word. Thank You for this blessed truth. Lord, even in my heart now, I think of so many passages of Scripture that we never got to. But it's okay. In Your economy, in Your timing, I am sure we have looked at those that our hearts needed to know about today. Father, we pray for Charlie Kirk's widow and little children. We pray for their emotional healing. Life will never be the same this side of heaven for them again. We pray for his organization. We pray, Father, more than anything for the salvation of many souls, that many people, despite all the misdirection and confusion and religious differences and all of that, will hear the true gospel of Christ and come to a saving knowledge of You. And Father, as a part of that, we pray for revival in these United States and that maybe it is starting right here in Phoenix, right here in Reformed Living. Bible Church, right here in our own hearts and souls this hour. Father, we commit it all to You. And we, in the words of Job, walk out of here in our heart of hearts, believing and trusting that even, Father, should you slay us by Your grace, we will trust You still because You're a good God and Your love endures forever. Amen and amen.

