

# Who's in Charge Here?

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**Bible Text:** Job 1

**Preached on:** Sunday, September 11, 2011

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## Job chapter one.

There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil. And seven sons and three daughters were born to him. Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East.

And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them. So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job did regularly.

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?"

So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"

So Satan answered the LORD and said, "Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"

And the LORD said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the LORD.

Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house; and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, when the Sabeans raided them and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"

While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!"

While he was still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"

While he was still speaking, another also came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house, and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!"

Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped. And he said: "Naked I came from my mother's womb, And naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD."

In all this Job did not sin nor charge God with wrong.<sup>1</sup>

The grass withers, the flower falls, but the Word of our God shall stand forever.

Let's pray.

*Father, use your Word in our hearts this day and as we consider this great subject of your sovereignty, we pray especially that your Holy Spirit will apply your Word to hearts, that you will teach us and we ask that if there are some here still dead in sins without Christ, that he would dry them by that precious Holy Spirit, open their eyes and give them faith to believe. We ask it in Jesus' name. Amen.*

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<sup>1</sup> Job 1:1-22.

No doubt most Americans awoke 10 years ago today expecting it to be a day not so different from any other. But as they went about their normal routines, a sinister plan, long in the making, was coming to fruition and 19 Al Qaeda terrorists were in the process of hijacking four passenger jets with the intent of using them as weapons of mass destruction and murder.

In the terrifying hours of that morning as the world watched in amazement and horror, about 3000 Americans would be slain and the course of our nation's history would be dramatically altered as it was on that other day that will live in infamy, December 7, 1941.

And as we look back upon the horrific events of 9/11 and as we consider the ongoing trials and tragedies which befall our planet, hurricanes and earthquakes, droughts and famines, fires, floods, wars and riots, the question naturally arises: Who is in control of events on earth? Is anyone in charge or are all things happening, as many presume, at random?

People wonder if there is a God who created all that we see. Did he simply set things in motion and then move on? Did he just wind up the mechanism, so to speak, and then sit back to watch how things unwind? Or is he actively involved in events on the earth? And if he is actively involved, why does he allow terrible things to happen?

Some years ago I heard the late CBS and NPR commentator Daniel Shore speaking about the demise—this was the big news at the time—of the giant communication company Worldcom. Daniel Shore asked on this radio broadcast, “Where was God when these unscrupulous executives were deceiving and bilking stockholders out of millions?”

Well, the question is frequently asked in slightly different forms.

Where was God when my home was destroyed by fire?

Where was God when my child died?

Where was God during the Holocaust?

Where was God on 9/11?

A Gallup poll once asked Americans, “If you could ask God anything, what would it be?”

The number one answer was, “Why is there so much suffering in this world?”

If we proclaim that God controls events on the earth, how can we escape the conclusion that he is responsible for the terrible things that happen here? Isn't it more satisfying intellectually to develop a theology that detaches God from the problems of the earth?

Well, I believe that few things will have more impact upon our lives than the way we answer the question: Who is in charge here?

So let's ask: What do the Scriptures say? Is God only a Creator who sets things in motion or is he actively involved in controlling events on the earth?

Well, the first thing we might note is the Scriptures present us with the image of God ruling from a throne in heaven.

In a passage from Isaiah six that is quoted frequently Isaiah says:

“In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up.”<sup>2</sup>

In Revelation four the apostle John writes:

“Immediately I was in the Spirit; and behold, a throne set in heaven... And from the throne proceeded lightnings, thunderings, and voices.”<sup>3</sup>

Well, ok, God is pictured as on a throne, but maybe he is simply making determinations about heavenly matters or about the events surrounding the end times on the earth when the Lord will assume his full authority. But if that is the case, how do we explain the events of 1 Kings 22 where we read that Israel's evil king Ahab determined to go into battle, advised to do so by all his 400 false prophets. But Micaiah, a true prophet of God revealed that those false prophets were being used as instruments of God to accomplish his purposes?

Then Micaiah said, "Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing by, on His right hand and on His left. And the LORD said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.' The LORD said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the LORD said, 'You shall persuade him, and also prevail. Go out and do so.'"<sup>4</sup>

Well, we may respond, “Maybe God just rules over the kings, that is, the great men of the earth, the emperors, the prime ministers, the presidents.”

Well, what does the Scripture say?

As Job prays in chapter 14 verse five he speaks of man and he says this.

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<sup>2</sup> Isaiah 6:1.

<sup>3</sup> Revelation 4:2, 5.

<sup>4</sup> 1 Kings 22:19-22.

“Since his days are determined, The number of his months is with You; You have appointed his limits, so that he cannot pass.”<sup>5</sup>

Now he is not speaking only of emperors and princes, but of you and of me.

The apostle Paul says something similar.

“And [God] has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings.”<sup>6</sup> Acts 17.

Well, ok, maybe God has simply determined where we will live and when we will die.

1 Samuel 2:7 suggests he has also determined the conditions of our life.

“The LORD makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust And lifts the beggar from the ash heap.”<sup>7</sup>

King David put it this way.

“Both riches and honor come from You, And You reign over all. In Your hand is power and might; In Your hand it is to make great And to give strength to all.”<sup>8</sup> 1 Chronicles 29.

We read in Psalm 33 that Barry quoted earlier:

The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. The counsel of the LORD stands forever, The plans of His heart to all generations.<sup>9</sup>

Job 12:23 makes it clear that God sovereignly overrules the great things on the earth.

“He makes nations great, and destroys them; He enlarges nations, and guides them.”<sup>10</sup>

Proverbs 16:33 makes it clear that God sovereignly overrules the small things on the earth.

“The lot is cast into the lap, But its every decision is from the LORD.”<sup>11</sup>

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<sup>5</sup> Job 14:5.

<sup>6</sup> Acts 17:26.

<sup>7</sup> 1 Samuel 2:7-8.

<sup>8</sup> 1 Chronicles 29:12.

<sup>9</sup> Psalm 33:10-11.

<sup>10</sup> Job 12:23.

<sup>11</sup> Proverbs 16:33.

We would say today that the dice are thrown, are tossed, but every decision of those dice is from the Lord.

The Lord Jesus referred to God's sovereign oversight as a refuge of comfort for his children.

He said:

Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.<sup>12</sup>

Matthew 10:29-31.

God's sovereign control extends to the actions of men.

"There are many plans in a man's heart, Nevertheless the LORD'S counsel—that will stand."<sup>13</sup> Proverbs 19:21.

"The king's heart is in the hand of the LORD, Like the rivers of water; He turns it wherever He wishes."<sup>14</sup> Proverbs 21:1.

You remember the Lord Jesus said to Pontius Pilate:

"You could have no power at all against Me unless it had been given you from above."<sup>15</sup>

Psalm 135.

For I know that the LORD is great, And our Lord is above all gods.  
Whatever the LORD pleases He does, In heaven and in earth, In the seas  
and in all deep places.<sup>16</sup>

Daniel 4:35, a portion of which is printed in our bulletin as our meditation this morning. The most powerful man on the earth at the time, Nebuchadnezzar, was brought to his knees and he said:

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"<sup>17</sup>

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<sup>12</sup> Matthew 10:29-31.

<sup>13</sup> Proverbs 19:21.

<sup>14</sup> Proverbs 21:1.

<sup>15</sup> John 19:11.

<sup>16</sup> Psalm 135:5-6.

<sup>17</sup> Daniel 4:35.

Ephesians 1:11.

“ In whom [in Christ] also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”<sup>18</sup>

The Lord receives counsel, but the counsel is of his own will. He doesn't go to any other counselor. The Lord has no need to consult with anyone.

“Who hath been his counsellor?”<sup>19</sup> the Scriptures ask.

He works all things according to the counsel of his own will.

But if the Scripture is so clear that God is on the throne and that he does according to his will on earth, then why do we have such a hard time believing that?

Well, I think, for one thing, the apparent randomness of tragic events. Choose the wrong stairway, choose the wrong flight or the wrong route to work, have a meeting at the World Trade Center on the wrong day and it makes a difference between life and death.

One of the words that can be used to describe the events of 9/11 is chaotic. It was chaos. But as we have seen from Scripture, what seems random to us is not beyond a sovereign God's control.

We referred to Ahab being slain in battle according to the prophecy of God. What we didn't say is let me remind you of the circumstances. Ahab disguised himself and apparently stayed somewhat out of the battle and the armies that were opposed to him, the Syrians were told to look out for him and attempt to kill him, but he was disguised.

And so the Scripture says:

“And a certain man drew a bow at a venture...”<sup>20</sup>

And he shot the arrow and the arrow went... Let me read it to you.

“[He] drew a bow at random, and struck the king of Israel between the joints of his armor.”<sup>21</sup> 1 Kings 22:34.

What looks like a random act is not random in the eyes of God.

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<sup>18</sup> Ephesians 1:11.

<sup>19</sup> Romans 11:34.

<sup>20</sup> 1 Kings 22:34; 2 Chronicles 18:33.

<sup>21</sup> Ibid.

Secondly, we have a hard time believing that all things happen according to the will of God because so much of what happens on the earth is evil.

How in the world could it be according to the will of God? Well, let's try to make some sense of it. God has made it clear that we should not murder. It is clearly not his will that we murder. So how could we possibly say when a murder is committed that the act was according to the will of God? And if it was not according to the will of God it was outside of the will of God, then how can we say that God is on the throne and that he does according to his will?

Well, the dilemma is solved when we define our terms. What do we mean by the will of God?

If when we use the phrase we are referring to what he has revealed to us, the will that he has revealed to us, his revealed will, his laws, his precepts, the way he wants us to live, that which theologians call his revealed will or his perceptive will, perceptive—because it is the will of his precepts, his laws, his rules, you might say—then murder is clearly not according to the will of God, right? But if by the will of God we mean his sovereign rule of all things, even the evil acts of his creatures by which he overrules their evil and accomplishes his ultimate purposes, then, yes, we can say that even the evil acts of men are in some sense according to the will of God. Theologians call this the decretive will of God, decretive will, because it refers to God's decrees.

What do we mean by God's decrees? Well, our Westminster Shorter Catechism puts it this way.

“The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he has foreordained whatsoever comes to pass.”

It is in this decretive sense that the Scripture can say God does according to his will in the armies of heaven and among the inhabitants of the earth. So although the sinful acts of men are not according to God's revealed will, they are certainly not according to his perceptive will, the will of his precepts, the will of his laws—it is not his will that we murder or rape or lie or steal—they are according to his decretive will. That is, they are not apart from his control. They are used by him to accomplish his overall purposes.

For example, Jesus said divorce is not according to God's perceptive will.

“From the beginning it was not so.”<sup>22</sup>

It is not what God wants for mankind. But because of the hardness of our hearts, God permitted it. So it is within the decreed will of God for mankind.

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<sup>22</sup> Matthew 19:8.



An illustration I have used may help us to see how one individual might have two wills about a matter.

Imagine you have a son who wants to attend a particular college. It is not your will for him to do so. You don't think it is the best option for him to go to that college for reasons you would prefer that I not get into from the pulpit. However, he has determined that it is the college he wants to attend despite your objections.

Now, you could refuse to offer him any financial support, effectively preventing him from attending that college, but you are willing to let him go and to help him perhaps because you resolve that the likely alternative that he not attend any college is less desirable.

Now, I ask you. Was it your will for him to go to that college, the college that he chose? Well, yes and no. It was not your revealed will to him, but ultimately it was your decretive will because insofar as you had control over the situation you decreed that he should, indeed, go.

It is not my will that my left arm be cut off. As a matter of fact, it is not my will that my right arm be cut off, but if gangrene has set in, I may will that it be done even though I don't desire it.

I want you people to keep an eye on this arm.

In effect, you might say, I will it and I don't will it at the very same time. A judge does not will in the sense of desire to sentence a murderer to death. He would rather not have to do so. He takes no pleasure in it. But he wills to do it by decreeing that the murderer shall, indeed, be put to death.

We read that God is "not willing that any should perish."<sup>23</sup>

The simplest way of understanding that, it seems to me, is that his perceptive will or his revealed will is that we should not sin, is that we might not have to be punished. But like a human judge, the fact that he doesn't desire for us to perish does not overrule the fact that he has decreed that the punishment for sin is death and that the soul who sins must die.

So God takes no pleasure in the death of the wicked. His love and compassion extends even to them. You may recall how Jesus wept over the rich young ruler even though he rejected the Lord Jesus.

"Jesus beholding him loved him,"<sup>24</sup> the Scripture says even though he refused to take up his cross and follow Jesus.

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<sup>23</sup> 2 Peter 3:9.

<sup>24</sup> Mark 10:21.

I am not sure Jesus wept over him, rather. I meant to say that the Scripture says, “Jesus beholding him loved him.”<sup>25</sup>

And then he had great compassion on the city of Jerusalem even though they rejected him.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.<sup>26</sup>

But the compassion that Jesus expressed for the city does not overrule the decree of God that the city that rejected her Messiah should be destroyed and the city was destroyed in 70 AD.

So we sought to establish that God is in sovereign control over all events upon this earth.

But, of course, that doesn't really deliver us from the dilemma. It raises this question. If God is really in control, why are things so messed up down here? Even if we understand God's decretive will as simply permitting evil to take place, the question remains: Why does he permit it?

If it is in God's power to prevent that plane from crashing, that child from dying, that house from flooding, why does he not do so?

Well, I think the Christian would respond, first of all, in many cases, no doubt more than we know. He does intervene to prevent those terrible things from happening, terrible things that don't happen because of that intervention.

And John Wildrick would testify to this, driving 70 some miles an hour on an interstate. What was it, 10:30 at night and the axle comes off your vehicle, the front axle comes off your vehicle, you start to spin and twirl and head into a rock wall.

And yet he and his wife and son Matthew are spared. Their lives are spared although they suffer serious injuries.

So we would say, first of all, God does intervene. And, secondly, when he does permit evil to take place all such evils are revealed in God's Word to be a consequence of man's sin. In other words, there would be no evil events taking place on earth had we not, as a race, rebelled against God. Mankind, in other words, is reaping what we have sown.

If there is trouble in the rebel colonies, is it not a bit hypocritical for the rebels to blame the sovereign whose authority they had renounced?

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<sup>25</sup> Ibid.

<sup>26</sup> Matthew 23:37.

Thirdly, the Bible is clear that God has wise and holy ends which he is accomplishing by permitting evil to take place.

The Assyrians viciously attacked Israel, showing them no mercy. What they did was evil, for which they were responsible. But unbeknownst to them they were the rod of God's anger as God puts it, accomplishing God's sovereign purposes for the chastisement of his adulterous people.

When Joseph's brothers betrayed and enslaved him, what they did was evil, for which they were responsible, but unbeknownst to them they were accomplishing God's sovereign purposes for the salvation of thousands of people through famine and for the fulfillment of God's plan for the people of Israel.

Think about it. No enslavement of Joseph, no Potiphar. No Potiphar, no dungeon. No dungeon, no palace. No palace, no Israel in Egypt. No Israel in Egypt, no 400 years of bondage. No bondage, no deliverer. No deliverer, no Passover. No Passover, no wilderness wandering, et cetera, et cetera.

"You meant it for evil," Joseph said to his brothers, "But God meant it for good."

And, of course, we cannot forget that the most wicked, the most heinous crime of all human history, the crucifixion of the sinless Son of God, he who was delivered to the Gentiles by envy and he who by wicked hands was crucified, we cannot forget that this evil act was permitted by the Lord for good and holy reasons, the glory of God and the redemption of his Church.

The apostles after the resurrection put it this way in prayer.

For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done.<sup>27</sup>

The betrayers and murderers of the Lord were committing selfish, evil acts for which they are responsible. But those acts were determined beforehand by a sovereign God who simply permitted them to act in accordance with their own will.

And so we must conclude that when Al Qaeda terrorists committed their murderous acts, which were clearly evil and for which they are responsible, unbeknownst to them they were accomplishing God's sovereign purposes which are certainly at this point in time unknown to us.

Now as hard as that may be for us to swallow, the alternative is harder still. The alternative is that God has abdicated his throne and he is not really in control, that his

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<sup>27</sup> Acts 4:27-28.

plan for you or your child can be utterly destroyed by one senseless act of a disturbed person unforeseen by him or one miscalculation by a distracted driver on the beltway.

Author E W Smith writes, “Did we believe, that is, if we believed that so potent and fearful a thing as sin had broken into the original holy order of the universe in defiance of God’s purpose, we might well surrender ourselves to terror and despair. Unspeakably comforting and strengthening is the scriptural assurance of the Westminster Confession and Catechisms that beneath all this wild tossing and lashing of evil purposes and agencies, there lies in mighty and controlling embrace, a divine purpose that governs them all.”

Now it may well be objected, “If God is truly sovereign as you say the Bible says, if God is truly sovereign and therefore he could remove all evil from this planet in a heartbeat, why does he not do so? Why prolong the agony?” you may say.

Well, the primary reason he does not do so is actually a compassionate one. He is granting us more time, more time to repent of sin, more time for believers to proclaim this wonderful good news, more time for his Church to be brought in.

“And other sheep I have which are not of this fold,”<sup>28</sup> Jesus said, “them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.”<sup>29</sup>

Now I don’t want to be misunderstood. To affirm that God is sovereign, overruling even the wicked acts of men, is not to suggest that those acts are any less wicked or that life does not present excruciating pain and horrendous grief. Death is described in Scripture not as a friend, but as an enemy, as an alien invader. It is not part of the circle of life. It is not natural. It is unnatural. It is a usurper. It is a curse.

As Westminster Seminary theologian Michael Horton put it, “Death is part of the fall imposed on humanity as a result of disobedience, not an inevitable circumstance to be taken in stride. Death stands against God, against the world, against life, against hope, against possibilities.”

Death is, the apostle Paul said, “The last enemy which shall be destroyed.”

Horton goes on in another place to say, “Death, like sin itself is never good. It represents the separation of body and soul, an unnatural separation that will persist until the final resurrection of the body. Its sting is removed for the believer, of course. Its ultimate claim over our destiny is broken, but sickness and death, suffering and pain remain matters to be taken with the appropriate seriousness, not to be trivialized on the one hand or sentimentalized or celebrated on the other.”

It is because of sin and death’s incursion into this world that the Scripture says the whole creation groans until it be delivered from the bondage of corruption.

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<sup>28</sup> John 10:16.

<sup>29</sup> Ibid.

Now it may be of some comfort to us to know that God will overrule even the evil acts of men and ultimately accomplish his purposes, but frankly knowing that truth does not remove the deep anguish and severe sorrow that death so often leaves in its wake.

“O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!”<sup>30</sup>

Think what death does. It is an enemy. Even the Lord Jesus, he who came to conquer death was not immune from the pain of it and at the tomb of his dear friend Lazarus as Mary and Martha and their dear friends wept, Jesus entered into that sorrow and Jesus wept.

Even so we are to weep with those who weep. We are told in Scripture to weep with those who weep. We are told in Scripture there is:

“...a time to laugh; A time to mourn, And a time to dance.”<sup>31</sup>

So let us grieve with our nation as we remember those who died so suddenly and so tragically 10 years ago today. But let us also take comfort in the truth that God is still on the throne. Amen?

Finally, let me remind you that one day very soon perhaps this day where if not this day, in a few short days or a few short months or a few short years, you will find yourself standing before that throne, that throne of a holy, sovereign God and you will not in that day be sitting in judgment of God as you may be prone to do here. Why did you do that? Why did you do this?

You will not be sitting in judgment of God. God will be sitting in judgment of you. And your idolatry, your self centeredness, your pride, your covetousness, your unthankfulness, your lust, your anger, your sloth, your impatience, your disobedience, your stubbornness, your complaining, your cheating, your stealing, your lying, your gossip, your profanity, your immodesty, your unfaithfulness, your hypocrisy, your general lack of love for God and lack of love for others will be just some of the things that God will bring to account on that day.

And even though God is loving, his love does not trump his holiness. Even though God is loving, his love does not trump his holiness and he has already declared, “The soul who sins must die. The wages of sin is death.”

Listen. If the story ended there, we wouldn't be here. There would be no Christian Church. But the wonderful news is God's love for lost sinners was so great that he provided a way for us to be redeemed, a way for us to be forgiven, a way for our sins to be atoned for, a way for his wrath, his holy wrath to be assuaged.

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<sup>30</sup> 2 Samuel 18:33.

<sup>31</sup> Ecclesiastes 3:4.

It was a painful way. It was a costly way. It was the *via Della Rosa*. It was the way of suffering. God sent his own Son, the sinless one, the spotless Lamb who never disobeyed his Father, who never committed any of those sins we just rattled off, who was holy, harmless, undefiled, separate from sinners, the pure, spotless, holy Lamb of God foretold through all the ages. God sent his own dear Son. He came to this sinful earth. He kept the law of God and he went to that cross and he paid the debt that you owe and that I owe.

“For [God] made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”<sup>32</sup>

The Bible describes Christ’s sacrifice as a ransom for sinners. At the cross, in effect, Jesus traded his sinless life for the lives of all the sinners in the world who would repent of their sins and lay hold upon him by faith. He calls them his sheep, his own, his bride, his Church.

You might say the hill of Calvary is the one world trade center that can never be destroyed where Christ, the sinless Lamb of God, traded his life that you and I might live.

Let’s pray.

*Oh, Father, how we praise you that you are the sovereign King. You reign upon the throne. And though it is hard for us to believe it at times, yet your Word declares it. So, Father, I pray that this truth might help us as we try to get our minds around tragedies on this earth. But, Lord, more importantly I pray that if there be anyone here still dead in sins without hope without Christ, uncertain of what will happen to him or her when death comes calling, as it will, Lord, may this be the day of salvation for that one. Open those blind eyes and give sight. Take away that stony heart. Give a heart of flesh. Breathe upon those dry bones that they might live. We ask in Jesus’ glorious name. Amen.*

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<sup>32</sup> 2 Corinthians 5:21.