



THE BOB JONES UNIVERSITY SEMINARY CONFERENCE SERIES PRESENTS

BEYOND SUFFERING

SEEING GOD & HIS PURPOSES IN TIMES OF TROUBLE

FEBRUARY 15–16, 2016

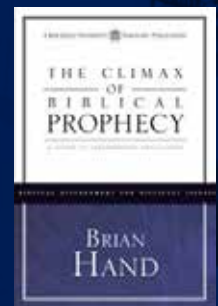
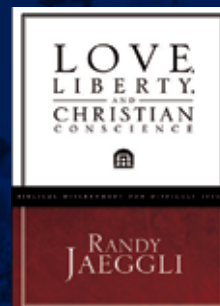
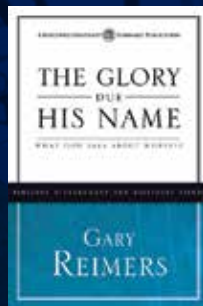
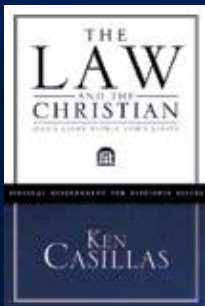
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BOB JONES UNIVERSITY
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Dear Conference Participant,

Welcome to "Beyond Suffering: Seeing God & His Purposes in Times of Trouble."
We are delighted you're here, and trust you will find this conference a profitable and refreshing time in God's Word.

In these last days, we all find ourselves surrounded by people in the midst of suffering, both believers and non-believers. It may be that some of you attending this conference are hurting as well. Though the temptation to yield to despair is great, our God does have a purpose in suffering and is generous with His grace in times of need.

Our prayer is that these sessions and conference materials will equip you in your personal life as well as in your ministry. We are called to minister to those who are suffering and show them that God's purposes are accomplished through, not in spite of, their trials.

We hope your time with us on campus is a blessing to you. Please let us know how we can serve you and make your stay with us as enjoyable as possible.

Sincerely,

Sam Horn
Vice President for Ministerial Advancement
Bob Jones University Seminary

P.S. We invite you to stay and participate in our annual Bible Conference immediately following the Seminary Conference. "The Sufficiency of Christ" starts Tuesday evening, Feb. 16, and continues through Friday evening, Feb. 19. For more information, visit bibleconference.bju.edu.

AGENDA

All sessions are in Stratton Hall unless otherwise noted.

MONDAY, FEB. 15

11-11:45 a.m. **Pre-conference Intro** Founder's Memorial Amphitorium

Steve Pettit

Chapel meets in the Founder's Memorial Amphitorium Monday–Thursday at 11 a.m. An essential part of the BJU experience, chapel is a time for the university community to gather together around God's Word.

7 p.m. **SESSION 1**

THE PURPOSE OF SUFFERING AND THE GOSPEL

Steve Pettit

"Bruised and broken by the fall" is the universal plight of mankind until the Savior makes all things new. Until that time, what are the universal themes God wants His people to embrace and live out before the world because of the Gospel?

8:30 p.m. **Reception and Displays**

Welcome Center

TUESDAY, FEB. 16

8-9:15 a.m. **SESSION 2**

BEYOND SUFFERING—THE MESSAGE OF JOB

Layton Talbert

What kind of people suffer? Who is responsible for my suffering? What dangers lurk in suffering's shadow? What kinds of questions does it raise about me and about God? And how does the Bible's premier commentary on suffering—the book of Job—resolve those questions and help one move "beyond suffering"?

9:15-9:45 a.m. **Fellowship Break**

9:45-10:45 a.m. **SESSION 3**

GOD'S PROVISION IN SUFFERING: A SUFFERING AND SUFFICIENT SAVIOR

Steve Hankins

Suffering isolates and can cause a believer's gaze to turn inward in paralyzing fear and shame, and/or turn outward in blame-shifting, bitterness and sinful responses. His gaze must be turned upward to the One who "is touched with the feelings of our infirmities." "Healing" God's way looks very different from the world's definition and processes.

11 a.m. Chapel

SESSION 4 Founder's Memorial Amphitorium

LIVING JOYFULLY IN SUFFERING

Bobby McCoy

Why do most people think that when suffering comes, joy must exit? Can the two exist together? Bobby will share his personal testimony of difficult circumstances and how God's grace is sufficient regardless of the situation. Unexplainable joy comes with a deep trust in God.

Noon

Lunch and Displays

1-2:15 p.m.

SESSION 5

PREPARING THE SHEPHERD TO MINISTER TO SUFFERING SHEEP

Sam Horn

What does the pastor learn from his own suffering that God intends to use to make him a more compassionate and Scripture-aware minister to others who hurt?

2:15-2:45 p.m.

Fellowship Break

2:45-4 p.m.

SESSION 6

RESTORING OUR OWN SOUL IN SUFFERING

Jim Berg

What does the believer do when his own soul is worn down by outward attacks, inward doubts, overwhelming demands and the daily care of other hurting people in the church? What roles do the Scriptures, the Holy Spirit and the community of the local assembly play in his own soul, as he seeks to honor Christ with his responses in the midst of his own trials?

4:15-5:15 p.m.

Post-conference Workshop Levinson Hall

BIBLE STUDY WITH LOGOS



Mark Ward Jr.

Walk through a workflow in Logos Bible Software that will enable you to study Scripture, prepare sermons and write papers using the many tools available in Logos. Mark L. Ward Jr., PhD, (BJU, 2012) is a Logos Pro at Faithlife, where he serves the church by writing about digital Bible study for various blogs and email lists.

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Mon–Fri

7:30 a.m.–10 p.m.

Sat

11:30 a.m.–10 p.m.

Sun

7–10 p.m.



CUPPA JONES EXPRESS

Cuppa Jones Express features Peet's Coffee. Located right outside the Mack Library, it offers brewed coffee, other hot and cold beverages, and a selection of grab-and-go sandwiches and salads.

Mon–Fri

7:45 a.m.–1:30 p.m.



DIXON-MCKENZIE DINING COMMON

The Kalmbach Room in the Dixon-McKenzie Dining Common is BJU's primary dining facility and features a widely varied menu, including salad, sandwiches, soups, pizza, an international grill and much more.

Mon–Fri

7 a.m.–7 p.m.

Sat

8:30–9:30 a.m.

11:30 a.m.–1:30 p.m.

4:30–6:30 p.m.

Sun

7:30–9:30 a.m.

11:30 a.m.–2 p.m.

CAMPUS ATTRACTIONS

Bob Jones Jr. Memorial Seminary & Evangelism Center

Completed in 2000, it includes a two-story rotunda, featuring memorabilia, multimedia presentations and a 20-foot mural representing the history of American evangelicalism. Open 7:30 a.m.–7 p.m.

Museum & Gallery

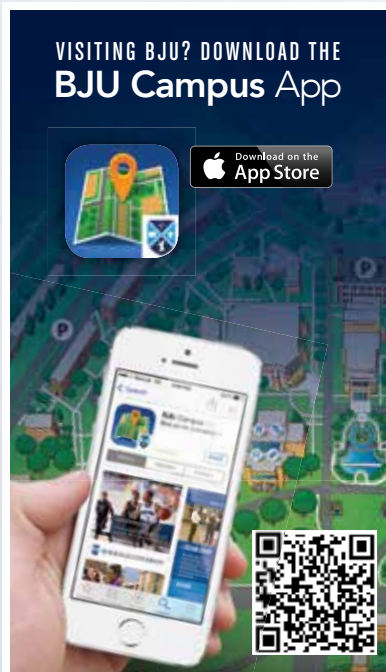
One of the most important collections of religious art in America, M&G houses more than 400 works of art. Its Old Masters Collection features paintings of European sacred art from the 14th through the 19th centuries. Admission fees: Adults: \$5, Seniors (60+): \$4, Students: \$3, Children 12 and under: free. Open Tuesday–Sunday from 2–5 p.m.

Bruins Shop

Offers Bibles, Christian books, music, educational materials, BJU memorabilia and Bruins Gear. Open Monday–Friday from 8 a.m.–5:30 p.m.

Jerusalem Chamber

Located in the Mack Library, the Jerusalem Chamber is a replica of the famed room in London's Westminster Abbey which played a significant role in the translation of the King James Bible. It showcases Tudor-style art and furniture, a Geneva Bible, a Luther Bible and an original 1611 King James Version. Open during regular library hours: Monday–Thursday 7:45 a.m.–10:15 p.m.; Friday 7:45 a.m.–9 p.m.; Saturday 9 a.m.–9 p.m.





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SPEAKERS



STEVE PETTIT

Steve Pettit became the fifth president of BJU in May 2014. An alumnus of BJU, Pettit previously served on the Board of Trustees. He earned a BS in business administration from The Citadel in 1978 and an MA in pastoral studies from BJU Seminary in 1980. Following his BJU graduation, both he and his wife, Terry, saw their calling in pastoral ministry and evangelism. For five years Pettit served as youth pastor for First Baptist Church in Bridgeport, Michigan, before entering full-time evangelism. In the following 29 years, the Pettits traveled year-round in evangelism, conducting more than 800 campaigns, crusades and camps throughout the United States and preaching in 21 countries.



LAYTON TALBERT, PhD

Layton Talbert holds a doctorate in theology and has taught seminary courses in Old and New Testament exposition, hermeneutics, New Testament theology, apologetics, the theology and practice of prayer, and the history and theology of religions. He has authored two books, "Beyond Suffering: Discovering the Message of Job," and "Not By Chance: Learning to Trust a Sovereign God," and over 200 periodical articles, journal articles and book reviews. Layton is a contributing editor for Frontline Magazine and has taught and preached throughout the United States, as well as in Canada and New Zealand.



STEVE HANKINS, PhD

Steve Hankins has served on the faculty of BJU since 1975. His ministries have included preaching, teaching, providing pastoral counseling for the student body and authoring Bible textbooks. Since 2000 his administrative duties have included overseeing the faculty, students, academic programs, events and the publishing ministry of the Seminary. He currently serves as the the associate dean and professor of New Testament interpretation and preaching at the Seminary.

While serving at BJU, he has held pastoral positions in several churches, including interim, associate and senior pastorates. Representing the University and Seminary, Dr. Hankins has preached in approximately 500 churches, evangelistic services, Bible and missions conferences, and camps. Evangelizing and training pastors, he has ministered in the Dominican Republic, Mexico, Canada, Alaska, Poland, Ukraine, Zambia, Israel, Myanmar (Burma), Philippines, Malaysia and Singapore.



SAM HORN, PhD

Sam Horn is BJU's vice president for ministerial advancement as well as dean of the School of Religion and the Seminary. He returned to BJU in January 2015 having served as president of Central Baptist Theological Seminary in Plymouth, Minnesota, since 2011. In addition, he previously held various academic and administrative positions at both BJU and Northland International University. In 2004 he became the senior pastor of Brookside Baptist Church in Brookfield, Wisconsin, where he served until accepting the presidency of Central Baptist Theological Seminary.

Dr. Horn serves on the boards of Central Africa Bible College in Zambia, Africa; Worldwide Tentmakers International; and Gospel Fellowship Association and as academic advisor for Harvest Bible College in Guam.

Dr. Horn earned a BA in Bible (1986), an MA in Bible (1988) and a PhD in New Testament interpretation (1995) from BJU, and in 2007 completed a DMin in expository preaching from The Master's Seminary in California.



BOBBY MCCOY

Bobby McCoy began dating Sarah Spross while they were undergraduate students at BJU. They were engaged to be married upon the completion of his seminary degree. In 1999 during his final semester in seminary, Bobby was involved in a serious, life-changing car accident that left him a quadriplegic, paralyzed from the chest down. Bobby and Sarah were married a few months later. Bobby completed his MA in pastoral studies from the Seminary in 2000 and finished his master of divinity degree in 2003.

After serving as assistant pastor at Oak Ridge Baptist Church in Oak Ridge, Tennessee, for eleven years, Bobby became the senior pastor in 2015. He and Sarah have three children.

Bobby and Sarah have experienced God's grace through great difficulty. His ministry burden is to help others find that God's grace is sufficient during their trials as well.



JIM BERG

Jim Berg has ministered at BJU for 40 years, primarily as dean of students from 1981–2010. During that time he also held conferences for pastors, and he and his wife traveled extensively holding marriage and family conferences and retreats. He has published 11 books, workbooks and numerous articles in Christian periodicals regarding leadership, counseling and discipleship. He now serves as a member of the BJU faculty.

Berg serves as executive director for Freedom That Lasts®, a local church-based discipleship ministry to those struggling with addictions and hurtful life situations (www.FreedomThatLasts.com) and is a trustee for The Wilds Christian Camp and Conference Center. He holds a BA in Bible (1974) and an MA in Theology (1976), both from BJU.

SESSION OUTLINES

Session 1

THE PURPOSE OF SUFFERING AND THE GOSPEL

Steve Pettit

President of Bob Jones University

NOTES

NOTES

NOTES



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Session 2

BEYOND SUFFERING— THE MESSAGE OF JOB

Layton Talbert

Introduction

What kind of people suffer? Who is responsible for my suffering? What dangers lurk in suffering's shadow? What kinds of questions does it raise, about me and about God? And how does the Bible's premier commentary on suffering—the book of Job—resolve those questions and help one move “beyond suffering”?

When most people think about Job they think about suffering. But there are different kinds of suffering—persecution, punishment, chastisement. Job is not about any of these kinds of suffering. Job's kind of suffering is what the Bible calls adversity, affliction—suffering allowed by God that is not only “undeserved” but not even understood. And it is this type of suffering, more than any other, that creates what James calls a “trial of your faith.” Why? Other kinds of suffering are explicable; even if they are uncomfortable or unfair, they “make sense.” But suffering “without cause” (Job 2:3), by definition, never makes sense because there is no clear cause-and-effect involved. That's why it is, more than any other kind of suffering, a trial of our faith. It was because of his faith that he was tested in the first place.

But suffering is only the starting point, the catalyst of the story. Job's experience of suffering is the issue that initiates the story, but suffering is not the primary theme or reason for the book. How do we know? Listen to Job and his friends and they'll tell you what it's all about. They all keep talking about God! At least a dozen proper names or titles for God (Jehovah, God, Lord, Almighty, Holy One, Redeemer, Judge, Maker, Watcher of men, etc.) appear over 180 times in the book of Job. Initially, that may not sound very impressive until you stop and consider that every time a divine name or title appears, it is followed by verses and verses of pronouns referring back to Him. For example:

- Job's speech in chapters 9–10 (70 references to God in 55 verses)
- Zophar's reply in chapter 11 (12 references to God in 20 verses).
- Job's rejoinder in chapters 12–13 (69 references to God in 75 verses).

The most foundational, liberating, revolutionary, paradigm-shifting argument of this premier commentary on suffering is that it's not about the suffering; it's about God.

Throughout the dialogues, they talk less and less about suffering and more and more about God—His attributes, His actions, His ways and, in particular, His relationship to

man. This is not to say that the theme of Job is God. But it is important to move us away—both in Job and in the context of our own suffering—from our obsession with ourselves and our focus on our circumstances to something, and Someone, much more important than our immediate circumstances. Job’s suffering is the arena for communicating far bigger spiritual truths. Undeniably, there is much instruction for the reader regarding *how* to suffer (though very little about *why* we suffer). Rather,

- The primary *subject* under discussion throughout the book of Job is God.
- The *theme* of the book of Job is the relationship between man and God.
- The *function* of the book of Job is to display the dynamics of the relationship between God and man.
- The *message* of the book of Job regarding that relationship can be summed up this way:
 - (1) Keep worshiping God with or without reward, because He alone is worthy.
 - (2) Keep submitting to God’s ways with or without understanding, because He is sovereign.
 - (3) Keep trusting God with or without evidence, because He is always good.

Does this mean Job has nothing to say about how to deal with suffering? Of course not. Job has a great deal to teach us about suffering. But Job teaches us very little about the specifics of *why* we suffer; God never explains that even to Job. What we learn instead is *how* to suffer, *what is going on* when we suffer, and *what is at stake* when we suffer. Suffering may be the most visible feature, but it is not the central issue of the book. *How* we respond to suffering comes closer to the thematic center of the book. By the book’s end we come to understand that we are to suffer perseveringly and submissively. But *why* should we respond to adversity that way? *There* is the book’s bull’s eye. Our faith-relationship to a God who is fully sovereign, always just and unfailingly compassionate despite all immediate appearances to the contrary—and His right to allow us to suffer without compromising the integrity or genuineness of any of those attributes—is the underlying issue. The book of Job explores the basis of that relationship (which is the whole point of Satan’s challenge in the first place) and the dynamics (interaction) of that relationship (which is the point around which the discourses revolve), especially in the face of circumstances that challenge that relationship.

A. Prologue (Job 1–2)

B. Dialogues (Job 3–26)

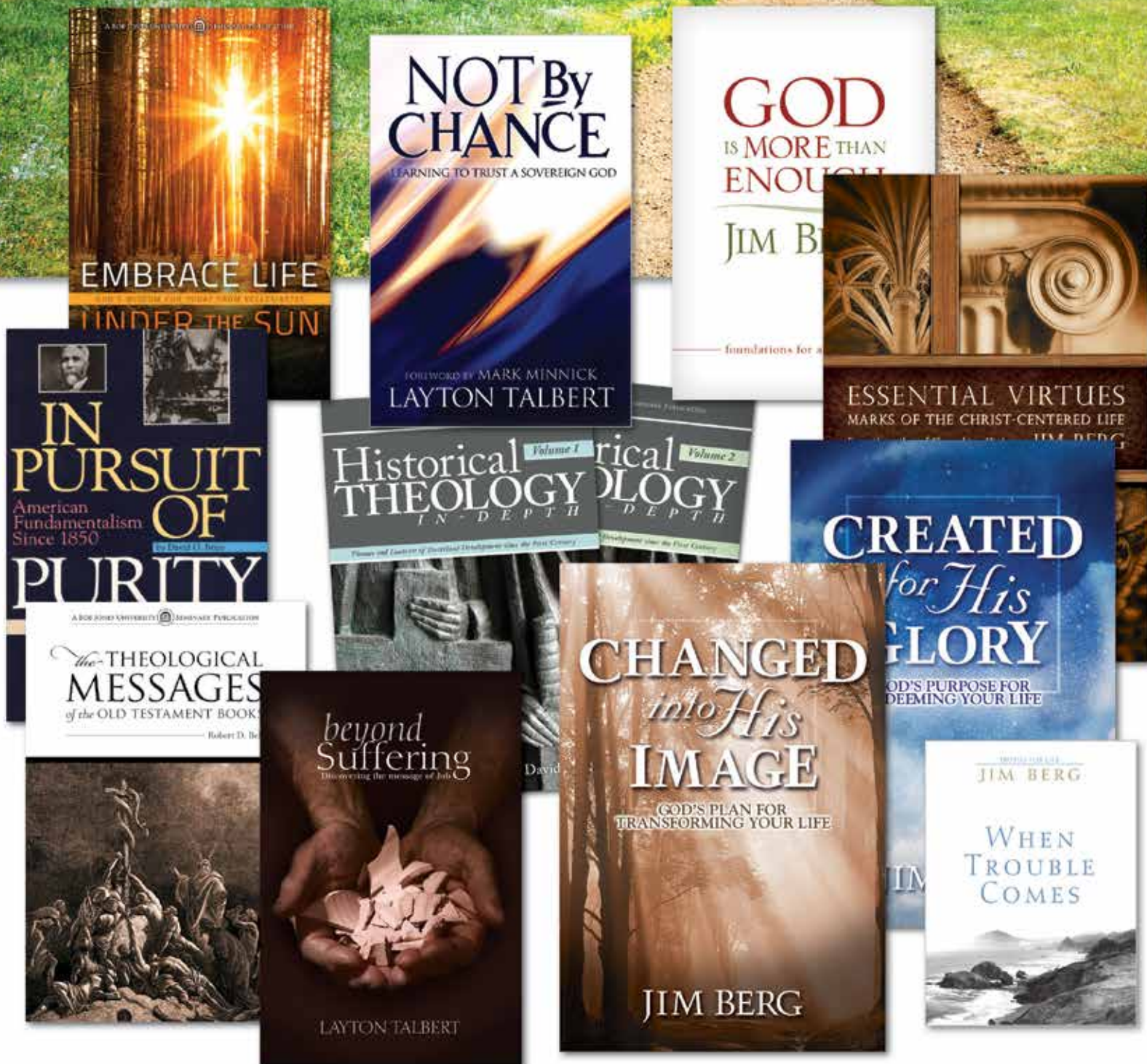
C. Monologues (Job 27–41)

1. Job's Monologue (27–31)
2. Elihu's Monologue (32–37)
3. God's Monologue (38–41)

D. Epilogue (Job 42)

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Session 3

GOD'S PROVISION IN SUFFERING: A SUFFERING AND SUFFICIENT SAVIOR

Stephen Hankins

Introduction

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: by whose stripes ye were healed.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. 2:21–25).

A. His sufficiency demonstrated in extremis as taught by arresting metaphors in the New Testament.

- The crushing and burning of pyrometallurgy
- An uncustomary burden

- An athletic contest
- Hand-to-hand combat
- The torture of the cross

B. His sufficiency experienced by faith alone in the divine promises.

- The certainty of purpose
- The assurance of empathy
- The provision of grace

- The constancy of presence

C. His sufficiency accompanied by a counter-intuitive outcome.

- During the dynamic process

- In the startling end

Conclusion

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet. 5:10).



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Session 4

LIVING JOYFULLY IN SUFFERING

Bobby McCoy

The Personal Testimony of Bobby McCoy: In a Quarter of a Second

A. Overview

- On Jan. 13, 1999, my life changed in a quarter of a second.
- This is a testimony of the grace of God in my life.
- This is also a testimony of indescribable joy because of the presence of God.
- If you have ever thought that an all-wise, loving God is not in control of your circumstances, then I want to challenge you with my story.

B. Life Before the Car Wreck

1. Seeing the goodness of God

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning”
(James 1:17).
2. Seeing the providence of God

C. The Car Wreck

1. This can't be happening to me
2. Why me?!
3. Incredible grace

“When a man is hit by undeserved destruction, the immediate result is a slander against God—‘Why should God allow this thing to happen?’”
(Oswald Chambers, “My Utmost for His Highest”)

“When a man has been hard hit and realizes his own helplessness he finds that it is not a cowardly thing to turn to Jesus Christ, but the way out which God has made for him.” (Oswald Chambers, “My Utmost for His Highest”)

4. Baby steps: Finding my dependence upon God

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:28–29).

D. Life After the Car Wreck

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

1. Seeing God's plan come together

a. Insurmountable obstacles

b. Answered prayers

2. Experiencing God's joy

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2–4).

"Will I trust the revelation given of God by Jesus Christ when everything in my personal experience flatly contradicts it?" (Oswald Chambers, "My Utmost for His Highest")

"Satan's aim is to make a man believe that God is cruel and that things are all wrong; but when a man strikes deepest in agony and turns deliberately to the God manifested in Jesus Christ, he will find Him to be the answer to all his problems." (Oswald Chambers, "My Utmost for His Highest")

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:7–10).

3. Rejoicing in God's blessings

a. Serving in Ministry

b. Growing family

Conclusion

1. God makes no mistakes.
2. God gives sufficient grace.

Anchor Points

- God in His sovereignty is orchestrating every event in your life.
- God's grace is always sufficient for every circumstance.
- You can have joy in the midst of your trials.

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Session 5

PREPARING THE SHEPHERD TO MINISTER TO SUFFERING SHEEP

Sam Horn

“But the God of all grace, who has called us to his eternal glory by Christ Jesus, after ye have suffered for awhile, make you perfect, stablish, stengthen, settle you” (1 Pet. 5:10).

Introduction

Trials test the very core of our faith in God and try the very depth of our commitment to love and serve God faithfully when life gets hard and painful. Nothing tests the mettle of our faith and the strength of our walk with God quite like suffering.

This is true for two primary reasons:

1. Suffering often tests us by pushing us to the limits of our endurance.
2. Suffering often baffles and confuses us as to its reason and objective.

This is particularly true when the trial is unexpected and prolonged in nature.

There are many places in God’s Word that provide help and comfort for such times, but our focus will be on just one of those passages: 1 Peter 5:10.

A. Suffering reminds us as shepherds that God’s promises are not invalidated by suffering.

“But the God of all grace, who has called us to his eternal glory by Christ Jesus, after ye have suffered for awhile, make you perfect, stablish, stengthen, settle you” (1 Pet. 5:10).

1. Trials tempt me to question God’s love and affection for me.
2. Trials tempt me to question God’s power and ability to protect or deliver me.
3. Trials tempt me to questions God’s plan and purpose for me.

Peter has a profound answer to all of this—and it comes in two powerful statements:

1. The God of all grace who has called you to His eternal glory
2. Will Himself restore, confirm, strengthen and establish you!

B. Suffering teaches us as shepherds that God's provision provides enablement for enduring suffering successfully.

"The God of all grace..." (1 Pet. 5:10).

1. Grace is Divine Affection—It reminds me of how God feels toward me!
2. Grace is Divine Enablement—It reminds me of what God makes available to me!

C. Suffering assures us as shepherds that God's purposes are accomplished through suffering.

"But the God of all grace, who has called us to his eternal glory by Christ Jesus, after ye have suffered for awhile, make you perfect, stablish, strengthen, settle you" (1 Pet. 5:10).

1. God Himself promises to complete us spiritually by progressively removing the spiritual defects in our character and life!
2. God Himself promises to supply the necessary support so that we will not topple or fall spiritually in the midst of suffering.
3. God Himself imparts the needed strength so that we will not be crushed by the trial or collapse internally from the pressure.
4. God Himself will set us securely on an immovable foundation so that we will not be swept away by suffering.

Conclusion

What are practical ways to turn trials into triumphs?

1. Prayer—the conversation that forms our spiritual character!
2. Word—the truth that rebuilds our spiritual confidence!
3. Fellowship—The family that restores our spiritual courage!
4. Service—The ministry that reconnects us to His cause! (This gives meaning to our suffering!)

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Session 6

RESTORING OUR OWN SOUL IN SUFFERING

Jim Berg

Introduction

Peggy's Story

A. The greatest danger is always the flesh.

1. I am extremely vulnerable to the deception and wickedness of my flesh when I am hurting. My flesh screams for relief while the Spirit within yearns to develop and manifest His fruit during the trial (Ps. 73—Asaph's struggle).
2. I can always make a problem worse by responding to it in the flesh (Galatians 6:8).
3. Human virtues that reflect God's image can be corrupted by the flesh, even while our flesh deceives us into thinking we are taking the moral high ground. Virtues become vices when they are untethered from love for God and others, from walking in the Spirit, and from obedience to divine commands in the Word that define how we manifest Christlikeness under pressure.
 - a. My flesh can pervert my sense of justice—turning it into vengeance, bitterness, self-pity or anger—all the while deceiving me that my cause is noble and just and that I have a right to feel this way.
 - b. My flesh can pervert my acts of benevolence—turning them into self-promotion, manipulation or works-based atonement for evil works.
 - c. My flesh can pervert godly forbearance and tolerance—turning them into self-protective cowardice or self-indulgent apathy.
 - d. My flesh can pervert my self-control—turning it into self-satisfaction, impatience and ridicule for others.
 - e. My flesh can pervert my sense of righteousness and excellence—turning them into perfectionism, moralism or legalism.
 - f. My flesh can pervert a healthy fear of danger in a fallen world—turning it into obsessive thoughts and compulsive behaviors that enslave me.
 - g. My flesh can pervert my sorrow at the losses of life—turning it into hopelessness, self-pity, escapism, helplessness and self-destructive behavior.

God intends for the spiritual warfare against my flesh to make me more like the Lord Jesus—more patient, more compassionate, more dependent upon Him, more in control of my thoughts and desires, more repentant, more surrendered to His will, more obedient to his Word (1 Pet. 2:9–12). Why should I not want these things?

4. Walking in the Spirit must become my lifestyle if I am not to “fulfill the lusts of the flesh” (Gal. 5:16).

B. The Gospel is always the answer.

1. The Gospel is the pattern for rescue from crises.
 - a. The Gospel teaches me about my condition: I am a created, fallen being (Rom. 3:23; 6:23).
 - b. The Gospel teaches me God’s solution: a crucified, risen Savior (Rom. 5:8).
 - c. The Gospel teaches me about my responsibility: to turn from my sin and turn to God (John 3:16), accepting His provision for my sin.
2. If God knows how to rescue us from our greatest crisis—eternal judgment—He knows how to deliver us from any other crisis of life.
 - a. I must turn from and repent of my own human solutions and fleshly ways (Jer. 2:13).
 - b. I must submit myself to the wise, loving and powerful God who is orchestrating my entire life for His own glory (1 Pet. 3:12–18).
 - c. I must turn to His provisions for me through His Word, His Spirit and His church.
 - i. God will use a crisis to drive me to His Word to give me a heavenly perspective of all that is happening (Ps. 119:67, 71, 75, 92, 107).
 - ii. God will use a crisis to sensitize me to His Spirit, who wishes to convict me of sin, produce His fruit in me, and be my chief Comforter (Rom. 8:18–29).
 - iii. God will use a crisis to motivate me to surround myself with His people and send me to my shepherd for accountability and direction (1 Cor. 12:26–27).

C. God’s glory is always the goal.

1. Emergencies define what is truly important (2 Cor. 4:16–18).
2. I must respond in such a way that clearly shows that God is the most important Person in the situation (Phil. 1:20–21).
 - Peggy—“My feelings are not important right now. Bill needs God!”
3. For the Christian, all of life must be lived with God as the crucial referent (Dan. 3).
 - Respond in such a way that those who watch you in your fiery furnace see someone else like the Son of God with you in the furnace.

D. God Himself is always enough.

John's Squad Car

1. Do I know where to run to be safe?
 - a. Escape from the Towers (Shirley and Steve)
 - b. Escape to the Tower (Ps.18:2; 61:1–3; 144:1–2)
2. Do I know where to turn for satisfaction?
 - a. Psalm 23
 - b. Isaiah 55

"The man who has God for his treasure has all things in One. Many ordinary treasures may be denied him, or if he is allowed to have them, the enjoyment of them will be so tempered that they will never be necessary to his happiness. Or if he must see them go, one after one, he will scarcely feel a sense of loss, for having the Source of all things he has in One all satisfaction, all pleasure all delight. Whatever he may lose he has actually lost nothing, for he now has it all in one, and he has it purely, legitimately and forever" (A. W. Tozer, "The Pursuit of God," p. 19).

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