

9-6-26 Faithfulness of God Week 4

Tue, Sep 08, 2026 4:43PM 45:29

SUMMARY KEYWORDS

God, faithfulness, suffering, temptation, persecution, affliction, grace, strength, weakness, comfort, eternity, hope, scripture, salvation, joy

SPEAKERS

Pastor Dow Boyer, Speaker 1

We're going to continue to talk about the faithfulness of God, and we've done this the last couple of weeks, and we're going to continue on by or beyond today as well. So next week we're going to talk about the faithfulness of God and our loneliness. So, trying to, we went from pretty, I guess, heavy doctrinal series when we were kind of discussing Paul and Peter and Moses and the seven dispensations, and so now what we're trying to do is give you guys some practical application as well. I like to mix this up from time to time, and so we talked about the faithfulness of God in week one, just kind of as a general overview, if you will, and then we kind of broke that down further in that lesson regarding temptation, and so I think it's important that we understand that God is faithful. You know, in a world where it feels like we need to be reminded of that, our God is faithful. This is not spinning out of His control. Our God is faithful, right? And specifically last week when we were talking about how not only is he's faithful because he is trustworthy and he is true, and so we took that into this area of temptation last week. And that the first memory verse that I ever kind of memorized was that First Corinthians 10:13, and that's what we talked about last week. It says, "There hath no temptation taken you but such as is common to man. But God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation make a way of escape that you may be able to bear it. And I was challenged to memorize that verse, and I thought I'm never going to memorize that verse. That is a long verse. Can we start with Jesus wept? I can get that one. But so I had to break it up. It was like that-that kind of not not quite like the Jewish children, how they'll rock back and forth and kind of use the rhythmic parameter to kind of be able to trick their brains a little bit. But but for me, it was like statement by statement. I broke it up like into four sections. But that verse means so much to me, we talked last week about the escapes, and and you know I gave some of those practical advice last week. As far as go to bed earlier, change what you watch, change where you go, serve others when tempted, go for a walk, pray, chop some wood, work out, look for a different job or a different department inside your job, delete social media. And I actually had somebody come up to me earlier today, and they said I got off social media last week, and they're glowing. They're already like in their glorified body. It's crazy, but I was like, "Well, how are you feeling? He's like, "So much better. And I'm like, "Amen. Now everybody, I swear, Meta's gonna come after me. So all the members of White, everybody who lives in Whiteland and the surrounding areas has deleted social media. Anyway, and then we talked about if something is still a stronghold, that there is help. You got to take some humility, being able to say, "Hey, I'm trying. I hate this. I don't want to do this anymore. I keep falling into the same temptation. I've tried the escapes. I need some help. It is now a stronghold, because I mean, really, the definition of insanity is keep doing the same thing and expect a different result, right? So, we talked about that last week. That's why we who are

spiritual should restore such a one in the spirit of meekness. There is places to go for help, and I talked about how God's faithful. He's given us His Word. He's given us the Holy Spirit. He's given us other people, and he's given us the ability to talk to Him in prayer. God is faithful, but sometimes in the area of suffering, we feel like God is absent, and this is something that I think will relate to everybody in the room and who is watching, or who will watch later? We think about this word suffering, and here's some definitions. We've gone over this in the past, so I'll be brief with this. But suffering gives the idea of undergoing pain, inconvenience, or damage, pain endured, and then we start seeing other words that that kind of lump in with it when we think about words like persecution, infirmities, and affliction, persecution is punishment due to belief, and it means literally to put to flight. Infirmities tend to deal with the state of the body, the weakness, or unsound. Affliction kind of deals more with pain and distress, grief in the body or mind. We want to cover this all today, and tell you that God is faithful. And from a practical standpoint, here's what this looks like, right? This this is something that is very real. For some of you, it is that persecution, right? In your workplace, you've you've taken a stand. You you've said what you've believed. You're you're made fun of, right? You are you are the guy around the coffee table that gets that is the butt of the jokes. People call you holier than thou. Right, people have tried to put you in a corner and tell you to shut your mouth. Everybody else can say whatever they want, but you can't. And maybe you've experienced this on social media, which is why you should delete it. No, I'm just kidding. But for some of you, that might be the course. So some of you have experienced this persecution. Some of you, it has been health related, or the or the health of a family member. Right? This thing's been ongoing, and I saw some people earlier today. There's several in here that I haven't seen in a while, and I was so excited to see them. I know they've been through so much. We kind of said the the one row where where Bruce is at the head over there is like the suffering row, but they're here. The rest of people in the row are like, wait a second, I'm sitting somewhere else next week. I don't want that curse on me. So, but but it's physical, is what you're going through, and it's thing that's just been ongoing, and you feel terrible, and you can't get up in the morning, and it's been going on so long, it's been agonizing. Or being the caretaker for somebody who has been suffering, and how difficult that is, day in and day out, over and over again, and it just weighs on you, and it taxes you, and then some affliction is financial. I mean, right now it's tough. Groceries still through the roof. We've not gotten the relief we were promised. It's not there. It's not in the gas pump. Kim, it's not property taxes either, is it? I'm telling you what. This is ridiculous. I mean, at the rate we're going, the property tax portion of my house payment is going to be more than paying back the loan. It is ridiculous how much property taxes have gone up. It's so tough to make it today. It's kids who who feel like I should be launching, but they financially can't launch the burden financially. The earnest prayer saying I'm I'm sick of being in this hole and some of us it's self-inflicted, but it still doesn't change the fact that we're there and it doesn't feel like there's any light at the end of the tunnel. No matter what it is, I think we all can relate to the fact that we know what it's like to suffer, and I'm hoping that I can encourage you a little bit with that today and remind you that God is faithful even in our suffering. But I want to start by kind of creating a baseline of something that shows kind of a pattern through Scripture, and I think this may be the encouragement we need today. In Genesis 315, we are told, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head; thou shall bruise his heel. Even early in Genesis, we're told that there is going to be Something painful that's going to happen, but then there's going to be something else that's going to happen after. And I want you to follow that reasoning and that line of thinking as we go through several examples in Scripture. And once we have the nation of Israel right in Deuteronomy 28, if you've read Deuteronomy 28 and 29, you know 28 talks about all these blessings Israel as a nation's going to have if they obey. But then you go to 29, and 29 starts talking about all these curses if they don't obey, he tells them in verse 20 of chapter 29. He says, "The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord will blot out his name from under heaven, and the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law. So that the

generation to come of your children shall rise up after you, and the stranger that shall come from a far land shall say, when they see the plagues of that land and the sickness which the Lord hath laid upon it, and that the whole land thereof is brimstone, salt, and burning, and that is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zebulun, which the Lord overthrew in His anger and in His wrath, Deuteronomy 28, you're going to have plenty. It's going to be, it's going to be so much that you cannot contain it if you obey. Deuteronomy 29, there's going to be pain that's going to come as a result from disobeying, now I'm thankful in this dispensation of grace that that's not how it works. You know, some of you, if you're if you're waiting for the financial blessings and you're just going to keep working harder, I'm telling you, quit being American. What I mean by that is there are a lot of countries where people are living the godly. And there is no hope of any financial prosperity. We're just very American, and we mix up the scriptures. There is no promise that if you are an obedient, godly person, that you're going to have wealth unlimited in this earth. Bar the doors, security. I don't want people to get mad at me, but I want to tell the truth. Right, that is reality. But here is what is being said. Here is that hey, you don't obey. This is what's going to happen. And what would happen is they would go into captivity. Right, Jeremiah 37 says not only this physical captivity that we're going in, but he's going to talk about a severe punishment that's going to come later. In Jeremiah 37, it says, "Alas, for that day is great, so that none is like it. It is even the time of Jacob's trouble. This is the great tribulation, but he shall be saved out of it. But then, one chapter later, in Jeremiah 31, he says this: Hear the word of the Lord, O ye nations; declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. In fact, Jeremiah 31 a few verses later says that I will make a new covenant in spite of Jacob's trouble. Now I'm going somewhere with this, so hang in here. Jeremiah 31:33 through 34 talking about this new covenant. He says, "This shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts and write in their hearts, and will be their God, and they shall be my people. They shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sin no more. In fact, that ties right into Acts 3:19 when Peter is offering the kingdom and he's telling Israel. He says, "Repent, that your sins may be blotted out when the times of refreshing shall come, which is what Jeremiah was just talking about. So we're kind of we're seeing a pattern here that I hope you're picking up, and that is people have gone through stuff, but it's always temporary, and something else is coming better down the road. Now, using the same logic, if you read Matthew, Mark, Luke, and John, you start out with oh the kingdom of heaven is at hand, and we talked a little bit in Jeremiah 31. That's that time period, right? There is going to be this period of time where Jesus is going to reign on the throne. This is not some spiritual kingdom like everybody's preaching today. A literal time when Jesus is going to sit on the throne with the 12, and all nations will be blessed from Israel, right? That is a real thing that's going to happen-a literal 1000 years. Israel will have her land. So, in Matthew, Mark, Luke, and John, it's preparation to go through Jacob's trouble to get their kingdom. It's the whole point, really, of Matthew, Mark, Luke, and John, but Matthew 13:44 through 46, as Jesus does many times, he tells them that you're going to have to go through something hard to get to something better, and he uses the kingdom of heaven in several parables like this. For one, he says in Matthew 13:44, he says again, the kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy therefore goeth and selleth all that he hath and buyeth that field. Now I'll give this next example he talks about with the pearl of great price, but I know a little something about this recently. I still love sports cards and memorabilia. It takes me back to my first job, which I was a baseball card sorter as a freshman in high school. I was young, so I couldn't work legally. So for \$2 an hour, I sorted baseball cards. I know. Realize I should have all kinds of money in the bank, right? \$2 an hour, but I loved it because even from a little kid, I loved collecting sports cards. My mom would think it was so boring. I would sit in front of a TV and watch baseball for hours. I'm a sports connoisseur, and I tell you, it's kind of sad

because the teams I root for tend to not do well, or it takes them a long time to ever win something. So I feel bad for all the St. Louis Cardinal fans in the room. But anyway, but I remember there was an opportunity where we're like, all right, there is a storage unit that is filled with these old sports cards, and there's this particular box in this in this storage unit that could be worth like 30 or \$40,000. And so, I go. I get a U-Haul trailer. I grab coal. I grab this guy, and we drive clear out by Terre Haute. And then we open the doors of the storage unit, and man alive, there's so much stuff in here. A lot of it junk. So we have to pull it all out, and we fill up this U-Haul. But it's like this was going to be worth it. It was going to be worth my time. It was going to be worth my investment. It was going to be worth the cost of the storage unit because there was this box of cards that was going to be worth 35 or \$40,000. That was my thought. I was like, I'm willing to endure my time being lost, my financial investment. All that doesn't matter because there's something great in the storage unit. There wasn't something great in the storage unit, but it's interesting when we read this passage here. It gives the idea that this man, and sometimes we're like, okay, there's a treasure hidden in a field. No, what it says is this man knew that there was a treasure in a field, so he was willing to endure having nothing temporarily, because he knew he was going to have the field eventually, he was willing to go without, sell everything that he had. That would be painful, right? In order to buy the field, you see what Jesus is teaching Israel at this point. He goes on, says the kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he hath found one pearl of great price, he went and sold all that he had, and he bought it. He was trying to explain to them that there is going to be intense suffering for seven years, but if you can overcome until the end, it will be worth it. There is a pattern through all of these scriptures. Another place in John 16:20 through 22, he says, "Verily, verily, I say unto you that ye shall weep and lament, but the world shall rejoice. Ye shall be sorrowful, but your sorrow shall be turned into joy. Well, when will their sorrow be turned into joy? At the end of the tribulation. He says this: A woman, when she is in travail, hath sorrow because her hour is come. But as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world, and ye now therefore have sorrow. But I will see you again, and your heart shall rejoice, and your joy no man taketh from you. This was him even talking about not only the tribulation, but that he was going to leave them and come back. Now this past week it was Monday, and Elena's hour had come. You know, and we had a real interesting dynamic going on because there was 18 of us going to see Livy at her volleyball game on her birthday in Georgetown, Kentucky, and then Elena decides to go into labor that morning. And it was not until the night, even though she got to the hospital earlier in the morning, but it was not until the night that she had our precious baby granddaughter, Isla Shay Sloane. I'm Death Shay. By the way, is Olivia's middle name, and they did that because they are birthday buddies. So I think Livy's trying to one up the Addie to be the favorite aunt. I don't know, but anyway. But there were there were moments that day where I'm sure Elena felt like, oh my gosh, this is terrible. Just come out. They said for the longest. I was going to spare you some of the details, but for for the longest time, I'll just this much I can say. She was right there, and they needed to go get help because they're like she's ready to push, but they had to wait for people to come in. Right? It's at that moment though that a woman says, "Okay, I want this out of me because eventually I'm going to hold the baby. And when you're holding the baby, now these are tears of joy, even though your body's hurting, epidural or not, right? But they're tears of joy. It's like I would go through that again to hold the baby. You see the point that's being made here. It's like I was talking to Mackenzie earlier today, and I was like, "Man, four kids in five years. I don't think it's the actual birthing process that makes her say, "Yep, I want to do that again. But it is holding the baby, and this is what he's telling Israel that women go through this pain, and it's to hold the baby. They're going to go through the seven-year tribulation, but then they're going to have the kingdom. It will all be worth it. Even Solomon would say, "To everything there is a season and a time to every purpose under the heaven. There is a pattern all throughout Scripture, and that is that whatever is going on in the scheme and the grand scheme of eternity is temporary. This is important. When I'm going to say that God is faithful in our suffering, it starts with this premise that your suffering is not permanent. Does that make sense? I would have thought there'd have been a few amens. I would have thought somebody

would have been excited, because earlier in the day I probably described you, your physical ailments, your financial position, how you've been betrayed by people, and you're always getting stepped on. Something earlier said, "Yes, that's me, but right now you should be saying, "I'm glad it's not going to last forever, because it won't. All right, I think I had to go back through there. That's going to cost two more minutes now. At the end, don't make me repeat things, people. We're going to be here all day. So then we get to Paul, and listen to how Paul articulates this same principle, and I think this probably gives the most clarity in all of Scripture, but specifically because he's going to reference it in light of us living in the dispensation of grace. Here's what he says in Second Corinthians 4:16 through 18. He says, "Which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day, for our light affliction is but for a moment. But then there's a little comma there, and he's still talking about the light affliction. He says, "But it's working for us a far more exceeding and eternal weight of glory. So not only is he saying that this affliction is just temporary. He's not trying to say "suck it up, Buttercup, but in a way, what he is saying here is that it's doing something in you. Sometimes it's to develop that patience in you. Sometimes it's to develop something that could be used to help somebody else. But it's doing something here. He says it's an eternal weight of glory, and he says, "While we look not at the things which are seen, but the things which are not seen. The things which are seen are temporal, but the things which are not seen are eternal. So the question becomes: When does the outward man perish? As he was talking about at the first part of this verse, how long do we have this outer man? It's just as long as we live on this earth, which right now the average lifespan is like 75 years. If you if you're better than that, then hey, you're on borrowed time. Redeem it. Somebody's over 90 years old laughing at me, and so that. But but what I'm saying is that that's the hope, right? Is that we get through and live a long, healthy life, 75 or 80 years. In the grand scheme of eternity, how long is that? I mean, Methuselah could have made a case like, "Hey, this time on Earth's really great and really long. I don't know. Maybe he was the first to get arthritis. I'm not sure. But you live 800 some years, you're going to feel something. I've lived 50, and I feel all sorts of something. But here, Paul is saying the outward man is going to perish. I mean, it would be an interesting dynamic if somehow we could bring out on stage somebody that Jesus healed in the first century, since we make such a big deal about that, right? It would be a cool dynamic if I could pull them up. We might need an interpreter, but we bring them in here, and even in the Aramaic, and they're talking about is one of the 12 lepers. We found them in a desert someplace. They're still alive today because Jesus healed them. No, everybody that Jesus healed in Matthew, Mark, Luke, and John died. There was temporary relief, but they ended up dying because this body is not meant to live for all eternity. It's why we'll need a new, a new one, right? He goes on in Second Corinthians five:1 as he continues this thought into the next chapter. He says, "For we know that if our earthly house of this tabernacle, our bodies, were dissolved, we have a building of God, a house not made with hands, eternal in the heavens, eternal in the heavens. Even if this dissolves, even when we're done with this body, we have the hope of eternal life. But we invest everything we have into this slim 75 to 80 years, as though it were eternity. And some of us are even terrified for eternity because we love the 75 or 80 years so much. I love in Romans 8:18 where he says the suffering of this present time is not worthy to be compared with the glory that shall be revealed in us. Paul is setting a tone here and echoing a thought that has been there from Genesis three on. So when do we have our earthly house here? Why we are on this earth? When will it dissolve on this earth before we have we are clothed with our heavenly tabernacle? Second Corinthians five:2 says in this. Now listen to what. All saying here, in this this point that I just made about this temporary that will dissolve and this house made of God without hands, he says, in this the house of God made without hands, we groan, we desire to be clothed upon with our house which is from heaven. He's like, this is what we want. This is what we desire. In verses six through eight, he says, "Therefore, we are always confident, knowing that while we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight. And then you hear this one in a lot of funerals. But we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. The perspective was always about what is temporary versus what is permanent. And one of the great ways to be reminded about God's faithfulness in our

suffering is to be reminded of what is temporary, what is momentary, and what is eternal? It may feel like whatever you're going through is eternal. I promise you, it is not. And Paul knew this. Second Corinthians 11:20 through 30. This is this long list, right? He says, "Are they ministers of Christ? I speak as a fool. I am more, and laborers more abundant, and stripes above measure, and prisons more frequent, and deaths oft. And then he goes through this list. I think Paul knew a thing or two about this momentary suffering. It wasn't like he was saying this from some ivory tower. This is what he had personally experienced. He says, "Of the Jews, five times received I 40 stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck. A night and a day I have been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, and perils by the heathen, and perils in the city, and perils in the wilderness, and perils in the sea, perils among false brethren, and weariness and painfulness, and watchings often, and hunger and thirst, and fastings often, and cold and nakedness. Beside those things, that long list, that are without that which cometh upon me daily, the care of all the churches. This was coming from a guy who only knew suffering. In fact, we're told as Jesus and Ananias are having a discussion in Acts chapter nine, as Ananias like, "Are you sure you got the right guy? And remember this in verse 16, he says, "I will show him how great things he must suffer for my name's sake. We're seeing kind of the normalcy of suffering, the expectation of suffering. He might be like, "Yeah, well, that's because Paul did what he did to to the early church, and that's because Paul was an apostle. Well, in two Timothy 3:12, this is something interesting that he says: persecutions, afflictions, which come upon me at Antioch, Iconium, Lystra. What persecutions I endured, but out of them all the Lord delivered me. Yea, and all, not Paul, they rhyme. But no, he says, all that live godly in Christ Jesus shall suffer persecution. So yes, Paul was going to suffer, but here Paul is telling Timothy: If you live godly, there's going to be persecution. We have seen this in this world today, right? I mean things that used to be so common sense. If you don't believe me, there was a trial this past week in my life. I mean the amount of empathy that is going on-not to get too much in the news and things like that-but is astonishing to me, there used to be black is black and white is white. I'm sure that I have three children in this room today that are thankful I didn't strangle them. You know what I'm saying? But I mean, we've got to a point where the defense of this, and I get it. I mean, hormones, different things like that. But still, you did what you did, you know. And but I'm saying we live in a world today where it's like we don't we don't know what's up, we don't know what's down, we can't even define gender anymore, right? We live in a tough time right now. Things we've not seen, and it weighs on us. And if you take a stand, you will be persecuted. You will be told to shut up, sit down. You're a bigot. You're a racist. You will be told those things if you take a stand. So what's allowed a lot of us to do is become the silent majority. We can't say. We can't go anywhere, and we understand today that you will suffer persecution if you take a stand. Similar to what Paul was talking about in Philippians 1:28 through 29, he's in prison, telling people that aren't in prison this information. He says, "And nothing terrified by your adversaries, which is to them evident token of perdition, but to you of salvation and that of God. For unto you is given on behalf of Christ not only to believe on Him, but also to suffer for His sake. You're like, well, I didn't sign up for that. I signed up for my life on this earth was going to be better. All my problems were going to go away if I just went to church. If I just got saved, I'm sure probably sometimes church camps really, really bad about manipulating you in that way. It's like all your problems go away if you will just do this this week. But then there's next week. Tomorrow always comes, right? What about the tools to be able to navigate a life where these promises weren't made to you? So God's faithfulness in our suffering, I think, is summarized a lot in a time where Paul is begging God to take away something from him. We think about the thorn in the flesh in two Corinthians 12:7 through 10, it says, "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, the thorn, I besought the Lord thrice that it might depart from me. And I'm trying to picture this out. Paul, being the prayer warrior he is, what were these requests like? These three requests, this consistent begging of God to remove the current suffering, the current thorn, whatever it is. What were those prayers like? All we're given here

is that three times, three times he besought the Lord that it might depart from me. I'm sure that there's many of us in this room that have been asking God to take away something for a long time. I'm positive of it. I know I've been in that position here. What's interesting, though, is God's response- it wasn't just deal with it, but what God did say, "My grace is sufficient for thee. He says not only that, but He says, "My strength is perfect in weakness. Paul then says, "Most gladly, therefore, will I rather glory in my infirmities. He goes from take things from me, Lord, to 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. See, God is faithful in your suffering. He's telling you today that my grace is sufficient. You're not doing this all by yourself. My grace is sufficient. My strength is perfect in your weakness. And I'm hoping that encourages you today because a lot of you have been trying to do this in your weakness. You've been trying to do this in your own strength, and God says, "Hey, my strength is perfect in your weakness, and then as Paul says that the glory, that the that the power of Christ may rest upon me most gladly. Therefore, will I glory. It's like I wonder if that would be our heart today. We think about the practical piece of this. When whatever it is that we are going through, reminding ourselves that God's strength is perfect in our weakness, that God's grace is sufficient, and also something that Paul said at the very beginning of this same epistle is that God is the God of all comfort. We read in Second Corinthians one three and four. It says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. And God says, not only am I going to comfort you, but the thing that I'm doing in you isn't just for you. It's so that you can go and comfort other people. And how many times have we seen this? I'll tell you what. Some of my deepest struggles, I had no idea were going to be the way I was going to be able to talk into the lives of other people who had been through the same thing. Because when I was in the midst of my lowest point, I didn't see any light. And eventually, my consistency and the Lord's strength through me, and me being able to keep going, gave others hope. And I'm able to sit across from somebody and say, "I've been where you were at, brother. And it was His strength that was perfect in my weakness. It was His grace that was sufficient. It was His timing and His comfort that had to pick me back up, dust me off, and put me back in service. Wonder how many things you're going through today are going to be the encouragement for somebody else tomorrow. Even in Second Corinthians seven six, listen to this verse. Says nevertheless, God. So that's the subject of who's doing this, God that comforted those that are cast down, and listen what He says here. He did this. He comforted us by the coming of Titus. One of the ways that God comforts us is by through other people. But we spend so much time focused on us and what we're going through, that we can't even see anybody else. Even though it's temporary, God is not absent, and we're reminded that our citizenship is in heaven. In Philippians 320, we're told in Ephesians that we are seated in heavenly places, and that's where all of our spiritual blessings are. We're told to seek those things which are above in Colossians chapter three. Nowhere are we told to just keep going, keep going, and you're going to inherit the earth, and it's going to be great. Now I don't know what this means once we, once we've been raptured out of here, once we have our heavenly body. I don't. I have no idea if we're coming back and forth or what we're doing here, but I do know this: that our citizenship will be in heaven. And this was a thought that came to me this week. It was like we can't let what we're going through overshadow where we're going to, and that feels like that's what happens. It's the end all, be all with whatever we're going on, and I'm not saying that you can't feel things. I'm not saying that you shouldn't be emotionally attached to things in your life or to respond to things that are going on in your life. I'm not saying that at all, but I'm saying in those moments when you get clarity and you are praying, remember, God's grace is sufficient. God's strength is perfect in your weakness. God is the God of all comfort, and that our citizenship is in heaven. Even if it never got better one day on this earth, you have all eternity to look forward to, where there will be no suffering, there will be no persecution. There will be no breaking down of our bodies. There will be no more funerals to attend. There will be no more tears. That is what is waiting for us by our faithful

God, who can be trusted and who is true. Maybe it's time to pray that God, in the midst of all of this that I'm going through, with the diagnosis, with the death sentence that's coming, how can I be a blessing to someone else? Because Lord, I know I'm going to be with you for all eternity, so I'm not worried about that. But how can I be a blessing to other people? How can I have the same care for other people? How can I maybe comfort others? And I want to wrap this up by saying, all of this that I've been describing are these temporary moments, what Paul would call light affliction in some cases, and I want to remind each and every one of you about a momentary, temporary period of suffering that was at the cross, and what that has given you, what Jesus endured on the cross to shed His precious blood to pay for your sins and my sins was temporary, because three days later he rose again, showing us that there's something greater later. But that's if you are saved. If you're not saved, then you better live it up while you're here, you're not gonna like what happens next, and there's not gonna be a reprieve. There's not a get out of hell free card. I mean, it's a reality, but God has paid the payment of our sins in that temporary horrific moment at Calvary, and when he stretched his arms out and shed his precious blood, payment was being made for your sin and my sin, and the Lord accepted that payment. The Father committed the. Love toward us. That why Christ died. Right, He hath commits His love toward us. That while we were yet sinners, Christ died for us. He rose from the grave three days later, and today all we have to do is receive that that was for you. It's not about what you can do. It's not about you being a better person. It's not about you giving more money. It's not about you joining a church. It's not about you helping your neighbors shovel snow. It's not about how many good deeds you can rack up because you could never rack up enough. Because to be in God's presence requires sinlessness, and we have all sinned and come short of the glory of God. But it would not be a loving God to say, "Figure it out yourself, humans. So He made a way. In that way was that temporary suffering, so that we could have permanent, eternal life. He showed us the power of getting through temporary suffering, seeing that something much greater is coming, and that goes clear back to Genesis chapter three, where we started about 40 minutes ago. So my encouragement to you today is not that you're going to be able to pray a certain prayer, and all your problems are going to go away. You're not going to do better, and all of a sudden, God's going to release all these things that are happening to you. The promise is that God's grace is sufficient, His strength is perfect in weakness, and that God is the God of all comfort. And just maybe what you're going through today becomes the way God is going to comfort somebody else tomorrow. I'm going to have everybody stand. We're going to take this time. We're going to pray. If you've been visiting and you would like to know more about getting involved, joining a small group. Maybe you've been saved recently, and you want to know what your next steps are. But you have questions. I'm giving you the opportunity. If you want to slip out, and I know Kenny will be up here. If you if you have any questions, if you just like what you've been seeing here for the last few weeks, and you want to be a part of us, we'd love to invite you, and we'll get you started on that membership path, but at this point we're going to pray, and then we're going to sing, and then we'll dismiss it. Heavenly Father, I thank you for this day, Lord. I thank you that your grace is sufficient, and I know that might sound like okay. Well, that's just a phrase, but Lord, it's not just a phrase. It's true. Over and over again in my life, your grace has been sufficient, and your strength has been perfect in weakness. Even when I could not see it, when I'm thinking, "What was the thing that got me out of bed that day? It was your strength, not mine. It's the inward man that was being worked on when I was trying to walk in the spirit and and put to flight the flesh, so to speak. Lord, I know that our people are struggling. I know people watching are struggling. They're going through so much. I wish I could take it all from them. I wish I could say a special prayer and it would all be removed, but Lord, that is not what Your Word says. So, what do we do, Lord? We rely on Your grace and Your strength to endure it, and we look for purpose in the midst of it in order to encourage others and comfort others, knowing that there is something much greater waiting. We cannot let what we're going through overshadow where we are going to. And Lord, I pray today it would be a heavenly mindset that we walk out with today. That nothing can separate us from Your love, Lord. That we are sealed until that day of redemption. Lord, your promises are true. You are to be trusted. We will be with you in heaven for all eternity. We will

not suffer for all eternity. We will not have our bodies break down. We will not have any more funerals. We will be serving you for all eternity. That's why we seek those things which are above, not on the earth. Our hope is a heavenly hope, and we look to it today, in the midst of a dark world, in the midst of so much sin, chaos, hurt, suffering, calamities. We know that this is never the end for us. Thank you for your momentary suffering on the cross to give us eternal life. I pray if there's anyone here who has not placed their faith in the death, burial, resurrection of Jesus Christ and that precious shed blood at Calvary to make payment for their sin. I pray today would be the day. Be with our people. Help them to have a great Labor Day, and I pray that today would be an encouragement. Jesus' name, Amen. We hope you received a blessing from today's service. We would love to have you visit with us in person. For more information, please visit our website at gpeindy.net or contact us by phone at 317-535-3512. For more options to watch, just click on demand on the website. Until next broadcast, may God bless you. Is our prayer.