

8-3-25 Message

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Fireworks fear, July 4th, Texas flooding, evil in the world, believer's faith, moral truth, God's law, Genesis 1, Job's righteousness, sin's curse, spiritual battle, redemption, heavenly hope, salvation, gospel message.

SPEAKERS

Pastor Dow Boyer

All right. Well, I don't know about you guys, but we're in August now, and when I look back at all the great things that happened in July, one of the not so great things was the fourth of July. See, I have a sheepadoodle. Terrible mistake. I blame my wife, but we have a dog. I'm just kidding. His name is Pippin, but not because of Scotty, because we wanted him to be an Alpha Dog. But anyway, any of you Jordan fans will know what I'm saying. I think actually, somebody, maybe one of the teens, actually came up with that name, and we do like Lord of the Rings. So for whatever reason, his name is Pippin, and he's a big fluff ball and but when the fireworks are going off, he needs some doggy gummies or something. He he goes crazy. In his first year, when they started going off, he got out of his leash and he ran, and, oh, did he run? And run, and we could not find him. And eventually we got something on our Facebook page for our neighborhood that said they found him, and his paws were all bloody. He was so terrified, he ran on the hot asphalt and wore all the pads off of his hands and feet. And he's, a big boy, so we there for a couple weeks. Had to carry him everywhere, and I'm glad he eventually outgrew that. I think it's the reason I have lower back pain today, but and this year was he's gotten a little bit better, but not much. And I'm definitely want to have a word with the with the city there's not supposed to do it after a certain time. So he won't go to bed and won't quit barking and yelling and and all that until the fireworks are done, you know? And, and so another dry fourth kind of comes and goes. And, and it's, like, so frustrating kind of with our dog. And I'm like, Oh, I hope that one day he gets over his firework fear, right? And, and I'm thinking, you know, that's my biggest thing. I'm thinking about July 4, right? And then the next day, all over the news feed, there was tremendous flooding in Texas of the Guadalupe the Guadalupe River more than 22 feet and hours, a bunch of little girls died at camp as a result of that. It really put in perspective my little firework situation, and it's really bugged me for last few weeks. I was hoping to have an opportunity to be able to talk a little bit about this, because when events like that take place, it's very hard for believers to explain this idea of evil or bad happening in the world, and it's something we do have to address. I mean, the subject is so important because it can, it can make or break some believers. It can make them want to, want to kind of leave their faith and get out of fellowship with with the believers inside the church, because they're struggling with understanding what's going on in the world, and how to, I guess, react to that. And so that, that question that that comes is always this one. It's, why do bad things happen to good people, when you see something like that, do those girls deserve that? You know, when you see bad things, when you see horrific earthquakes and and you see all these tragedies you're like, did they deserve that? And and it becomes the real question. It's the gotcha question from the unbeliever to the believer, and it's difficult, but for the unbeliever, this leads into a

debate that morality does doesn't really require a law giver. The believer will say, without God, morality is subjective. The unbeliever will reference empathy as reasons why people do good things, ethics and socio cultural norms. But the problem with that is it's ever changing. So what do we do when the good thing and the acceptable thing is to eat our children, but socially it's acceptable, it's considered a good thing. What do we do with that if it's constantly changing, right? But today, here at Grace point, how do believers react to this issue? Since we are on the same page as God as the moral truth and law giver, he is the one true living God for the believer, the question implies that good and bad is definitively defined, and it is. It's the authoritative word of God. We have that as a definition when you look to Webster's Dictionary, 1828, this is interesting. Back then, it said having moral talking about good, having moral qualities best adapted to its design and use, or the qualities which God's law requires. Virtuous, pious, religious applied to persons and opposed to bad, wicked or evil. And so let's start a little bit with this idea of then, where does good from? A Biblical sense, where does good start with? And it starts with God himself, and very early in the Word of God, so early, in fact, it's Genesis chapter one. You don't even have to look at your tabs on this one. You just open it and start reading, and then what you find out is that the word good is used seven times in the first chapter of the Bible. You don't believe me, good. We're going to look. I hear some of you turning Yeah, these things work. I promise you won't get a paper cut. You can open them from time to time. Genesis, chapter one, verse four, says, And God saw the light that it was good, and God divided the light from the darkness already. Fourth verse sin. We've got this idea of good. Genesis. 110, God called the dry land Earth, and the gathering together of the waters called he Seas. And God saw that it was all good. Even God, from his standard, looking at what he created, says it's good. Verse 12, the earth brought forth grass and herb yielding seed after his kind, and a tree yielding fruit whose seed was in itself after its kind. And God saw that it was good. Next verse, verse 18, he says, to rule over the day and over the night and divide the light from the darkness. And God saw that it was good. Verse 25 God made the beasts of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind. And God saw that it was good. Verse 28 God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea, over the fowl of the air, and over every living thing that moveth upon the earth. Which leads us into verse 31 and says, God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day we had not had the fall yet in Genesis chapter three, and all we see is good. But on social media, on X, on Instagram, we can't say the same today. We don't look at everything around us today and say it's all good. I it because we see we see things that we know are not good. You don't even need to be a believer to see things in the world that are bad or evil. But as believers, we especially do. But then often we'll turn to probably the oldest book in the Bible and the Book of Job, and we'll say but there was one who was who was good job would have had to probably be considered good to most people job. One, one says this, there was a man in the land of Uz whose name was Job, and that man was perfect and upright meant complete or mature, but he was perfect and upright, one that feared God and eschewed evil. We think about job today, I think he would stand out in a crowd. Job lived his life in search, in such a way that, if we were kind of from humans to kind of define it, we would say, job's a good man. I often think about this. You know, how you can tell if a person thinks they are good or not? Ask them. People cannot wait to tell you how good they are, you know, and it goes into when you're sharing the gospel with people and and I've had these conversations over and over again with people, and for me, it's always the same question, not original to me. I ripped it off, and feel free to rip it off after me. But it's always when you die and you're standing before God, and he asks you, Why should I let you in? What do you say? And I ask it that way, because it's open ended, and it requires you to articulate and it tells me what work I need to do based on your response. If I just say, Are you saved? Somebody might be like, Oh yeah, I'm saved. I've been saved since I was seven years old when I got baptized. But whoa. Back it up. Okay, I don't want to throw a term out there that might not mean the same thing to both of us, so I'm going to ask an open ended question, but that question nearly every time, gets some sort of response about how good the person is and that they hope

there's enough good that outweighs the bad in some way, even in their mind, their hope into eternity one day, is based on a goodness that is more subjective to their mindset than the Word of God. In their mind, they're already deciding the things that I do, are they stacking up into the good bucket or the bad bucket? People think about this a lot. They already attribute being good as something that will enter into heaven one day, or whatever is after this. In their mind, it always comes up. And all these people, I'm fairly confident, I can say, are nowhere on the level of what Job was. But let's do some things that Job said even about himself in Job 23 starting in verse 10, he says he knoweth the way that I take when he hath tried me, I shall come forth as gold, my foot hath held, his steps his way. Have I kept and not declined, neither have I gone back from the commandment of his lips. I have esteemed the words of his mouth more than my necessary food. It sounds to me like Job would say, I'm pretty good. 27 starting in verse five, he says, my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you till I die. I will remove mine integrity from me, my righteousness, I hold fast and will not let it go. My heart shall not reproach reproach me so long as I live. And so this basically, when you're reading the book of Job, you see that we have this historical account of Job. And then we've got these three friends that come. Starts out with these three. There's really a fourth. He kind of doesn't come into the picture til later, but Eliphaz, Bildad and Zophar needs to pick better friends. Those are some crazy names, but these were the three friends. And every time they come to give counsel to Job, they're saying, clearly, there is sin in your life. Job's like and these were his responses. I always I can be tried as gold. My righteousness is perfect and upright. But then the young guy comes along. His name is Elihu, and after the three older as per the respect of the elders at that point, right? You can learn something from that. But he waits and talks after the three older ones. And part of what he says starts in verse eight, surely thou hast spoken in mine, hearing, and I have heard the voice of thy word, saying, I am clean without transgression, I am innocent, neither is there iniquity in me. Elihu is giving Job back his words. But then Elihu is going to say, there is some wrong in you, Job. And then God's going to come down and enter the conversation. He's going to say three older ones. They did not speak, right about me, but Eli, who did we look at all this? And we're like, All right, we see the beginning of Job. God allowed Satan to test Job, and then we see the end that Job was given about twice as much as he had before. And some people will try to use this book, kind of as a blueprint, as far as the goodness of God. And first of all, today, in this dispensation of grace, the Bible doesn't promise, and neither am I promising up here that you're going to have twice as much as you ever had before in this life. That's not what that book is really for us, not what it would be conveying to us. Today, there's no promise or guarantee that any of us are going to have a blessed earthly life, and we're going to talk about that the next few weeks. So I do not want to get too far ahead of myself, but the point starts becoming was, since God allowed Satan to do this, was God the cause of this? Because that starts becoming the conversation right that that will eventually lead into is God incapable of stopping these evil and bad things from happening? Here's some things, though, in James 1:13 it says, Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempted he any man. And look at a few other verses here that might kind of develop this case a little bit. First, John one, five, this, then is the message which we have heard of him and declare unto you that God is light and in him is no darkness at all. Isaiah six, three. This is a fantastic passage. Here we go from five chapters of Isaiah saying, Woe unto these people, Woe unto these people. And then he gets this, this vision right, and where even the train is filling the temple. And in verse three, we got these angelic beings. In verse three, it says one cried unto another, some of the seraphim. And it says, holy, holy. Holy is the Lord of hosts. The whole earth is full of his glory. You get this whole picture here. And the last thing you're thinking is God not capable. The whole earth is full of his glory. But holy, holy. Holy is the Lord. I love this First Corinthians, 14:33, one of Paul's letters to us today says God is not the author of confusion, but of peace, as in all the churches of the saints. So why are we so confused on this issue? Is God in control? Is he not in control? Why do these things happening and we wrestle with it. The church wrestles with it. I think it goes back to pretty simple though Romans chapter 8:12 and we'll back into what it's talking about. This is going to lay the framework of why things like the flooding that took 27 young

girls lives happen in the world today. And Romans 5:12 says Wherefore, as by one man, sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. It's not like a disease that skips a generation. It's passed down unto all men multiplied by generation after generation after generation. Ecclesiastes, 7:29, says, Lo this only have I found this is the wisest man right to live. Solomon, he says, this, have I found that God hath made man upright, but they have sought many inventions. He said, it's not God's fault. God chose to sin, and then when man chose to sin, sorry, I hope I said that right, when man sinned, then that got passed down from generation to generation. That's why we can look at this room today and not be offensive, but the Bible says you're all sinners. It's been passed down from generation to generation. That's important when you think about the hard things going on in the world. It's the result of sin. Isaiah, 64, six, but we are all as unclean thing. This is even when he was talking to Israel, all our righteousness as of the filthy rags. Even he says it's about his chosen people, we all do fade is a leaf, and our iniquities, like the wind, have taken us away. Paul today, in his great summary from the first three chapters of Romans, he says this in 23 for all have sinned and come short of the glory of God. He's talking about the heathen. He's talking about the Jews, talking about the Gentiles. He says, no one is exempt. All have sinned and come short of the glory of God. Romans, 3:10, a little bit earlier, he says, As it is written, There is none righteous, no not one. There are no good people from a god standard of goodness humanity might be able to look and observe and be able to say, I think ethically and morally, that was a good decision this person made, from a standard of goodness. From God's perspective, there being no darkness in him at all, being no evil, no no discretion at all in him, no human being, not even job. Can ever say we are good, and when it comes to being good, can you be good enough? What is the standard? What level is the goodness that I need to be at? Do I need to keep leveling up? That's for my gamers. You guys are welcome. Genesis, chapter three talks about how this all happened, and verse 16 says unto the woman, he said, I will greatly multiply thy sorrow and thy conception. In sorrow, thou shalt bring forth children. Thy desire shall be to thy husband, and he shall rule over thee and unto Adam. He said, because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it. Cursed is the ground for thy sake. In sorrow, thou shalt eat of it all the days of thy life, thorns also and thistles. Shall it bring forth to thee, and thou shalt eat the herb of the field and the sweat of thy face. Shall thou eat bread till thou return unto the ground? For out of it was thou out of it was thou taken for dust thou art and unto dust, thou shalt return you catch that even the thorns and thistles. It's not just mankind. All of creation is under the curse of sin. That's why, in Romans, 8:22, it says, For we know that the whole creation groaneth and travaileth in pain together. Until now, we're all waiting for that redemption. There's going to be a new heaven and new earth. Why? Because the former has to pass away, because it has the curse of sin in it, and it starts asking the question, then, why? You know, things aren't getting better. There's a few reasons. I mean, we just talked about sin. Our bodies are breaking down genetically. We we're having more and more problems. That's of course, the curse of sin has just ran its course over and over and over again, right? We look at what's going on with nature, right? It's the the curse, base of sin, even on creation as we speak. You know, there's more things going on. And you read Revelation, and what's going to happen in the end times, even more, that the whole nature and landscape is going to basically be devoured. It's going to destroy itself. Essentially, you see this, and you see cursed creation. You see sin. And then we know that there is the god of this world. Second, Corinthians, 11, three says, But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ. So yes, we we have sin in the world. We have cursed creation. We have the god of this world. We are told we wrestle not against flesh and blood. In Ephesians 6:12, we are told our weapons of our warfare are not carnal. In Second Corinthians, 10, four and five. So there's also this spiritual battle that's going on, on top of the fact that there's this curse from sin that's affecting not just us, but all of creation. And then, even after we get saved, something was left behind. He could say, what was the old man? It was flesh, right? Even though we are saved, we still have that part of us that's not been redeemed. It's the part that that Satan tries, in the god of this world to be a puppet master and pull his strings and make

us fall and make us struggle, right? That's why Paul was warning so much about what we have to do to put on the armor of God. We are sealed with the Holy Spirit, but yet we still have something hanging on. When you read Romans chapter seven, you understand that Romans six makes it sound like we put to death sin. We no longer serve sin. And in Romans, seven, Paul's like, but this thing I don't want to do, I do. It's not me, but it's sin in me. Paul's describing what's still left behind. So you throw these things together, and then you've got Galatians, six, seven through nine. We're not living in a Deuteronomy. 28 world, where it's not blessings tied to obedience and cursings for disobedience, but what we do live in is this reaping and sowing law that's in Galatians. 67 through nine. All these things together is why you don't see a bunch of goodness around it's not that God's incapable. It's not that God's at fault. All those things working in conjunction are why God has to redeem everything. In the end, God has to do it. We're not going to make it better. We're going to win people. Hopefully, that's why we're left here. We are going to share the gospel and we're going to grow in in the right doctrine. We're going to live the best we can right out in here. But we, even if we all do that, are not going to escape the wrath of God coming down to fix everything down the road. It's important we talk about that. But there is some things just so God's not a mean God, right? Ezekiel, 33:11 it says, I say unto them, as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways. Why will you die? O house of Israel, or Psalm five, four, Thou art not a God that hath pleasure and wickedness neither shall evil dwell with thee or Psalm 45, seven, since you're right there, it says Thou lovest righteousness and hated wickedness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. This is why God and His Holiness and being a just God, not only did he deal with all sin at Calvary, but he's going to deal with Satan. He's going to deal with the earth situation and why it all has to be reset only by him. And this is why I think this is so important as we try to address this question today. Ephesians, 2:8, 9, says, For by grace, are you saved through faith that not of yourselves is the gift of God, not of works, lest any man should boast both hypothetically, what if you could be good enough? What does that look like? How good is good enough? And what would God have to do for the almost good enough. I love this in Romans, five, seven, it says, For scarcely for a righteous man, will one die. Yet peradventure, for a good man, some would even dare to die. If we're not good people, then it would stand to reason from that verse, that God did the unthinkable, because the very next verse says this, But God commendeth or put on this demonstration of His love toward us that and while we were yet sinners, Christ died for us. He just said in verse seven that you know perhaps one would die for a good person. You. But what God did? He died for a bunch of bad people, a bunch of sinners that could not save themselves. That's the most unthinkable thing. It defies logic. God hasn't stepped in yet to fix everything because of his long suffering and to see all men saved and come to the knowledge of the truth. And along the way, because of all those things, in the curse of sin, there's going to be some headlines that are going to seem pretty painful. God is being long suffering to see all men saved, not because he is incapable. First, Timothy two, four on the wall, who will have all men to be saved and come unto the knowledge of the truth. But there will be a day that the fullness of the gentiles come in. There will be a day that the body of Christ is raptured up, and then God will begin to deal with Israel again. There will be that day. There will be a second coming one day when God's going to pour out His wrath upon this earth. There's going to be a tribulation, and there's going to be a new heaven and new earth. But right now, where we're at is trying to see all men saved and coming to the knowledge of the truth, and us being able to take as many people with us when the rapture takes place, and all who die before then that we go to meet them in the air one day, I remember this story here because I'm always thinking about my personal life, so I can just you guys get to know me a little bit better. Six months after I was married our house, we lost our house to a fire, and that was hard. I mean, we had we were very young at the time. Everything that we had gone like that, then that's probably happened to other people. I don't expect you to feel bad about that or anything. It's been a long, long time ago. What was really interesting about that? I remember talking to the to the newspaper guy who came and was talking to me, and for some reason, just because pastor Jim was always so good about this verse, But he always said

Romans 828, and I remember quoting that verse, even though I probably didn't even know where it was at in the Bible, to be honest with you, and and I'd heard it, I probably knew it well enough because of pastor's faithfulness to it, but, but I quoted Romans 828, For we know that all things work together for good, to those who love God, to them that are the called according to His purpose. And I didn't really realize until later, really what I was saying from that vantage point. But during that fire, our dog was in the back of the house. I got this call from Stan, I'm rushing down the interstate. We had a boxer, and if you know anything about that breed, that breed is very sensitive to fire. There were stories we when we were looking at the breed, that we would see that the the dog was like on the couch staring at the fire because it senses danger, right? And a little Ember would come out, they would go and they would snuff it out with their paw. That breed can't stand fire. From what we read. I don't know if it's true or not, but anyway, that's what we read. So we kept Jezebel. Should have been a sign, but we kept Jezebel in a cage in the back of the house. But we also this was like kind of a storage area, so there was flammable stuff that was back in the house. It was a windy day, and the older furnace, and the flue was kind of had this opening, and there was a laundry basket, and then a weird sense of just circumstances, if you will, the plastic begins to melt, clothes fall into that flue, and then the flame starts a fire. And because of flammable stuff and everything, the whole back of the house erupts. And we lost our dog. We didn't have any kids at that point, and so that was family, you know, to us, and I can tell you that that tragedy for US led me to be able to share a testimony about that fire over and over again in front of considerable sized groups. And it was always the gospel, and it was always through the dog's eyes, and a lot of people got saved through that terrible experience, same reason why you could see funerals and things like that. Now, here's what I talked about. I was like, imagine, if you will, that the dog is in a cage and senses the danger, even sees the flames and is trying everything it can to get out of the cage, barking, doing everything can to get attention, but no matter how hard they worked, no matter how much barking could never get out of the cage and the flames and the smoke, it all just keeps coming closer and closer until it's engulfed and the dog perishes and it. But what if somebody would have heard the call? What if somebody would have got in there ahead of time and would have opened the door, then dog could have got out? It just reminded me so much of our state as. Sinners, we are trapped in our sin condition. And the Bible says no matter how hard you work, you're never going to get out of that sin condition. You're never going to be able to pay for that sin unless you're going to go to a real place called hell for all eternity. It took somebody doing the work for you. It took Jesus being perfect, being 100% man and 100% God, dying on an old rugged cross, sharing sinless blood, and that blood being accepted by the Father as full payment for all sins. And the work was done. Three days later, he rose from the grave, proving he was not just a man. And the father says, we don't need to shed another drop of blood. We don't need man to work a little bit harder. There's not one thing we have to do, other than believe that what God did was enough. Place your faith in the death, burial and resurrection alone and as a result of that fire and that story and be able to share that message, people's eternity got changed, and it started changing the way I looked at Romans, 828, it's these terrible things, the floods and the different things that go on in this world, but how God, even through those things, can get people to look at their eternity and that not that the world's going to get better, but that they have a heavenly hope if they'll place their faith in the death, burial and resurrection of Jesus Christ. In fact, I would argue in wrapping this up that the wrong question is, why do good things, or why do, why do bad things happen to good people, but the right question is, why did the best thing happen to bad people or for bad people. And so often we ask, Why me? And I would say, why not you? Because we deserve hell, because of our sin, condition, anything that we get above and beyond that is a blessing we live in a sin cursed world, and we are sinners, and there is payment for sin. So today I'm asking you to maybe consider changing the narrative a little bit. And first and foremost, I would ask you to turn your phone off in the name of Jesus. Okay, anyway, but if you're here today, and today was the day that you're like, you know what? This makes sense for me. For the first time, I really see it. I see my need for a Savior. I see my sin, and I choose to believe today and place my faith in the death, burial and resurrection of Christ, then even right now, in your seat, if you just did that, the Bible says that you

are saved, and when people ask you the question I asked earlier, you're going to say, I don't deserve it, but it was a free gift that I placed my faith in, and it's my hope that everybody Listening and everybody in this room, first and foremost, understands that and receives that goodness from God. I'm going to have all of us to stand right now, and I'm going to pray. We'll give you an opportunity, if you want to join the church, ask some questions, or if you want to know what your next steps are, if you just believe today, we'd love to celebrate that with you. You You can come up here to the front. We are here for you, but I'm going to pray, and then we're going to have Stan sing a song and then dismiss us, Dear Heavenly Father, I thank you that it is not about us. It is not about how good man can be, because we would never be good enough. And I am thankful Lord, that we can rest in that truth and we can trust it through the authoritative word of God that has been tested and tried and has been supernaturally preserved for us all these 1000s of years, typically when you're looking at it and so Lord, we don't have to worry about things changing, or youth changing. We believe what your Word says, and we believe you are the Way, the Truth and the Life. You are truth. Your word is truth, and what your truth says is that mankind are sinners and could not get there by themselves, and as a result of our sin, there's a payment for that sin, but you paid that on the cross of Calvary when you shed your precious blood and you rose three days later. And if we will place our faith in that alone, we will be with you in heaven for all eternity. And I am thankful that I am not anywhere in that story. I just have to believe. And same with everyone listening here today, we celebrate that today, and we understand, Lord that there are difficult things that happen in our lives, and we're going to talk about that over the next few weeks, but our hope is a heavenly hope because of what Jesus did on the cross, and I pray we keep our eyes full. Focused on the heavenlies, knowing that is where all of our spiritual blessings are, and that we are seated with Christ Lord. We love you and praise you and we thank you for us being complete in you because of your finished work. We give you all the honor and all the praise Lord for doing the very best thing for people that were unworthy. Amen. Amen.