

**No Doubt About It (Part III)**  
***If God Is So Good ...***  
**June 20, 2021**

Good morning everyone.

I asked the band to put that song right up against this message because, first of all, it's uplifting and encouraging and some of us need that right now ...

... but, secondly, because it describes a reality that many of us have experienced.

In fact, if you're a Christian, I bet you can probably remember times in your life when you were certain that God told you to do something or to prepare for something that He was going to do ...

... something that required you *to believe* and *to have faith*. And then it happened.

For me, personally ...

- Moving to TX to pursue Jetta many years ago is one of those “somethings.”
- Quitting my job as a software engineer and moving to KC in 1987 is another.
- Launching this church in 1994 is another.
- Buying this building is another.

And there are many more.

However, on the other hand, I’m sure that those of us who are Christians have also had times where we “believed for it” but “it” didn’t happen.

A little over four years ago, my mother – who

was far from perfect (like me) but really did love the Lord and had a lot of faith – was diagnosed with lung cancer.

And she “believed for it” – meaning she believed that God would heal her.

And for a while – six or seven months – she experienced an amazing remission.

But then – almost four years ago to this day – it became apparent that the cancer had returned with a vengeance.

Six weeks later, she was gone.

... which, of course, raises a few questions.

- Did she *stop* believing for it?

- Was her “belief for it” not strong enough?
- Did she just give in to doubt when the x-rays showed tumors reappearing?

“Or maybe,” a more skeptical person would say, “maybe it wasn’t really about her and her faith.”

- Maybe *God* wasn’t paying attention.
- Maybe *God* didn’t really *care*.
- Maybe *God couldn’t* do anything about it.
- Or maybe *God* isn’t there *to do* anything about it.

Now, the reason I tell you this story is not only because I think about my mom and her last couple of months at this time every year.

I tell you this story because it's one of the most practical – and personal – illustrations I have witnessed concerning the goodness of God in the face of evil.

If God really is good and loving ... If God really is all-powerful ... then why do bad things (like cancer) happen to good people like my mom ... and *your* mom ... and *your* friend ... and *your* husband ... and *your* kid ... and ...

Well, you get the point.

Now, to be clear, this isn't the kind of question we all just sit around thinking about in our spare time.

“Hey, the Royals suck again, so why don't we just ponder the existence of evil in our world.”

We're much too distracted by other things. Plus, to be honest, it's not the kind of question we typically *want* to think about.

But it's there.

Three weeks ago, I told you about going to talk about God with a friend of mine who probably didn't have much time left.

Turns out that tomorrow evening his two adult children are holding a "celebration of life" for him because the medical miracle he was hoping for didn't happen.

And they're calling it a "celebration of life" (as so many people do these days) because no one wants to talk about what the cancer did to his brain.

No one wants to ponder what it means that this kind of thing can happen to a guy like Kevin.

But I guarantee you – at some point more than a few of those who go to the “celebration” will be wondering (if they haven’t already) how the existence of a supposedly good and all-powerful God squares with Kevin’s early demise.

Of course, that question could be applied to so many other situations, right?

In fact, many of you told me about some of them when you responded to the “doubt survey” we did several months ago. Things like ...

- Children and babies dying.
- Babies being born to undeserving parents

instead of to those who would love them.

- The abuse of children and even animals.
- Violence and hate worldwide.
- Tragedies and awful things happening to good people while mean, unfair, evil, horrible people escape or go unpunished.
- “My mom dying at such a young age.”

If you’ve ever seriously pondered the plight of the less fortunate in our world who suffer from disease, or poverty or the misfortune of being born in one of the many places where injustice and brutality are the rule, it’s hard not to wonder:

**“If there’s an all-powerful God somewhere who is loving and good, why does He let so**



many people suffer at the hands of evil?”

## A Logic Problem

Of course, this isn't a new problem. Philosophers, theologians and even atheists have pondered it for centuries.

It's called "the problem of evil" and it's usually stated like this:

**1. If, as Christianity claims, God is totally good and all-powerful ...**

... if God is pure and kind and loving, never sins, never lies or deceives ...

... and if God is the creator of the Universe, the Supreme Being who spoke everything into existence like we talked about last Sunday ...

If this kind of a God actually exists ...

**2. This all-powerful God *could* wipe out evil.**

At midnight tonight, this God could say, “the end, no more bad stuff.” That’s certainly part of what it means to be all-powerful.

Furthermore, the argument continues ...

**3. This totally good God *would* wipe out evil.**

His goodness would *compel* him to use his power to bring suffering and injustice and disease to an end.

**4. However, in spite of all of that the truth of the matter is ... evil exists in this world.**

- Loved ones get sick and die.

- People who just happen to be in the wrong place at the wrong time get killed by drunk drivers or drive-by shooters.
- Earthquakes and tornadoes and other natural disasters destroy property and take lives.

Given these conditions, the argument continues

...

**... there are only three possible conclusions.**

1. Either God does not exist.
2. Or God does exist and is not all-powerful.
3. Or God exists and but is not totally good.

Logically, there are no other options.

The great Christian philosopher and theologian, C.S. Lewis wrote a book about losing his wife after only three years of marriage.

For him, it was the third option that he was most tempted to embrace.

“What chokes every prayer, and every hope,” he wrote, “is the memory of all the prayers she and I offered and all the false hopes we had.”

“Not hopes raised merely by our own wishful thinking, [but] hopes encouraged, even forced upon us, by false diagnoses, by X-rays, by strange remissions, by one temporary recovery that might have ranked as a miracle.”

“Step by step we were ‘led up the garden path.’”

Time after time, when [God] seemed most gracious, He was really preparing the next torture.”

“The conclusion I dread,” he wrote, “is not ‘So there’s no God after all.’”

“Instead, it’s ‘So this is what God is really like. Deceive yourself no longer.’”<sup>i</sup>

Now, Lewis’ story – and your stories and my story – illustrate that this is clearly more than just a logic problem to be solved. This hits us hard, right in the heart.

That said, there is a problem with this logic problem.

The problem is that *the statement* of the

problem leaves out at least one key fact that changes everything.

Actually, there are several facts missing, but we only have time to talk about one today.

Here it is:

**An all-powerful, totally good God also created humans with “free will.” <repeat>**

I'll talk about exactly what “free will” means and the implications in just a second, but let's update the list of conditions first.

This additional condition goes in right after number three ...

**... so that the argument now reads:**

1. God is totally good and all-powerful.

2. An all-powerful God *could* wipe out evil.
3. A totally good God *would* wipe out evil.
4. However, an all-powerful, totally good God created humans with free will.
5. Evil exists in this world.

Point being, there are other actors involved in this story besides God – meaning *people like you and me*.

## **Implications of Freedom**

Now, let's talk about freedom and its implications – actually, two of them.

- 1. The first is by giving humans free will,**

## **God implicitly chose to *limit* Himself.**

That means that God gives all of us some space to act in which he does not exert his power and authority.

Now, if you're a parent, you understand exactly how this limiting idea works as you give your kids freedom.

In our house, for example, we gave our three daughters "free will" in how they kept their rooms. We decided that if they wanted to leave clothes on the floor or the bed unmade, that was their decision.

Now, truthfully, there were some things about how they did things that were not how we would have done it.



In fact, there were some things about how they did it that we found to be foolish and maybe even unhealthy.

But the deal was, their room was their space, and so we didn't say anything ... except for a few occasional "days of judgement."

Point is ... by giving our kids "free will" in their rooms, we implicitly choose to *limit* our will.

And this principle of voluntary limitation on God's part is clearly in operation in our world.

Perhaps the greatest illustration of it is in the conversation between Jesus and the Roman governor Pontius Pilate just before the crucifixion.

Jesus' friend John writes that Pilate had asked

Jesus several questions and Jesus didn't respond which was frustrating to Pilate.

### **So Pilate said to Jesus ...**

*"Don't you know that I have the authority to pardon you, and the authority to crucify you?"*

*Jesus said, "You haven't a shred of authority over me except what has been given you from heaven."      John 19:10-11a*  
*[Msg]*

In other words, Pilate's authority to do good (and pardon Jesus) or to do evil (and crucify Him) was solely because *God had limited His own power ...*

... a limit that was further demonstrated by the fact that Pilate was allowed to do evil even to

Jesus.

And that leads to the other major implication of God giving free will to human beings ...

## **2. Humans are free to reject God.**

God does not force you and me to believe. God does not force us to obey and acknowledge Him.

And because we *don't* – we *haven't* – there are huge consequences.

And nowhere are they better spelled out than in a letter that the Apostle Paul once wrote to a first-century group of Christians in Rome.

Now, Paul had never met these Christians and part of the reason for his letter was to make it clear to them that what he was teaching about

Jesus – specifically the good news about Jesus – was legit.

But, to understand why something is *good* news, you have to first understand the *bad* news ...

**... which is where Paul begins his letter.**

*Since the creation of the world  
God's invisible qualities—his  
eternal power and divine  
nature—have been clearly seen,  
being understood from what has  
been made ... Romans 1:20  
(NIV)*

By the way, we looked at this particular verse in last Sunday's message when we saw why it's reasonable and logical *even from a scientific viewpoint* to believe that "creation" – meaning the universe and its inhabitants (us!) – is more than just cosmic good fortune.

What we see and know about our world is evidence of a beyond-nature (supernatural) Creator and Designer, which is exactly the point Paul is making here ...

**... and why he adds ...**

*... so that people are without excuse. Romans 1:20 (NIV)*

In other words, every rational human being – every man and woman with the cognitive faculties to look at the world and reason – has ...

- No excuse for denying the presence of a “Supreme Being.”
- No excuse for not seeking out more knowledge of that Being.

- No excuse for not honoring the will of that Being.

But that's exactly what people are free to do.

And, Paul writes, it's what people *actually* do – every single one of us – at some level, every single day.

*For although they knew God,  
they neither glorified him as God  
nor gave thanks to him.*

*Romans 1:21 (NIV)*

And that choice, Paul writes, comes with some terrible, terrible consequences.

*Their thinking became futile,  
and their foolish hearts were*

*darkened. Although they  
claimed to be wise, they became  
fools. Romans 1:21-22  
(NIV)*

And Paul goes on to explain the foolishness and darkness that characterizes our thinking spiritually, sexually, socially.

- We worship the creation instead of the creator.
- We get confused about “what is a man” and “what is a woman”, and who should (and should not) sleep with whom.
- We not only behave in ways that are destructive to one another and to society in general, we encourage and applaud those behaviors.

And what's so amazing – and terrifying about this – is that God actually allows it.

Three times Paul writes that God *gives people over* to whatever it is they want.

- To “the sinful desires of our hearts” in v24.
- To “shameful lusts” in v26.

**And then in verse 28:**

*Just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done. Romans 1:28 (NIV)*

God's first response to the worldwide disloyalty and treason against Him is not to send people to



hell, but ...

- To allow our minds to become more and more defective so that not only do we use them *to* sin, but we can't even *think clearly about* what is right and rational.
- And then to let us create our own version of hell right here on Earth in our homes and in our communities.

**And when God turns people over to life without Him ...**

*They have become filled with every kind of wickedness, evil, greed and depravity. Romans 1:29 (NIV)*

*They are full of envy, murder, strife, deceit and malice.*

*They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents.*

*They have no understanding, no fidelity, no love, no mercy.*  
*Romans 1:29-31 (NIV)*

*Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.*  
*Romans 1:32 (NIV)*

Paul's point is to show that virtually every form of evil has to do with God and comes from failing to know him and approve him and love him above all things.

- If our city has the highest murder rate in the country, it has to do with God.
- If our corporations are greedy, it has to do with God.
- If our politicians are deceitful, it has to do with God.
- If we post terrible things about each other on social media, it has to do with God.
- If our cultural influencers are insolent and boastful, it has to do with God.
- If our children are disobedient to us and other authorities, it has to do with God.
- If we are untrustworthy and don't keep

our vows, it has to do with God.

- If we are blind to obvious and simple falsehoods (like “gender is fluid and some people are non-binary”), it has to do with God.
- If we’re unloving and unmerciful, it has to do with God.
- If we’re constantly accepting and approving what basically amounts to insanity, it has to do with God.

Bottom line, all the evil of the world is like a river that flows from this spring:

**Reject God, suppress God, distort God, recreate God in your own image to your own liking, and the consequence is far worse than you would expect.**

And the thing that is worse than we expect is that God joins our crusade against God and turns us over to the debasing effects of our rebellion against him.<sup>ii</sup>

So, do you want to know why evil exists among humanity?

It's not because God isn't there or doesn't care or is impotent.

It's because humans have free will and we use that free will to turn our backs on God in big ways and small. And there are disastrous consequences far beyond what we would expect.

And not just as individuals.

The effect is *collective* ... which explains why the

amount of suffering a person endures is almost never proportional to their “personal” sin. It explains why “good people” get taken advantage of and hurt by others.

This is why theologians call it “the curse of sin.” It’s just “there” affecting all of us and doing what a curse does.

-----

Of course, some would say “Ok, that might explain the evil humans propagate on one another. But what about natural disasters and sicknesses and diseases like cancer and COVID?”

Turns out that the consequence of our individual and collective sin – of our turning our back on God – has an impact on the natural

world as well.

A bit later in his letter to those followers of Jesus in Rome ...

**The Apostle Paul described it like this:**

*Against its will, all creation was subjected to God's curse.*

*Romans 8:20 (NLT)*

The plants and the animals and the oceans and the mountains and the weather and the microorganisms – everything about nature was injured and twisted and turned from what it was designed to be by the curse of sin.

**Paul continues ...**

*But with eager hope, the creation looks forward to the day when it will join God's*

*children in glorious freedom  
from death and decay.  
Romans 8:21 (NLT)*

It's like creation is a singular living entity which "knows" that something is wrong with it.

It "knows" that it's not supposed to be producing evils like COVID-19 ... and cancer ... and autism ... and mental illness ... and floods ... and earthquakes.

It "knows" that it's not supposed to be producing conditions that lead to all the suffering we see.

And it's "looking forward", Paul says, to the day when that won't happen anymore.

It's longing to produce a world without the



death and decay that is a byproduct of sin's curse on it.

So, if you want to know why evil exists in nature? The answer is the same.

It's not because God isn't there or doesn't care or is impotent.

It's because humans have free will and we use that free will to turn our backs on God in big ways and small. And there are disastrous consequences far beyond what we would expect.

## **Questions, Questions**

Now, what I've just given you is pretty much the "standard answer" theologians have developed

over the centuries in an attempt to explain the conundrum of a good and all-powerful God allowing evil to exist.

And to be clear, that's exactly what's happening.

God *is* allowing evil and evil beings (meaning both humans as well as “the satan” and his demonic forces) to continue to exist, at least for now.

... which, of course, gives rise to other questions ... some of which you all asked ... two of which I want to try and answer in this message.

The first one is ...

**1. If God knows all – and knew that we would choose to misuse our freedom – why would He still create us? (And Satan and the fallen angels for that matter)?**

One person even put a personal spin on this question that I had never thought of before.

**They wrote “How can I trust Him with my future if He missed on that?”**

Wow, that’s a great question.

Unfortunately, there’s not really a direct “biblical answer.” But I do wonder if an explanation might be tied to the fact that, as Creator, God necessarily exists *outside* of time.

Here’s what I mean.

In last week’s message we saw how the scientific discovery of the Big Bang revealed that time is a created construct. It began with our universe. It’s a function of our

universe.

... which means that, as the One who existed *before* the universe and who spoke it into existence ...

**“Time” to God is not what it is to us.**

We actually have some hints of this when in John’s Revelation, God is described as ...

- The Alpha and the Omega
- The beginning and the end
- The One who was and is and is to come.

**In addition, the Hebrew prophet Isaiah records God as saying ...**

*“I am God, and there is no other.  
I am God, and there is none like  
me. I make known the end from*

*the beginning, from ancient times, what is still to come.”  
Isaiah 46:9-10 (NIV)*

How does God know the end from the beginning?

It might be some mysterious super-ability of God.

Or maybe it's that, by being outside of our universe and yet able to interact with it, God experiences all of time at the same time.

Maybe past, present, and future aren't linear experiences to God like they are for us.

So maybe even asking the question “why did you do this if you know that would happen” of an Eternal Being is nonsensical like “how much

does yellow weigh?” Our “how loud is a circle?”

Or maybe, because God is outside of time, not only is He currently experiencing curse of sin and what it’s done to his creation. Maybe God is also experiencing the “end game” of redemption.

And maybe the joy of *that* far exceeds the pain of the curse and so, creation was and is and will be worth it in spite of the pain.

**One New Testament writer hints at that too, when he writes that ...**

*For the joy set before Him, Jesus endured the cross. Hebrews 12:2 (NIV)*

Jesus had a vision of what was to be gained from his sacrifice.

And it wasn't just about "atoning for sin" only for our sake. It was about regaining what had been lost to Him and the Father and the Spirit.

Anyway, that's my best take on why God would create anyway knowing "in advance" (whatever that means to an Eternal Being) that sin and curse would follow.

Another question that many of you asked was ...

**2. Why doesn't God step in and put a stop to evil?**

One person put an even more personal spin on it when they wrote ...

**If God can "do blessings" why can't He intervene to prevent misfortune? If he won't do that, then can I really credit him for my**

## **blessings?**

Again, great, great question.

But I have a few questions about the question that might don't answer the question but do help us to think about it in the correct context.

**First, how do you know that God isn't already "stepping in"?**

Paul paints a very bleak picture in his letter to the Romans but, in reality, this world could be a lot worse than it is.

In fact, there are some scriptures that indicate that right now, God is keeping evil from overwhelming us.

*In fact*, when you turn off the newsfeed and social media, statistics indicate that living



conditions in the world are actually better than ever.

- More people have more freedom worldwide than ever.
- More people live in economic prosperity than ever.
- People live longer than ever.
- Fewer wars than ever.

**Second question ... At what point should God “step in” to remove evil? And who should get “taken out” and who should not?**

That’s two questions, actually.

If we say, “Well, God ought to step in and end all evil at midnight tonight” we might need to stop

and rethink that.

After all, given that all of us are perpetrators and propagators of the curse of sin, not many of us would be left at 12:01.

If God removed all evil tonight, you would not be here tomorrow. And neither would I.

## **Evil Endgame**

But let's talk about the issue behind the question which gets to the heart of the matter; the heart of our concern about what evil has done and is doing to creation and to all of us.

**What is the endgame for evil? What is God's plan to get rid of it once and for all?**

And I'll tell you right up front that, for some of

you who aren't Christians, this is where it sounds a little like crazy talk.

But this is what the first followers of Jesus believed and handed down not because they wanted to sound crazy but because it is what they had experienced in watching Jesus die on a Roman cross and then seeing him alive and hanging out with him three days later.

Are you ready?

**Here it is.**

- In the body of Jesus, the *power* and *penalty* of evil has been removed.
- At the return of Jesus, the *presence* of evil will be removed.

Let's take those one at a time.

And let's start by talking about the body of Jesus and the power of evil.

Sometimes people wonder why God couldn't just say "Ok, all sin is forgiven" and push the reset button.

But forgiveness doesn't work like that. Instead, someone always has to pay.

For example, if someone hurts you badly, you can demand they pay for their sins in some way.

- You can take them to court and sue for damages.
- You can make them grovel in some way.
- You can slam them on social media.
- You can do whatever is necessary to make

them suffer what you think they deserve.

Or ... you can decide to let go of that demand and forgive.

But you don't "just forgive."

Instead, what happens – consciously or unconsciously – is that you substitute your suffering at their hand for the suffering they should have to suffer at yours.

There's no such thing as free forgiveness. The offended party – not the offender – always pays.

So for God to forgive sin, He had to find a way to take the curse of sin into Himself and experience it fully.

And there *was* no other way than taking on flesh

and blood ...

... and then, in his body, suffering the worst injustice in human history: God in the flesh being crucified as a common criminal.

*Only as a human being could he die, and only by dying could he break the power of the devil, who had the power of death.*

*Only in this way could he set free all who have lived their lives as slaves to the fear of dying.*

*Hebrews 2:14-15 (NLT)*

The only solution to evil and suffering and death was nothing less than the death of God of Himself at the hands of evil.

So that's what Jesus did.

But how did his death break the power of the devil and death?

*Because he didn't stay dead.*

By his resurrection, Jesus literally broke the main power of the curse: the power of death.

So, in the body of Jesus, the *power* of evil and the *penalty* of evil – the guilt of sin, the just condemnation that we deserve ... has been removed.

This is why when I talked to my friend Kevin a couple of weeks ago, I reminded him of what Paul wrote, again to the Roman Christians.

*There is no condemnation for those who are in Christ Jesus.*

... because, as the old song says, Jesus paid it all.

-----

That's the first part of God's endgame for evil.

Now, let's quickly talk about the second part which is that, at the return of Jesus, the presence of evil will be removed.

For a lot of reasons, a lot of Christians believe that the ultimate goal is for us to spend eternity in Heaven with God.

But that is not the vision given to us by Jesus and his followers. In fact, it's just the opposite.

Final victory over evil happens when God makes all things new; when God renews, restores and



regenerates our world.

John puts it this way in his Revelation.

*I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.*

*And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.*

*"He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."*

*He who was seated on the throne  
said, "I am making everything  
new!"*

*Revelation 21:2-5 (NIV)*

Friends that's where it's all going. That's the endgame.

He said it, I believe. He said it, it is done.

## **Conclusion**

Of course, as wonderful as that vision is, the fact of the matter is that we're still here. We're still victims of evil and perpetrators of it in big and small ways.

So, what is God waiting for?

The Apostle Peter once addressed this exact question. People were asking, “why hasn’t Jesus returned? Why the delay?”

**Here’s what he wrote in response:**

*Do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. 1 Peter 2:8 (NIV)*

Translation: what we think is “a long time” isn’t really that long to God. 2,000 years equals two days.

And lucky for us that it does, Peter says ...

**Because here’s the important part:**

*Instead he is patient with you,  
not wanting anyone to perish,  
but everyone to come to  
repentance.                      1 Peter 2:9  
(NIV)*

Instead, because God loves you, God loves me, and God loves this world, He is willing to graciously bear with our sin so that we can have the opportunity to repent.

And “to repent” (as we say all the time around here) doesn’t mean “clean up your life” or “get your act together” and then maybe we’ll talk.

It literally means “to change your mind” and “to think differently about things.”

When Paul says that God “turns us over” to following our own way down into the pit, that’s

his goal.

He allows that to happen so that we might wake up to the reality that *this is not how it's supposed to be*.

It's kind of like in the story Jesus told about the rebellious son who wasted all of his father's wealth and then found himself literally living in a pigsty, eating what the pigs ate.

Jesus said that “when he came to his senses” ... “when he realized how far he had fallen” ... that's what woke him up.

So, I think maybe some of us need to do that this morning. Maybe we need to look around at the pit we're in and wake up to the consequences of living without God.

If you're not a Christian, this is your opportunity to turn to Jesus and say, "I get it. This world is the way it is because of Satan and sin and I'm part of the problem because I've been deceived, and I've participated in making this mess.

"And I want you to forgive my sins and be my leader from here on out."

For others of us who have already made that decision, what we need to do is to remember and rejoice in what's been done for us ...

... and then, to look forward to the day that's coming when our totally good and all-powerful God will make all things new.

Let's pray.

## **CLOSING COMMENTS (2)**

When I was preparing for this series and this message in particular, one of the “doubt” responses I got stood out to me. It said, “I get the theology, but the pain still hurts.”

And I thought about that a lot because as much as we can *know* about and look forward to and long for the future day that is coming it, we still have to live in *this* day where the curse of sin is still in operation in the world and in us.

How do you do that? How do you handle the pain? How do you handle the guilt?

That’s what we’re going to talk about next week.

Actually, I should say that’s what we’re going to experience next week because we’re building the entire service around that idea. So, you want

to be in your seat or tuned in on time next week.

And also, if you know someone who is carrying a lot of pain because of what they've lost and/or what they've done, next week would be an awesome time to invite them to join you.

## Endnotes

---

<sup>i</sup> C.S. Lewis, *A Grief Observed*

<sup>ii</sup> Based on the amazing explanation by John Piper

@<https://www.desiringgod.org/messages/the-perils-of-disapproving-god>