

Chapter 1 : When Bad Things Happen to Good People

When Bad Things Happen to Bad People God's justice against evil, as seen in the tale of Noah and the flood My very first funeral as a rabbi was for a lovely kind man who died from a heart attack.

Why does God allow bad things to happen to good people? We live in a world of pain and suffering. God is sovereign, so all that happens must have at least been allowed by Him, if not directly caused by Him. The book of Job deals with the issue of why God allows bad things to happen to good people. Job was a righteous man Job 1: God allowed Satan to do everything he wanted to Job except kill him, and Satan did his worst. Job did not understand why God had allowed the things He did, but he knew God was good and therefore continued to trust in Him. Ultimately, that should be our reaction as well. Why do bad things happen to good people? All of us are tainted by and infected with sin Ecclesiastes 7: All of us feel the effects of sin in one way or another. We live in a fallen world, and we experience the effects of the fall. One of those effects is injustice and seemingly senseless suffering. Christians have an eternal perspective: Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. We will have a reward some day, and it will be glorious. Those with battle scars can better help those going through the battles. Jesus was the only truly Righteous One, yet He suffered more than we can imagine. We follow in His footsteps: To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. Jesus is no stranger to our pain. While we were still sinners, Christ died for us. Jesus loved us enough to die to take the penalty for our sins Romans 6: If we receive Jesus Christ as Savior John 3: God allows things to happen for a reason. Whether or not we understand His reasons, we must remember that God is good, just, loving, and merciful Psalm Often, bad things happen to us that we simply cannot understand. We walk by faith, not by sight.

Chapter 2 : Why Bad Things Happen to Good People? | Mindfulness and Psychotherapy

When Bad Things Happen to Bad People When Bad Things Happen to Bad People Aryeh Neier & Winter There is a wonderful, even breathtaking, passage in Elliott Abrams's book in which he reproduces a letter by his wife Rachel that expresses her fury at the prosecutors who secured the criminal indictment of her husband for improperly withholding information from Congress.

An unfair accusation to ruin my reputation? A drunk driver to snuff out the life of my child? Sickness to destroy my body? Infidelity to end my marriage? If living righteously does not exempt me from the same pain and suffering that the ungodly experience then what is the point of trying to obey God? When someone experiences a horrendous tragedy, we want to think that the person must have done something to have caused that. In our minds we separate people into good people and bad people. But the Bible makes no distinction Romans 3: There are only bad people who have been forgiven the righteous and bad people who have not been forgiven the unrighteous. We want an explanation. And so to comfort ourselves, we try to come up with an answer. Maybe these people were more sinful. We should focus on the eternal, not the temporal. Repentance is an action. But repentance means not only turning away from sin but turning in faith toward Jesus Christ, looking to him not only to forgive you of your sin but also to lead you in a whole new direction in life. The Bible teaches that God is longsuffering and merciful and patient not willing that any should perish but all should come to faith in Christ. If you are not a Christian, there is a window of opportunity for every person to trust Christ. But there comes a time when you say no to God once too often, and you are no longer able to respond. If you are a Christian living disobediently, there comes a time when God says enough to you, too. And He will send His discipline into your life to turn you back to Him Hebrews Although God truly cares about the difficulty you are experiencing, He promises that all suffering is temporary. What is much more important is that you be delivered from the ultimate suffering – separation from God – and that you experience the ultimate deliverance from suffering that will come in Heaven. Join us every week for worship and a bold, biblical message by Dr.

Chapter 3 : Sermon, Luke , When Bad Things Happen, Dr. Philip W. McLarty

When Bad Things Happen to Good People. By Harold S. Kushner ()--notes by Doug Muder () Introduction, Why I wrote this book. Kushner wrote this book as a reaction to personal tragedy--his son Aaron had premature aging, which he died from.

McLarty Why do bad things happen to good people? Folks like us have been asking that question since the beginning of time. The ancient Hebrews were enslaved in Egypt for over years. The early Christians were persecuted and martyred. Naturally, they wondered why they had to suffer so. The Jewish people of today are still hard-pressed to explain how a merciful God could allow six million of their brothers and sisters to be annihilated. Why do bad things happen to good people? We ask that question all the time. What could people possibly do to deserve a tidal wave or an earthquake, a hurricane or tornado? On September 11, , we watched helplessly as two airliners slammed into the World Trade Center towers killing over 3, innocent victims, and we still ask, what did they do to deserve to die? Just this week, ten terrorist bombs went off Thursday morning in Madrid, killing people and wounding 1, others. The same day, another U. We ask the question on a personal level. Why did God allow our baby to die, or be born with birth defects? Why did the drunk driver turn down our street that fateful day? Why was I born with this set of genes? These are serious questions, and they cry out for a reasonable explanation. The first was an atrocity of human violence. It was a bloody massacre that sent shock waves throughout the Jewish community. Innocent men had been killed in the very act of worship. The Temple had been desecrated. What do you say when bad things like this happen to good people? The other incident was a natural disaster. A watchtower had crumbled and fallen in Siloam killing eighteen innocent bystanders. Siloam was the area of Jerusalem where devout Jews came for cleansing and purification. It was the site of the pool of Siloam. Remember, in the Gospel of John, when Jesus healed the blind man, he told him to go and wash in the Pool of Siloam? What do you say when bad things like this happen? Over the years there have been many attempts to answer the question. The ancient view was that God punished the wicked and rewarded the righteous, so that when misfortune occurred, you could be sure the victim had it coming to him. We still hold to this theory, consciously or not. A golfer hits a booming slice off the tee, but instead of going into the woods, the ball hits a tree and ricochets into the middle of the fairway. The peasants get up every morning at the crack of dawn to go to work in the fields. But there is a great chasm between their village where they live and the fields where they toil, and to get to the fields they must cross a rickety suspension bridge. One day, without warning, the bridge snaps, and six peasants fall to their deaths. The whole village is in shock. After the dead are buried and life resumes to normal, the village priest decides to make it his personal mission to determine why it was that these particular men and women died. He figured there had to be some logical explanation. And so, meticulously, he studies every aspect of their lives. He talks to their loved ones. He researches their past. Finally, he reaches this conclusion: There is no rhyme or reason why these six people died. They were no better and no worse than any of the other villagers. Their death was a tragedy, but there is no explanation, other than the fact that they happened to be on the bridge when it fell. When bad things happen, we look for a logical explanation. As often as not, there is none. Another theory of why the innocent suffer is that, though unfortunate and undeserved, the suffering of a few can lead to the betterment of the whole. For example, the early Christians were persecuted, but through their faithful witness, others accepted Jesus as the Christ. The Holocaust was a nightmare of untold proportions, but it helped sway the United Nations to recognize the Jewish state of Israel. Racial segregation in this country denied generations of black people education and opportunity, but it finally gave way to the Civil Rights Act. When bad things happen, we often look for a positive outcome, as if putting a positive spin on tragedy will, somehow, soften the blow. Still another explanation as to why bad things happen to good people is that life is a mystery, and although there are reasons why bad things happen as they do, those reasons are not always known to us. Again, I think it was Thornton Wilder who put forth the notion that our view of life is like looking at a tapestry from the back side. Seen from our perspective, life is a jumble of knots and threads and loose ends protruding in every direction. As the Apostle Paul said to the Corinthians: Now I know in part, but

then I will know fully, even as I was also fully known. He says our problem is not in making sense of everyday life, but in comprehending the nature of God. His book, based on a true story, is about a group of four teenagers, all model students in school and members of their church youth group. They were out joy riding in the country one day “not misbehaving in any way” when the girl driving the car failed to negotiate a curve, and the car overturned. Three of the kids were thrown free and escaped with minor scrapes and bruises. The fourth, Jennifer, was critically injured. She was rushed to the hospital and put on life support. They solicited the help of their minister and the other members of their youth group and maintained a hour vigil at the hospital. As they rotated shifts around the clock, taking turns praying for Jennifer, they talked about what had happened and tried to make sense of it all. After about a week, Jennifer awoke from the coma she was in and was taken off life support. Their prayers had been heard. Or so it seemed. But they soon got another bitter taste of reality when they learned that she was paralyzed from the neck down and would probably be a quadriplegic for the rest of her life. As Cobb tells the story, the youth come together at the church to talk about their feelings and help each other make sense out of their experience. Painstakingly, they come to understand that God is not an omnipotent Godfather who holds the reigns over life, but an ever-present force “a gentle Spirit” who abides with us and seeks to comfort us in our suffering. They come to see that God neither causes bad things to happen, nor prevents bad things from happening. God does not interfere with the natural consequences of cause and effect. The rain falls on the just as well as the unjust. God stands with us, but God does not stand in the way. Personally, I think Cobb is right. This sort of wishful thinking is all well and good until we realize how it influences our concept of God: We want a God who plays by the rules “our rules. If we read our Bibles, say our prayers, go to church, pay our tithe, abstain from sin and do nice things for others, then we ought to be able to expect equal consideration from God. We ought to be able to expect God to protect us from danger, answer our questions, keep his end of the bargain. The bottom line is this: We want a God on our terms, not one who demands total surrender to the sovereignty of his will. Why did Jesus not answer the question: Repent of your idolatry. Admit to yourself that the God you worship is largely the product of your own design, and not the God revealed in Jesus Christ. I am SO grateful for the integrity of the exegesis. Resources to inspire you “and your congregation! Click here for more information On Sunday evening, December 4, , Rick and Suzie Harper and their nine-year-old daughter, Kelly, were trimming the Christmas tree in their home in Red Oak, Texas, just south of Dallas when Suzie began to have difficulty breathing. She used her inhaler, but it only got worse. Reluctantly, she asked Rick to drive her to the emergency room. She hated to be a bother. Midway between their house and the hospital she stopped breathing. Rick stopped to give her mouth-to-mouth resuscitation, then took off again and raced as fast as he could for help. By the time they reached the hospital she had not been breathing for several minutes. The emergency personnel gave her a shot to relax her lungs and put her on oxygen, but it was too late. She was, for all practical purposes, brain dead. She called me from the hospital, and I rushed down to be with her. In the following days and weeks, we spent many hours rehashing the terrible ordeal of December 4, trying to make sense of what had happened. In the process, I tried to console her in her grief; as much as anything, she was the one who consoled me.

Chapter 4 : When Bad Things Happen to Bad People Â· First Baptist Dallas

1 When Bad Things Happen to Good People - Summary Text By Harold S. Kushner ()--notes by Doug Muder () Introduction, Why I wrote this book.

Why does God allow good things to happen to bad people? This question is similar to its opposite: The 73rd Psalm is our answer to the very same questions that also tormented the psalmist. The writer of this Psalm was a man named Asaph, a leader of one of the temple choirs. Obviously, he was not a wealthy man, but rather one who had dedicated his life to serving God see 1 Chronicles But, like us, he had experienced some difficulties and questioned the injustice of it all. He watched the evil people around him living by their own rules, enjoying all the wealth and pleasures of the world and collecting riches. He complains, "They have no struggles; their bodies are healthy and strong. They are free from the burdens common to man; they are not plagued by human ills" Psalm They could pay their bills. They had plenty to eat and plenty of luxuries. But poor Asaph was stuck with directing the choir and trying to live godly. He began to envy these people and even to question God as to why He would allow such a thing to happen! How often do we find ourselves relating to Asaph? We dedicate our lives to serving God. Then we witness the wicked, ungodly people around us get new possessions, luxurious homes, promotions, and beautiful clothes, while we struggle financially. The answer lies in the rest of the psalm. Asaph envied these evil people until he realized one very important thing. When he entered the sanctuary of God, he fully understood their final destiny: Surely you place them on slippery ground; you cast them down to ruin. How suddenly are they destroyed, completely swept away by terrors! Those who have temporary riches on earth are in reality spiritual beggars because they do not have true richesâ€”eternal life. There are many times when we do not understand what is happening to us, nor do we understand how providence works. When Asaph entered the sanctuary of God, he began to see that there was no need for him to be envious of the prosperity of the wicked because their prosperity is an illusion. He began to comprehend that the ancient deceiver, Satan, had used lies to distract him from the reality of God. Upon entering the sanctuary, Asaph realized that prosperity is a fleeting fulfillment, like a pleasant dream that pleases us only for a little while but, when we awaken, we realize it was not real. Asaph rebukes himself for his own stupidity. His thoughts then returned to his own happiness in God when he realized how much more joy, fulfillment, and true spiritual prosperity he had in the Creator. We may not have everything we want here on earth, but we will one day prosper for all eternity through Jesus Christ our Lord. Whenever we are tempted to try the other road, we should remember that the other road is a dead end Matthew 7: But the narrow road before us through Jesus is the only road that leads to eternal life. That should be our joy and our comfort. And earth has nothing I desire besides you. Those who are far from you will perish; you destroy all who are unfaithful to you. But as for me, it is good to be near God. I have made the Sovereign Lord my refuge. We only need to keep our focus on our Creator and enter into His presence every day through the portal of His holy Word. There we will find truth, contentment, spiritual riches, and eternal joy.

Chapter 5 : Why does God allow bad things to happen to good people?

We don't want to believe that bad things happen to good people, so we try to find a logical answer to other people's suffering, reassuring ourselves that nothing like that could ever happen to us.

We ask, "How can a just and all-powerful God allow so many terrible things to befall so many decent good people? This is one of the most difficult challenges to faith: In the tale of Noah and the flood, the innocent are saved, the righteous redeemed. It is only the guilty and wicked who are wiped out without a trace by the mighty flood that covers the world. So why does the story give me this unpleasant queasy feeling in the pit of my stomach? The Noah story is a familiar narrative. God tells Noah to build an ark for himself and his family, and to bring into it every kind of animal. God then causes the heavens to rain for 40 days and nights. Small wooden arks filled with a cargo of tiny carved pairs of interesting animals--giraffes, elephants, zebras--are common holiday gifts. Wall hangings and murals depicting doves, rainbows, and smiling people in a floating zoo are displayed on nursery walls and religious school classrooms. We sing playful tunes in which "floody floody" rhymes with "muddy muddy. According to Genesis, these are not innocent victims trapped in a natural disaster. The Torah explains that the entire civilization was corrupt and violent. Only Noah and his family were decent people. God tells Noah not to eat animals while they are still alive and not to murder Genesis 9: I am willing to accept that this was a really evil culture, an entire nation of sadistic murderers, the Khmer Rouge or SS of its day. What is the ethical human response to the defeat of evil? Is it not right to feel joy, or at least relief, that the Nazis lost the war? That Slobodan Milosovic was defeated? That those who commit atrocities are punished? There is a familiar Midrash that explains that when the Red Sea closed around the Egyptians and drowned them, the angels in heaven cheered. God rebuked them, saying, "How can you cheer when my creatures are dying? But God does not reprove the Hebrews who are dancing and singing with exuberance at their deliverance. After all, people are not angels. The Torah relates a fearful epic of evil, punishment, and salvation. This is a common American cultural process. The unjust suffering of the innocent still evokes moral outrage and pain in most of us. We wish and hope that the good are rewarded. But we have become uncomfortable with the reverse. We know that human evil is complex, sometimes as much a sickness as a sin. We are often unwilling to grapple with human cruelty and wrongdoing, to expect justice against those who harm others, because that justice is often very difficult to define. Contemplating the destruction of an entire civilization is disturbing, and so it should be. Sometimes the beauty of Torah is that it makes us uncomfortable. It forces us to face what our contemporary secular society allows us to avoid.

Chapter 6 : When Bad Things Happen to Good People Quotes by Harold S. Kushner

2) *Bad things happen to good people, but God uses those bad things for an ultimate, lasting good. "We know that in all things God works for the good of those who love him, who have been called according to his purpose" (Romans).*

In addition to being a highly edifying personal story about the suffering and death of his young son, it also has broader cultural significance in demonstrating the struggle that many have with the residue of our Western philosophical past. In simplistic terms the dilemma is this: Kushner comes down on the side of divine benignity rather than divine power. This seems to me not only comforting but theologically satisfying. Ultimately Kushner, like many of us, was wrestling not with Judaic theological but with Greek philosophical ideas about God. The concepts of divine perfection - omniscience, omnipotence, etc. The Arabic scholars al-Farabi and Avicenna introduced Greek thought into Islam as early as the late 10th century. Islamic or Christian scriptures do these Greek ideas of divine perfection appear. The best human beings can do is ascribe him attributes names which constitute praise rather than description. He is, in other words, deficient in every Greek virtue. And his power, although beyond the human, is not infinite. In the New Testament the situation becomes downright scandalous: Jesus demonstrates that he can heal the lame, the blind, and the sick at will. But only to make a point, and not out of loving concern. Claiming sole power to solve all human problems, he needs to be cajoled into using it and then he does so often only grudgingly. Jesus, and his promoter Paul, are entirely wrong in their prediction of an imminent end of the world. Hardly an endorsement for Greek perfectionism. But beyond that lies his courageous accomplishment in recognising that the logic that created his dilemma is neither Hebrew nor Christian but pagan and may be dispensed with as a source of unnecessary confusion and unwarranted pain in authentic Judaic thought. God is far too complex and strange to be captured definitively by words and an ancient dialectical rhetoric. The untoward influence of Greek philosophy on Judaeo-Christian theology has been recognised and repeatedly documented over the last century. Only in the last 20 years, however, has a positive theology which avoids the Greek presumptions been forthcoming. I find the most compelling of these to be that of the Weakness of God whose principle champion is John Caputo. His theology is certainly not insulting and provides a rather effective remedy for ridding the theological world of those who consider themselves coercive instruments of God. It also affirms Kushner in his very difficult theological choices. So Kushner is neither insulting to God nor bad at theology. Rather he provides a human and humane opening to reconsider some very questionable presumptions that have wormed their way into moral thought. Consequently for centuries astronomical researchers refused to consider any other trajectory for the planets around the sun. Not until Johannes Kepler discovered elliptical orbits by dropping this perfectionist presumption could the science of astrophysics progress. Theology unfortunately is more tenacious about its least defensible ideas. The GR reader who attacked Kushner has opted to delete our entire exchange. This is the precise formula used by all fundamentalists - militant Islamicists, radical Buddhists, and American Evangelicals - to characterise their targets. But God does not need defending from anyone, especially not from people like Rabbi Kushner. It is people like Rabbi Kushner who desperately need defending from those who claim inside knowledge about God, such as yourself. Given the unsavoury and thinly veiled anti-Semitic character of your remarks, I have little doubt that you and your co-religionists would slip once again into active persecution if you only had the political power to do so. So why not cut it out and recognise that your personal divine revelation is merely a justification for uninformed and irrational prejudice? Very few have dared mess with the disastrous mistake. See here for one who has:

Chapter 7 : When Bad Things Happen to Bad People - Beliefnet

Some are caused by bad luck, some are caused by bad people, and some are simply an inevitable consequence of our being human and being mortal, living in a world of inflexible natural laws. The painful things that happen to us are not punishments for our misbehavior, nor are they in any way part of some grand design on God's part.

I recalled my own loss days after , when my healthy year-old mother was hit by a car and killed. Then, only hours ago, I heard the sad news about the commuter train derailment in New York state that killed four people. Words that had been written by those guides who displayed a bottomless wisdom and majestic compassion. I hope they give you the same measure of grace they gave me when bad things happen. I do not judge the universe. Nothing others do is because of you. What others say and do is a projection of their own reality, their own dream. There is the realization of who one truly is. Neither one of these thoughts hold any intrinsic reality. They are an overlay. World views are self viewsâ€™literally. We can always choose to perceive things differently. Become a supporter and enjoy The Good Men Project ad free 9. We have gone everywhere to get rid of suffering. We have bought everything to get rid of it. We have ingested everything to get rid of it. Finally, when one has tried enough, there arises the possibility of spiritual maturity with the willingness to stop the futile attempt to get rid of it and, instead, to actually experience suffering. In that momentous instant, there is the realization of that which is beyond suffering, of that which is untouched by suffering. These words of wisdom have been friends on my journey, fellow travellers on the sometimes rocky road of life. If you have similar quotes that have helped you navigate difficult times, please share here in the comments. When it comes to the soul, the more soul food, the better. Former editor of the relationship section of elephant Journal, she is now a senior editor at the Good Men Project. Follow her on Twitter and Google.

Chapter 8 : 10 Uplifting Quotes for When Bad Things Happen - The Good Men Project

"When Bad Things Happen to Good People offers a moving and humane approach to understanding life's windstorms."
"Elisabeth Kübler-Ross "A touching, heartwarming book for those of us who must contend with suffering, and that, of course, is all of us."
"Andrew M. Greeley.

Kushner wrote this book as a reaction to personal tragedy--his son Aaron had premature aging, which he died from. This provoked a crisis of faith for Kushner, who is a rabbi. He wrote this book for people "who have been hurt by life", to help them find a faith that can aid in getting through their troubles, rather than making things worse. Why do the righteous suffer? A summary of all the too-easy answers to the question of human suffering, and why they are inadequate. The story of a man named Job. Kushner presents his theological framework in the form of a re-interpretation of the story of Job. He lets go of the notion that God is all-powerful in favor of the notion that God is good. In each case he takes the position that God does not cause the suffering and could not prevent it. Sometimes there is no reason. This chapter covers random, circumstantial suffering, being in the wrong place at the wrong time. Kushner attributes the orderliness of the universe to God, but holds that the ordering of the universe is not complete: Some things are just circumstantial, and there is no point in looking for a reason for them. No exceptions for nice people. Some suffering is caused by the workings of natural law. There is no moral judgment involved--natural law is blind, and God does not interfere with it. God does not intervene to save good people from earthquake or disease, and does not send these misfortunes to punish the wicked. God leaves us room to be human. Some suffering is caused by the actions of evil people. Kushner re-interprets the story of Adam and Eve to make the point that the ability to choose between good and evil is what makes us human. For God to interfere with our ability to do evil would make all of us less human. God helps those who stop hurting themselves. Some suffering we cause ourselves by the way we handle our initial suffering. We blame ourselves, or we take out our anger on the people who are trying to help us, or on God. The second to last chapter answers the question: The prayers of others can make us aware that we are not facing our problems alone. And God can give us the strength of character that we need to handle our misfortunes, if we are willing to accept it. The last chapter is a summary of what has gone before. It adds flourish rather than content. What good, then, is religion? Chapter 7 already answered this question. What this chapter really does is wrap up: We can offer learned explanations, but in the end, when we have covered all the squares on the game board and are feeling very proud of our cleverness, the pain and the anguish and the sense of unfairness will still be there.

Chapter 9 : When Bad Things Happen to Good People - Wikipedia

When Bad Things Happen to Good People (ISBN) is a book by Harold Kushner, a Conservative rabbi. Kushner addresses in the book one of the principal problems of theodicy, the conundrum of why, if the universe was created and is governed by a God who is of a good and loving nature, there is nonetheless so much suffering and.

God has given us the freedom to choose ,God wants us to choose to love and obey Him and had he not allowed evil into the world , there would be no other chose. God wants us to desire Him, seek Him, worship Him, build a relationship with Him, fall in love with Him , and choose Himâ€think about it. Would you be satisfied with a bunch of robots as your spouse and children and family and friends with no real relationships? God allowed satan to come and tempt us to test our love and loyalty to Him, He loves us enough to give us the freedom to choose to love Him or love satan but He also lets us know the cost or reward for our chose before we make our chose. If we love God we will respect and obey His commandments as a testament of our love for Him. We cant exspect Him to want us if we dont want Him. If your spouse spent all their time and attention with someone else and onlcame to you when they needed something from you would you allow that? Jack Wellman June 13, at 2: Pudivitr, you nailed it spot on the mark my friend. If we were robots, we would not have the capacity to love God as free moral agents. You have a firm grasp on it indeed, and that is what I was attempting to say but I believe you said it so much better than I did. Thank you so much. I was engaged to someone who was amazing, always did anything for anyone, accepted the lord, was healthy as could be and his mother my ex mother in law was a born again Christian n his little 20 year old sister passed away on Easter she was a very good person too and also accepted the lord into her heart n she passed away on Easter by choking in her sleep well we found her on Easter.. Jack Wellman July 14, at I could never hope to explain all that God has in mind and in His purpose on this earth with mankind. I look at Job and see that he had lost everythingâ€. God never told Job the why of suffering. But today we know that Job is with God and can ask Him face to face. On this side of eternity we can only see thru a glass darkly. That fact that Jesus was totally innocent, yet took the wrath of our sins upon Himself was the most unfair thing that ever happened. Yet we know that His desire was to rescue us and redeem usâ€to restore us to fellowship and a relationship to God. And by this selfless act, we can have eternal life where one day there will be no more sorrow, no more pain, no more tears. I do know that God wants to people heaven tooâ€but I can not answer what I do not know but someday we can ask Him ourself, face to face. JD September 3, at 1: Their first born died two days after birth, the second child is healthy and their third became very ill at the age of 18 months that resulted in severe brain damage. As a result of all these things, they stopped believing. I am a Christian and would like for my friends to turn back to God as well, but I am not sure how I should approach this. To be quite honest, I also struggle with especially understanding why bad things happens to children. I would really appreciate your thoughts on how I should approach this situation, and your understanding of the reason children are sometimes the ones that suffers so much. Jack Wellman September 3, at 5: What a tough road they have traveled and still yet continue to endure. Sometimes the best thing we can do is nothingâ€just pray and sit with them and weep. Job lost all of his children, his entire crops, his entire cache of animals, livestock, sheep, donkeys, and camels. He lost it all and even his wife told him to curse God and dieâ€so really, spiritually, he lost his wife too. Yet Job was not being punished. Jesus suffered more than any other single human has ever suffered and he was completely innocent. Children, by the way, who die at an early age, the Bible indicates, go directly into the presence of the Lord so they are in a better place by far. God allows for suffering to draw us closer to Him. Suffering will make us better or bitter. The choice is how we handle it. If we live with the end in mind, like our eternal home in heaven, it can make us endure more. As for what to tell your friends. Just love them, pray for them, do things for them, and just be silent because God is working all things out according to His own purpose and I can not even fathom what that purpose is at times Rom 8: I would not know what to tell themâ€except I am so sorry for all your griefâ€for all your loss, for all your suffering. That is about all you can do for truly, only God can change a human heart Prov All we can do is be a faithful friend and trust that God is working all things out for the best Rom 8, Psalm JD September 4, at 2: I will keep on praying for

them, crying with them and be as good friend as I possibly can. I trust that at some point God will turn their hearts, and that they will start experiencing His love, grace and comfort once again. Maybe even to a greater extent than before. Jack Wellman September 4, at 4: That is what Jesus would do if he were in your place. Remember when Lazarus died? I too pray that God will turn their hearts back to them. God alone can change the human heart Prov Also, just a thought here—perhaps God is going to use them for a powerful ministry on how to endure grief and suffering and death as a way to witness for Jesus Christ on how to endure just unbearable suffering. Thanks for caring for these folks. I have prayed for them just now and I thank God that there are Christians like you who have a broken heart for the brokenhearted. Jess Simpson November 26, at 9: There are some more thoughts which you might find helpful to your personal study of Christian suffering at <http://> I am now 21 years old and fully accepted Jesus into my heart about 6 months ago and became completely sober and it was so easy because of the grace of God. I have a weapon now bible and a lord and savior to protect me. Reading this article reminded me of this. Mr A Cotton March 23, at 6: This sounds contradictory, because I am glad that God has opened my eyes, and I accept this. I have to go into hospital to get a lump removed from my Jaw this Tuesday 26th March. God has just tossed a lance and pieced my heart while typing this. It might be that I am all stressed out has above mentioned. Jack Wellman March 23, at 8: Please know that you are not alone in having doubts. The lesson is that this side of heaven we will not know what purposes God has in our suffering. In our suffering, we are learning to rely and depend upon God which is what He wants. We are being refined as gold is as the fire burns off the dross. If you are not suffering I have heard said, then you may not be in the faith. Please know that you do have SOME friends. You are not alone. I will pray for your surgery on the 26th my friend as I keep a prayer list. Know that I will be praying for all to go well. Mr A Cotton March 24, at 5: They were all there for me, because I felt like God had tossed a lance, and pieced my heart. The burden lifted, and God made me understand this. Yes you are right about Jesus, and Thomas. I could not bare this this suffering, and God is right, because he shows you a way out. The hardest part is to ask God to forgive you when you have just sinned, and that's when Satan comes. This must have been the hardest suffering that Jesus had, because I thought just of my sins, and that was hard but to take on all of the worlds sins no the wonder Jesus sweated blood. The way you put it Jack I am beginning to understand. Thanks Jack for your guidance. Jack Wellman March 24, at 7: I know that I deserve no credit for if God had not revealed His truths in the Bible, I would do nothing and for this reason, all the glory, honor, and praise belong to Jesus Christ and Him alone. I am glad He can use someone like me to help others. Your words are encouraging my friend for often, I get more persecution from other Christians than from atheists and agnostics.