

THE REMINDER

BELLAIRE CHURCH OF CHRIST, 09 DECEMBER 2018

ANNOUNCEMENTS:

- **Mark Mann** continues to recover from his stroke and is at the Encompass Health Rehabilitation center in Sugar Land. They were able to take care of the pain he had last week, so he's feeling pretty good and is working hard at his therapy. Please continue to pray for **Mark, the Manns, and the Howells**.
- **Janice Kimbrough** continues to receive treatment for her cancer; her next chemotherapy will be next week. Pray for **Dan** as well, whose sister **Glenda Toll** is currently on hospice.
- **Deb Haley** continues to recover from her shingles. Pray that she can be free of pain and be with us regularly again.
- Continue to keep **Mike Pharris** (knee replacement) and **Pat Butler** (fall) in your prayers as they continue to recuperate.
- **Justin and Leah Seale** are expecting a baby girl! Pray for **Leah** and for the baby in the coming months. They are traveling in Austin for the weekend.
- We have two couples getting married soon: **Matt LaGrone & Hannah Roy** (December) and **Beau Frisby & Jasmine Holmes** (January). Pray for them as they prepare for marriage!
- Pray for others with chronic health concerns: **Laura Claburn, Jan & Richard Cooper, Mike Flinn, Johnny Martinez, Anna Mickle, and Bob Stark**.
- **Sermon Title: Experiencing God's Power in Your Life**

WHO ARE WE?

A group of God's children, striving to maintain the organization, doctrine and worship as taught in the New Testament

ELDERS

Brian Haley
Mark Mann
Mike Pharris

DEACONS

Scott Clanton
David Haley
Mitchell Howell
Dan Kimbrough
Jesse Knapp
John Moon
Alex Morolez
Gregory Williams

EVANGELISTS

Daniel Broadwell
Steve Garrett

CONTACT US

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DIRECTORY UPDATES

Email:
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SCHEDULE

Sunday:

9:30 AM Worship
11:00 AM Bible Study

Wednesday:

7:30 PM Bible Study

SERVICE

Welcome - D. Broadwell
Song Leader - L. Williams
Opening Prayer - D. Kimbrough
Communion Talk - K. Kendrick
Lesson - S. Garrett
Announcements - TBD
Closing Prayer - TBD
Wed. Songs - C. Harrel
Wed. Invitation - B. Haley
Wed. Prayer - L. Williams

BIBLE CLASSES

Hosea/Amos - Auditorium

- H.E. Jenkins
- Kerry Kendrick

Middle - High School

- David Haley
- John Moon

Classes for All Ages

- Take Time to be Holy
- Back Classrooms

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Why Suffering? (by Paul Earnhart)

Job, out of his wretchedness and deep anguish, once declared, "Man that is born of women is of few days and full of trouble" (14:1). It may not be the whole story, but it is a significant part of it. Early and late, all of us will face some heartbreaking adversities. The presence of so much pain in life has caused some to question even the existence of God. The trap in that is that we are arguing against God by a standard which cannot exist without Him.

The adversity in human life is real, not imagined. The Bible deals forthrightly with it. Solomon speaks plainly in Ecclesiastes not only of the presence of pain but the absence of justice in life "under the sun." Most all of us have felt that knowing the why of all this suffering and who or what is behind it might help. It is altogether human to probe into such things, but we need to recognize the limitations of our own knowledge (Deuteronomy 29:29).

In the fall of the year before He died, Jesus and His disciples came upon a beggar in Jerusalem which moved the disciples to ask, "Who sinned, this man or his parents, that he should be born blind?" (John 9:1). They presumed that physical tragedy was always a result of divine judgment on sin. Jesus' answer, "Neither . . . but that the works of God should be revealed in him" opened up a much broader perspective on suffering. This man's suffering had a purpose. The disciples had seen it only as a consequence.

Where does suffering come from? From several sources. It can come from God, in the general suffering and death unleashed in the world after man sinned (Genesis 3:16-19; Romans 8:20), or in specific cases to humble or strengthen (Job, Miriam, Numbers 12:1-10, Manasseh, 2 Chronicles 33:10-20, and even Paul, 2 Corinthians 12:7).

It can come from Satan, through God's allowance, as illustrated in the case of the horrific suffering of the righteous Job. Even Paul's "thorn in the flesh" was "a messenger of Satan" which God used for very different purposes than the Tempter intended.

It can come as the inevitable fruit of our own sins. "The way of the transgressor is hard" (Proverbs 13:15). Sin has its temporal consequences--physical, emotional and social.

Yet, at last, unless there is some direct link to our sin, it is very difficult to know the exact origins of our adversity. And that is just as well, for far more important than knowing why we are suffering is our response to it. Adversity, regardless of its source, is one of God's most effective tools to deepen our faith in Him and transform our lives. So said the Psalmist: "Before I was afflicted I went astray. But now I keep Your word . . . It is good that I have been afflicted, that I may learn Your statutes" (Psalm 119:67,72). As C. S. Lewis once observed, "God whispers to us in our pleasures, speaks to us in our conscience, and shouts at us in our pain". And as Scripture observes, "Whom the Lord loves He chastens" (Hebrews 12:6).

The anguish of Christ on the cross reflects the influence of God (Isaiah 53:6), and Satan (Luke 22:3,4) and our own sins (1 Peter 2:24). Yet it was our Savior's trusting response to this awful suffering that enabled God to work by it something transcendently wonderful. So it will be with us, if we choose our response to suffering wisely--especially when we don't understand why. "For our light affliction, which is for a moment, is working for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17). At last, like that ancient blind man, what we suffer here is in order that "the works of God may be revealed in us."