# Suffering and the GUL OF LOVE

# **Loving God And A Suffering World**

Jeff B Pool

# **Loving God And A Suffering World:**

A Loving God & a Suffering World Jon Tal Murphree,1981 Good God of a Bad World ,2014-02-09 Many Christians at some point wrestle with the question If God is all powerful and all loving how can he allow the world to continue as it does filled with suffering and grief How can any Christian hope to make sense of the apparent contradiction of an omnipotent and good God and a broken painful world In Good God of a Bad World author James T Hargreaves wrestles with this question from the perspective of a fully Bible believing Christian and draws some conclusions which might just make you think about the question in a new light How Could a Loving God? Ken Ham, 2007-01-01 It really isn t a fair fight is it The finite against the infinite The limited against the unlimited Is God indifferent to my suffering How do I resolve this anger at God Why didn t God prevent this from happening Will I see loved ones again Or is heaven just a feel good myth People assume Christians have all the answers yet in the face of tragedy death or suffering everyone struggles to find just the right words to bring comfort or closure to those in need Sometimes just hearing It is God's will isn't enough Sometimes just saying God will turn this to good seems so meaningless when despair is so profound Often the pain goes too deep the questions won t go away and even the assurance of faith doesn t help How could God let this happen How can God love us yet allow us to suffer in this way What is the point of this What is the purpose In this provocative new book Ken Ham makes clear answers found in the pages of Scripture powerful definitive and in a way that helps our hearts to go beyond mere acceptance When you grasp the reality of original sin and all that it means it creates a vital foundation for your heart to finally understand what follows

How Could a Loving God ...? James R. Murphy, 2013-07-29 I had the privilege early in my writing career to work with a number of Christian ministries I found the work both challenging and satisfying delighted to play some small role in the work of transforming lives that was our common goal And yet I would often find myself deeply troubled by what I saw When confronted with personal disaster and all disasters are personal for someone the aware believer must sooner or later ask himself or herself the question How could a loving God allow this In fact it is the question the unbelieving world throws in the face of the Church as an excuse to discount our claims It is an honest and disturbing question Standing in the midst of a developing world slum surrounded by cardboard and corrugated shanties my nose assaulted by open sewers body and throat covered with the fine dust of unpaved streets and watching nursing mothers with eyes devoid of hope I ask myself How could a loving God permit this Does He not hear their cry Standing on a now peaceful coastline littered with the evidence of a killer tsunami is not my God of love touched by the tragedy of whole villages drowned Lassoed to a halt by the desperate pleading gaze of a roomful of Romanian orphans overwhelmed by the need for love of just one much less a hundred does not the heart of my God break At home in Los Angeles walking down a skid row street on a balmy summer night the only shelter the climate itself does not my Lord remember having no place to lay his head How many times in the midst of doing what little I can have I cried out in anguish God it s too much How do You stand it How is it You do not rend the heavens and scatter the

stars reaching out in your awesome power to feed the hungry heal the sick comfort the broken and console the lonely How can You possibly know all things and yet do nothing How is it that I being a man of dust with a heart of stone find myself brought to my knees in tears at the plight of my brothers and sisters while You who can do all things remain untouched Aloof Unmoved How do I answer the unbeliever who challenges my assertion that God is love that He knows all things and can do all things and has provided a way out of sin by the death of his Son What do I say when they look around at the world and say If this is what your God is like I want nothing to do with Him With what argument do I refute a child dying of diarrhea who could have been saved by clean water and a few pennies worth of salts When my own heart is pierced with impotent compassion how do I shield my God from the accusatory arrows of suffering For too many years the answer has been I don t know Someday I will For now I stand in faith believing in a God I cannot see and whom I do not understand but whom I know to be love Yes I ve heard the arguments about someday about sovereignty about predestination and sin and the arrogance of man to question the will and motivation of his Maker I ve staunchly defended in public while agonizing in private the answer to what in my opinion is one of the most troubling questions of our times For me the answer to the question How could a loving God has been a key that has opened a new phase in my relationship with a God who I am now persuaded in fact loves the world with a love more amazing than ever before I must warn you however the answer to the title question will usher you into a new responsibility as a child of God because we hold the key and as we discover it in our hand we are called to use it to unlock a new and powerful revelation of the love of God demonstrated to a hurting and unbelieving world We have been given a priceless gift and awesome accountability May the Spirit of God use this simple book written by a broken and unworthy messenger to challenge us all to walk worthy of the high calling of God in Messiah Yeshua Theodicy of Love John C. Peckham, 2018-11-06 If God is all powerful and entirely good and loving why is there so much evil in the world Based on a close canonical reading of Scripture this book offers a new approach to the challenge of reconciling the Christian confession of a loving God with the realities of suffering and evil John Peckham offers a constructive proposal for a theodicy of love that upholds both the sovereignty of God and human freedom showing that Scripture points toward a framework for thinking about God's love in relation to the world **Strength in Adversity** Gary Nicolosi, 2023-01-25 No one is spared suffering no one To be human is to suffer Grief pain injustice disappointment life serves these up in portions great and small We can try to deny this reality or escape from it through endless diversions We can even fall into despair the seemingly rational response of a caring person when faced with a cold uncaring world Denial diversion and despair Is that all there is Is there another way A way that is honest about suffering and yet offers hope rather than despair victory rather than victimhood About twenty five hundred years ago a literary masterpiece came on the scene Known as The Book of Job a wisdom book in the Hebrew Bible and Christian Old Testament it has stirred serious thinkers and honest seekers for generations To be sure the grim story of a righteous man who loses everything wealth health and even his children raises

almost as many questions as it answers But that is to its credit The Book of Job never stoops to simplistic answers to hard questions Instead this narrative openly wrestles with some of life s most difficult moral and spiritual puzzles including how to reconcile a loving just God with a suffering and unjust world Powerful and poetic it points a way through life s most difficult challenges the setbacks and sufferings that inevitably come our way This is the way of Strength in Adversity a way of honest hope and courageous faith God's Seven Ways To Ease Suffering , The **Jagged Journey** Barry L. Callen, 2018-05-15 It's the most important subject in Christianity It reveals who God is how God works how we mature as followers of Jesus and how we are to conduct ourselves in this sinful world. The subject is suffering To explore it biblically and inspirationally is to identify the basic elements of a responsible Christian theology that s more than a set of pious abstractions This subject forces us close to where we hurt doubt believe and relate to our neighbors God suffers Jesus cries The tears of God are the deepest meaning of our history God's problem is not that God is not able to do certain things but that God loves The cross of Jesus was in God's heart before it appeared on Golgatha The pain of God is the healing of humanity The cross the worst of human doing and the best of divine revelation clarifies that we must die to really live We must share in the sufferings of Jesus Whatever Became of Love? Thomas C. Pfizenmaier, 2023-07-21 This book is written for those who want growth in love This book is written for those who long for a place to stand with confidence in a trembling world This book is written for those who suspect our civilization is running on fumes and want to help If you are one of these people then this book is written for you In discovering Jesus as he encounters us in the Scriptures you will discover that his love is unimaginably powerful for those who will place themselves at its disposal powerful enough to restore all things

**Wounded Images** Kristine M. Whaley,2024-03-27 This volume works through deconstructing traditional models of the imago Dei in search of a more inclusive understanding of the doctrine one that allows for literature to bring important questions to bear Brief analyses of Karl Barth and Paul Tillich and then growing dissatisfaction with the two in various liberation theologies brings to light the problems of a perfected image of God An exploration of four novels by Jean Rhys between 1928 and 1939 then follows the footsteps of Katie Cannon and others who include literature in their theological work The Rhys novels follow tragic stories of women who are wounded both by others and by their own inability to see themselves as worthy Through the questions these women ask about themselves and God the reconstruction of the imago Dei is set up This reconstruction centers trauma wounds and a non contrastive transcendence that Kathryn Tanner defines Ultimately it is not in how we are perfect but rather through our risks our wounds and even our grief that we connect to God

The Grief Walk Alister G. Hendery,2024-05-09 This practical book is for people who are grieving for people who want to support them as they undertake the painful journey of grief and for anyone who wants to reflect on their own experiences of loss When Alister asked Isobel whose husband had died a few years before what would have helped her most then her response was immediate Someone who would walk with me Not people who would talk at me and give me answers but simply

listen to me and walk with me The grief walk Grieving and loss are universal experiences but how you experience grief is unique to you In his ministry Alister has found that models of the stages of grief are unhelpful as is the idea of closure Instead he gives you permission to work through your grief in the ways and at the times that are helpful to you Alister explores disenfranchised grief that occurs when we are denied the right to grieve and our loss isn t recognised Our lives are marked by countless losses and we all carry grief about many losses in our life If we embrace our grief we can journey on to something new and find fresh hope Praise for The Grief Walk The Grief Walk has a freshness and honesty about grief beginning with its imaginative title and sustained until the final affirmation of hope We all experience loss and grief in our lives But as Hendery writes until we name and acknowledge a loss and recognise that we have a right to grieve we are unable to come to terms with it He emphasises that grief doesn't follow a predetermined path and nor can we close it off like a tap He describes a perceived end process of closure as psychobabble While grief may not be permanently disabling we learn to encompass it This is not the same as closure Grief may find expression in different physical and emotional symptoms and we can t expect religious faith to provide a magical answer Finding someone who listens and understands who in a sense personifies the presence of God can help us with the grief journey The Grief Walk confronts the idea that grief is momentary or experienced in clearly defined stages and points to a hope This book is a gift for all who grieve or who walk with those who grieve John Meredith in Tui Motu Magazine Issue 253 October 2020 27 Far too often people present grieving as a one way process with well defined stages concluding with something they call closure I strongly reject such an extremely unhelpful model Alister does also he is clear that your grieving is unique to you Rev d Bosco Peters on Liturgy co nz This book will read you as you are reading it It is a book you will pick up and put down and pick up and put down as you find yourself walking again through parts of your life maybe unexpectedly rediscovering boggy patches you had forgotten or not realised are still painful There is ancient wisdom here alongside modern psychology There is gentleness and there is a reality faced that grief is universal painful and not always an easy walk But beware As I read Alister's words I found myself thinking lamenting crying and laughing I surprised myself with the depth of some of what rose to the surface for me Ancient griefs recent disappointments and the ambivalent feelings that came like fish to breathe the air again From the Foreword by The Rev d Rob Ferguson Contents Title and Copyright Foreword Preface Acknowledgements How I use certain Words Authors who have Influenced Me 1 Introduction 2 Our Lives are Laden with Losses Acknowledging our Losses Disenfranchised Losses and Griefs 3 Experiences of Disenfranchised Loss and Grief Grieving for Those Still Living Living Loss and Disability Relational Loss Divorce and Dissolution Relational Loss Ending of a Romantic Relationship Unrecognised Relationships The Loss of a Companion Animal Material Losses Infertility and Childlessness Grief in Foster Care The Losses of Miscarriage and Stillbirth Loss from Medical Termination Loss of Employment Discovering Disenfranchisement 4 Understandings and Misunderstandings about Grief Our Loss and Grief is Unique so Forget the Rules There's No One Size Fits All so Forget

Stages in Grief We Wax and Wane so it s Okay to Retreat from Time to Time A Continual Presence Which can Ambush us so Forget the Timeline Continuing Bonds So Forget about Having to Let Go Grief Doesn t get Closed Off so Forget about Closure Our Life has Changed so Forget the idea of Returning to Normal We Grieve in Our Own Way so Forget the Stereotypes 5 Experiencing Grief More than Sadness Grief Isolates Experiencing Grief in our Body Experiencing Grief in our Emotions Experiencing Grief in our Thinking and Mental processes Experiencing Grief in our Behaviour Experiencing Grief in our Spirituality Secondary Losses and Loss of Identity When do we Need Professional Interventions 6 What do I say What can I do Sit Beside me on my Mourning Bench Some Dos and Don ts Do Talk About the Loss It's about Relationships Caring Companionship Silence Tears and Empathy 7 Grief is about Love and Attachment Grief the Price of Love Love as Attachment A Secure Base 8 God and our Grief But what Kind of God Our Vulnerable God Good News Stories of Vulnerability Loss and Grief Becoming Vulnerable Becoming like God Suffering Love that is With Us Discarding the Great Vacuum Cleaner in the Sky Jesus Began to Weep 9 Words for our Grief A Gift from the Psalms David's Dirge Faith Incorporating Grief My One Companion is Darkness Challenging a Cover up 10 Walking with Job A Story of Losing and Grieving The Scene is Set Job 1 1 2 10 Job's Friends Job 2 11 13 What the Friends got Right Sitting Shiva What the Friends got Wrong Job's Wife What Job Needed Giving Voice to his Grief Anger and the Need to Blame Job's Questioning Faith Containing Tensions The Climax Job 38 41 Our Faith may be Challenged and Changed 11 The Easter Walk Waiting in the Darkness and the Absence Gradual Imperceptible Resurrection 12 A Choice Do we go Through the Pain or Around it Stewards of our Pain A Great Freedom How do we Respond 13 Our Search for Meaning after Loss Moving Grief from a Noun to a Verb What is Meaning Reconstructing our Meaning after Loss Meaning in Love Living in a Changed World 14 Hope Emerges Hopes and Goals Hope Isn t a Magic Potion Our Sustaining Hope If God is for us Selected Bibliography Also by Alister G Hendery from Philip Garside Publishing Ltd Index About the Author Alister Hendery is an Anglican priest in Aotearoa New Zealand Loss and grief have been a special focus of his ministry for the past 40 years He has served as a parish priest educator counsellor and funeral celebrant These days as well as exploring with others what loss and grief can mean for us he ministers with faith communities in times of change He is the author of Earthed in Hope Dying Death and Funerals also from Philip Garside Publishing Ltd **Primacy of Love** Ilia Delio, 2022-01-25 In an age of anxiety where reason is deified what is the role of love This short book centralizes love as the core reality of all cosmic life From the cosmological to the theological dimensions of existence love is shown to be the irresistible force of attraction that leads straight into the heart of God The book is divided into three short chapters based on a metaphysics of love we are born out of divine love we exist in love and we are oriented toward the fullness of love In a world of evolutionary convergence and global consciousness love may be the singular ethic that binds us together heals our wounds and draws us into a new unity of planetary life In the My Theology series the world's leading Christian thinkers explain some of the principal tenets of their theological beliefs in concise pocket sized books The

Light Shines On in the Darkness Robert Spitzer,2017-06-20 Why would an all loving God allow suffering Are not suffering and love opposed to one another Does suffering have any meaning or benefit Is there any objective evidence for God for a soul that will survive bodily death for the resurrection of Jesus Who is God anyway benevolent and loving or angry and retributive Fr Robert Spitzer S J gives a comprehensive response to these questions and many others explaining the contemporary evidence for God the soul and the resurrection He discusses how God uses suffering to lead us to compassion for others and eternal life He also shows how the Holy Spirit guides us through times of suffering toward our salvation explaining the signs and the interior movements that reveal the Spirit's actions Fr Spitzer not only addresses the perplexing questions associated with suffering but teaches us how to suffer well He points out some of the most common mistakes people make when trying to interpret God's motives for allowing or alleviating suffering He demonstrates why suffering in combination with love is one of the most powerful motivating agents for personal cultural and societal development

Emmaus John Weaver, 2022-07-15 This book is about discipleship and is a witness to God's grace seeing God in others and in creation learning about God through church scientific discovery and theological education preaching and pastoring journeying with others and teaching and exploring life and the world through theological reflection. The post resurrection account of Jesus meeting two disciples on the road to Emmaus Luke 24 13 35 is the motif which is the central theme of the book and which shapes our reflection on the ways in which God calls and equips Christians in their life journey It is a faith story that asks questions about how God acts in the world and in human lives reflects on the nature of God and on God s desire for every human life and on sharing the good news of new possibilities for a life in Christ a life in all the fullness that God has purposed where the Christ who accompanies us on the road is able to make sense of our experiences My hope is that readers will benefit from and be challenged by the testimony theological reflection and biblical exploration in this account of how we experience God's grace and calling on our lives Lament for a Son Nicholas Wolterstorff, 1987-05-18 Well known Christian philosopher Nicholas Wolterstorff has authored many books that have contributed significantly to scholarship in several subjects In Lament for a Son he writes not as a scholar but as a loving father grieving the loss of his son In brief vignettes Wolterstorff explores with a moving honesty and intensity all the facets of his experience of this irreversible loss Though he grieves not as one who has no hope he finds no comfort in the pious sounding phrases that would diminish the malevolence of death The book is in one sense a narrative account of events from the numbing telephone call on a sunny Sunday afternoon that tells of 25 year old Eric s death in a mountain climbing accident to a graveside visit a year later But the book is far more than narrative Every event is an occasion for remembering for meditating for Job like anguish in the struggle to accept and understand A profoundly faith affirming book Lament for a Son gives eloquent expression to a grief that is at once unique and universal a grief for an individual irreplaceable person Though it is an intensely personal book Wolterstorff decided to publish it he says in the hope that it will be of help to some of those who find themselves with us in

the company of mourners God's Wounds Jeff B Pool, 2011-07-28 God's Wounds Hermeneutic of the Christian Symbol of Divine Suffering Volume I Divine Vulnerability and Creation is the first of a three volume study of Christian testimonies to divine suffering The larger study focuses its inquiry on the testimonies to divine suffering themselves seeking to allow the voices that attest to divine suffering to speak freely The goal is then to discover and elucidate the internal logic or rationality of this family of testimonies rather than defending these attestations against the dominant claims of classical Christian theism that have historically sought to eliminate such language altogether from Christian discourse about the nature and life of God In this first volume the author develops an approach to interpreting the contested claims about the suffering of God Through this approach to the Christian symbol of divine suffering he then investigates the two major presuppositions that the larger family of testimonies to divine suffering normally hold an understanding of God through the primary metaphor of love God is love and an understanding of the human as created in the image of God with a life though finite analogous to the divine life the imago Dei as love When fully elaborated these presuppositions reveal the conditions of possibility for divine suffering and divine vulnerability with respect to creation <u>In His Everlasting Arms</u> Gail MacDonald, Over and over the chosen people of God saw in his hand and arm a promise of provision and protection God told them I will redeem you with an outstretched arm and mighty acts of judgment I will take you as my own people and I will be your God Exodus 6 6 7 These words of belonging are sweet solace for the Christian who learns to take God at his word and trust him even in the most troubled times As a woman who herself has weathered countless storms both in her private and public life Gail MacDonald draws from her own experience as well as the classic wisdom of other great Christians to speak to the hearts of those who sometimes feel overwhelmed by life As Christians we need to know that we are God's very own children and his loving care for us will be eternal Does God Suffer? Thomas Weinandy O.F.M., 2000-02-15 The immense suffering caused by sin and evil within the modern world especially in the light of the Holocaust has had a profound impact on the contemporary understanding of God and his relationship to human suffering Since the early part of this century there has been a growing consensus among theologians that God himself within his divine nature suffers in solidarity and love with those who suffer This present theological position contradicts the traditional Christian understanding of almost two thousand years that God is impassible and so does not experience negative emotional states such as suffering Thomas Weinandy O F M resolutely challenges this contemporary view of God and suffering Calling upon scripture and the philosophical and theological tradition of the Fathers and Aquinas Weinandy creatively and systematically addresses all of the contemporary concerns He strongly advocates the incarnational truth that the Son of God actually does experience as man all that pertains to living an authentic human life and so does indeed suffer This book is both a challenge to much received contemporary philosophical and theological wisdom and a scholarly original and refreshing account of the Christian Gospel It is one of the most comprehensive Christian presentations of God and human suffering available today Foundations of Christian Thought

Mark P. Cosgrove, Written by a veteran Christian educator this readable book describes the relationship between the Christian faith and the world of learning by looking at the five modern worldviews competing with Christian theism Sacred Paths of the West Theodore M Ludwig, 2015-08-07 This text combines study of the dynamic historical development of each religious tradition with a comparative thematic structure Students are encouraged to discover and explore the nature of religious experience by comparing basic themes and issues common to all religions finding connections with their own

personal experiences By sensitively introducing descriptive material within a comparative thematic structure this text helps students to understand how each religion provides for its adherents patterns and meanings that make up a full way of life

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