

Only Believers Experience the Problem of Pain

by G. Campbell Morgan

The problem of pain is a result of the believer's love for God, which makes them sensitive to the world's agony and leads to questioning and seeking answers.

Scripture: Psalm 30:5, Psalm 34:18, Isaiah 41:10, Habakkuk 1:2, Matthew 5:4, John 16:33, Romans 8:22, 2 Corinthians 1:3-4, 1 Peter 5:10, Revelation 21:4

Topics: "Faith in God", "Pain and Suffering"

Description

G. Campbell Morgan emphasizes that the problem of pain is uniquely felt by believers, as it arises in the context of faith and the awareness of God's presence. He explains that while pain exists universally, it becomes a profound challenge for those who believe in God, leading them to question His actions amidst suffering. Morgan references Habakkuk's lament and the struggle of believers who grapple with the apparent silence of God in times of distress. He asserts that the sensitivity to pain is a reflection of God's love within us, and it is through this love that we find hope amidst our suffering. Ultimately, the sermon highlights that our understanding of pain is intertwined with our relationship with God and the hope He provides.

Transcript

"For we know that the whole creation groaneth and travaileth in pain together until now"

(Rom. 8:22).

It may be well that we remind ourselves that pain presents no problem to any man except to the man who believes in God. Pain becomes a problem only in the presence of faith. When, ever and anon, some believer, it may be one whose faith at the moment is trembling, challenges the world's agony, the challenge is always uttered in the presence of the consciousness of God. When the soul cries out in revolt in the presence of the abounding suffering of men, the cry is always born of the wonder how God can permit this. There is no other problem. Blot God out of His universe and you will still have pain, but no problem to assault the soul. It is only faith that has to face this perplexity. It is Habakkuk who suffers most in the day of the declension of the people of God. It is Habakkuk who says, "Oh, Lord, how long?" I cry murder and Thou dost not hear. I cry violence and there is no answer. What is God doing?

It was Carlyle, rough, rugged, peculiar in many ways, and yet a man of the greatest faith, who, when Froude attempted to comfort him by telling him that God is in His heaven, said, "Yes, but He is doing

nothing." I never repeat that without being inclined to say to believing souls, Do not be angry with Carlyle. It was not true, God was doing something, but there is neither man nor woman in this house who has ever come very near, and remained near to the world's agony, who has not had that thought at some time or another. The whole creation groaneth and travaileth together in pain, and the proportion of our nearness to God is the proportion of our sense of this problem of pain, for it is the love of God shed abroad in the heart that renders the heart keen and sensitive to the world's agony. The heart of man, taught by the Divine love, questions the Divine love, until, presently, the heart of the man discovers that the very agony he feels which makes him question is the result of the presence in his soul of the God of love, and, indeed, it is an expression of God's own agony. It is when we become sensible of that prevalent pain that we need hope; and unless hope shall save us, then we shall indeed be lost.

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