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redesignation “celebration of life”, and some request no memorial at all. The ancients were in *“the house of mourning”* (Ecclesiastes 7:2), though. They had purpose and their actions were not festive.

In some cases, mourners are asked not to wear black, but to put on bright colors, yet the ancients wore *“mourning apparel”* (2nd Samuel 14:2) and *“widow’s garments”* (Genesis 38:14). Their sorrow was apparent.

Grief takes time. When Jacob breathed his last, *“the Egyptians mourned for him seventy days”* (Genesis 50:3). *“When all the congregation saw that Aaron was dead, all the house of Israel mourned for Aaron thirty days”* (Numbers 20:29). *“The children of Israel wept for Moses in the plains of Moab thirty days”* (Deuteronomy 34:8). Let sorrow take its course.

Mourners need company. Paul commanded Christians to *“weep with those who weep”* (Romans 12:15). Do not give them advice they are not asking for. Do not start in right away on words of comfort, although there will be time for that later. First, help them cry. Job’s friends harmed him most when they opened their mouths; until they did, however, they exemplified exactly how to mourn with the bereaved. *“When Job’s three friends heard of all this adversity that had come upon him, each one came from his own place — Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him. And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and sprinkled dust on his head toward heaven. So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great”* (Job 2:11-13). The most meaningful help Eliphaz, Bildad, and Zophar gave Job was to sit down in the ashes with him for a week of silence.

In an over-medicated culture, it is increasingly common to turn to tranquilizers and anti-depressants to get through sorrow. Burying sadness under prescriptions is rarely the answer, though. Grief must be experienced; it needs to be felt. *“Those who sow in tears shall reap in joy”* (Psalm 126:5). Circumventing the tears will not lead to real joy.

Ultimately, true healing depends on the Lord. *“Humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you”* (1st Peter 5:6-7).

TRAGEDY DOESN’T JUST LEAVE US AFRAID

Tim King

Tragedy doesn’t just leave us afraid. It leaves us angry. We see injustice, senseless violence, and lives stolen, and everything in us wants to strike back. But talk of revenge has no place among God’s people. Evil is still evil, no matter where it lands or who it touches.

So, what do we do with our anger? We bring it to God. Scripture is filled with laments where His people pour out their frustration, grief, and outrage to Him. That’s where our anger belongs—in prayer, not in plots. God alone says, *“Vengeance is mine, I will repay”* (Romans 12:19).

And when fear, anger, or frustration rise, God calls us to turn that energy into boldness—not violence. Boldness to live faithfully. Boldness to speak truth with courage. Boldness to shine brighter when the world grows darker. That’s how anger gets redeemed: not by destroying others, but by driving us deeper into trust and obedience to Christ.

We may never fully understand why tragedies unfold the way they do. *“The secret things belong to the Lord”* (Deuteronomy 29:29). What He calls us to is trust—leaning not on our own understanding, but on His heart (Proverbs 3:5–6). A heart that has never broken a promise (Joshua 21:45; 2nd Corinthians 1:20). A heart that will judge evil, right every wrong, glorify His people, and wipe away every tear (Revelation 21:4–5).

An article like this won’t erase the pain. But it can anchor us in the God who already carried the worst to the cross. The God who has not abandoned us, and never will.

“In this world you will have trouble. But take heart; I have overcome the world” (John 16:33).

***"WHAT MUST I DO
TO BE SAVED?"***

ACTS 16:30

LEARN THE GOSPEL

John 6:45; Romans 10:17

BELIEVE IN CHRIST

Hebrews 11:6; John 3:16

CONFESS CHRIST

Matthew 10:32-33; Romans 10:9-10

REPENT OF SIN

Acts 3:19; 17:30

BE BAPTIZED INTO CHRIST

Mark 16:16; Romans 6:3-6

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

***"THE ASSEMBLING OF
OURSELVES TOGETHER"***

HEBREWS 10:24-25

SUNDAY

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

WEDNESDAY

Studies & Worship @ 7:00 p.m.

75 Sherrod Boulevard
Belén, New Mexico

Seekers Welcome.
Members Expected.

***"IF A MAN IS OVERTAKEN IN
ANY TRESPASS...
RESTORE SUCH A ONE"***

GALATIANS 6:1

CONFESS TRESPASSES

James 5:16; 1st John 1:9

REPENT OF SIN

Acts 8:22

PRAY FOR FORGIVENESS

Acts 8:22

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

"A WORD FITLY SPOKEN"

PROVERBS 25:11

"If we find ourselves with a desire that nothing in this world can satisfy, the most probable explanation is that we were made for another world."

— C.S. Lewis

GIVE ME THE BIBLE

KDNF 840AM

Sunday @ 9:00 a.m.

"WHOLE COUNSEL"

ACTS 20:27

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GOOD GRIEF

Bryan Matthew Dockens

By its very nature, grief is unpleasant. Weeping and mourning are the opposites of laughter and dancing (Ecclesiastes 3:4). No reasonable person wants bereavement. Nevertheless, grief is good and necessary, as it is written, *"Better to go to the house of mourning than to go to the house of feasting, for that is the end of all men; and the living will take it to heart. Sorrow is better than laughter, for by a sad countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth"* (Ecclesiastes 7:2-4). The purpose of mourning is fulfilled when the inevitability of death is thoroughly contemplated.

"It is appointed for men to die once, but after this the judgment" (Hebrews 9:27). This fact deserves serious consideration and one's own preparedness ought to be deeply evaluated. There is no more effective motivation for contemplating mortality than the grief experienced following the death of a cherished friend or relative or respected mentor or public figure.

Because *"there is a time to weep"* and because *"there is a time to mourn"* (Ecclesiastes 3:4), that process needs to happen without being rushed, replaced, or concealed.

Attending a funeral is rare today as many opt for the trendy – Continued on page 2 –

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