

A dark, grainy, blue-toned photograph of a person with long, curly hair, seen from the side. They are holding their head with one hand, suggesting pain or distress. The image serves as a background for the text.

When you are hurting.

JOB 1:1-3

In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil. He had seven sons and three daughters,

JOB 1:1-3

and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East.

**Decide to trust God,
no matter what!**

JOB 1:20-21

At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship and said: “Naked I came from my mother’s womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised.”

JOB 2:9

⁹ His wife said to him, “Are you still maintaining your integrity? Curse God and die!”

JOB 13:15 NIV

Though he slay me, yet will I trust him.

JOB 13:15 NIV

Though he slay me, yet will I trust him.

JOB 13:15 RSV

Behold, he will slay me; I have no hope;
yet I will defend my ways to his face.

Faith is honest but stubborn.

Our pain can lie to us.

**Pain does not change the
fact that...**

**Pain does not change the
fact that God created you
and loves you.**

**Pain does not change the
fact that there is nothing
impossible for him.**

**Pain does not change the
fact that He will never leave
you or forsake you.**

**Pain does not change the
fact that He will finish what
he has started in you.**

Satan cannot...

Satan cannot touch you
beyond what God allows.

Satan cannot take you
out of God's hand.

Satan cannot change the
fact that 'in Christ' you
are a new creation.

Satan cannot avoid his
ultimate destiny—
he loses and we win!



**Don't isolate
yourself.**

JOB 2:11-13

¹¹ When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, heard about all the troubles that had come upon him, they set out from their homes and met together by agreement to go and sympathize with him and comfort him.

JOB 2:11-13

¹² When they saw him from a distance, they could hardly recognize him; they began to weep aloud, and they tore their robes and sprinkled dust on their heads. ¹³ Then they sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was.



Never give up!

JOB 9:32-34

“He is not a mere mortal like me that I might answer him, that we might confront each other in court. If only there were someone to mediate between us, someone to bring us together, someone to remove God’s rod from me, so that his terror would frighten me no more.

I TIMOTHY 2:5,6A

⁵ For there is one God and one mediator between God and mankind, the man Christ Jesus, ⁶ who gave himself as a ransom for all people.

ROMANS 5:8-9

⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. ⁹ Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

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The real sting of suffering is not misfortune itself, not even the pain or the injustice of it, but the apparent god-forsakenness of it. Pain is endurable, but the seeming indifference of God is not. Sometimes we picture him lounging, perhaps dozing, in some

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celestial deck chair, while the hungry millions starve to death . . . The Cross smashes to smithereens this terrible caricature of God. We are not to envisage him on a deck chair, but on a cross. The God who allows us to suffer, once suffered himself in Christ . . .

“

The Cross of Christ is the proof of
God's personal, loving solidarity
with us in our pain.

JOHN STOTT, THE CROSS OF CHRIST

ROMANS 8:35,37

³⁵ Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

ROMANS 8:35,37

... ³⁷ No, in all these things we are more than conquerors through him who loved us.

