

**From Tragedy to Triumph**  
**Job 1**  
**Pastor Charles Price**

Well if you have your Bible this morning I am going to ask you to turn to the Book of Job. Job is an Old Testament book. If you are not sure exactly where it is, find Psalms (that's a big book), turn left and it's first along. So Job comes immediately before the Book of Psalms.

I am going to read to you from Chapter 1 and Verse 1. And it begins this way:

“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, 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.”

Then to Verse 13:

“One day when Job's sons and daughters were feasting and drinking wine at the oldest brother's house, a messenger came to Job and said, ‘The oxen were plowing and the donkeys were grazing nearby, and the Sabeans attacked and carried them off. They put the servants to the sword, and I am the only one who has escaped to tell you!’

“While he was still speaking, another messenger came and said, ‘The fire of God fell from the sky and burned up the sheep and the servants, and I am the only one who has escaped to tell you!’

“While he was still speaking, another messenger came and said, ‘The Chaldeans formed three raiding parties and swept down on your camels and carried them off. They put the servant to the sword, and I am the only one who has escaped to tell you!’

“And while he was still speaking, yet another messenger came and said, ‘Your sons and daughters were feasting and drinking wine at the oldest brother's house, when suddenly a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them and they are dead, and I am the only one who has escaped to tell you!’

“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.’

“In all this, Job did not sin by charging God with wrongdoing.”

If you know nothing else about the Book of Job you probably know it's a book based on suffering. It is about personal tragedy, it's about suffering physically, materially, emotionally, even spiritually because God remains silent for a long, long period.

And for those of us who believe that God is good, suffering is going, at some time in your life, to present a problem.

I received an e-mail this week. It came to a colleague of mine from a very troubled part of the world and my colleague sent it on to me. And part of it said this:

*"Several of our security volunteers were beheaded last night. People are living in terror due to the continual suicide attacks and daily explosions. Two adults died just last night due to the cold weather."*

This is a letter from a pastor, somebody who I know, who leads a congregation of beleaguered, victimized, persecuted believers.

And we ask the question, why?

Of course, sitting as we are here, we can ask that question a bit like the way we pass a car accident on the road and we say, "Why? But I'm glad it's not me, but I wonder why that happens."

You see when it comes home and it's not just global and we ask why is there global terrorism, why is there famine, why is there poverty, why is there greed, why is there such suffering and disease across the world? When it comes home to me personally and it has to do with my health, with my kids, or my marriage or my job or my circumstances, then we have difficulty with it.

Suffering is only a problem if we try to reconcile it with a good God. If there is no God then suffering is not a problem; it just is, but there is no moral reason in the universe why it not be.

But when you believe that God is good, there is a huge moral reason in our thinking of why it should not be. And the dilemma that has often been put forward goes like this: if God is omnipotent (that means if God is all powerful) then that means He has the power to eliminate all evil.

So far so good.

If God is omniscient (that means He knows everything there is to know) then He knows where and when evil occurs and will occur.

Equally, logically good.

If God is morally perfect, as the Scripture reveals Him to be, then He has the desire to eliminate all evil.

Logically so.

But the reality is evil does exist in our world. And therefore, if evil exists in our world, either God is not omnipotent (He's not all-powerful and He doesn't have the power to eliminate all evil) or He's not omniscient (He doesn't know where it is and when it is going to occur) or He is not morally perfect and doesn't have the desire to eliminate all evil.

Therefore, goes the argument and the dilemma, because evil exists, God doesn't exist, at least not the God of the Bible. Because reconciling the God of the Bible with the traumas of our world is not possible if our understanding of God is right.

And many have stumbled and fallen over this issue. Many have turned away from God over this issue. We can theorize about suffering of course but when it smacks us between the eyes our theories and explanations don't mean too much.

When you go to bed weeping because you are mourning somebody you love so deeply, all the theories in the world don't help.

Let's not pretend that evil and suffering are easy issues because they are not.

And the Book of Job presents us with this whole question of suffering and it explores possible causes of it. It explores possible explanations for it. And we will look at those as we go along.

Let me first just introduce you to the book and to the story. There are six characters that have a role in this book. There is Job himself. There is his wife, Mrs. Job. (When I say have a role, I mean a speaking role in the narrative here.)

There are three friends of Job. One is called Eliphaz, one is called Bildad, one is called Zophar. And between them, they talk with Job for 30 long chapters about the whole dilemma of suffering and what Job must have done at some point to deserve it.

When they have exhausted their wisdom, a young man called Elihu comes on the scene. He apologizes for being young but he says he has new information that older people don't know about and we have recently discovered it. And for six chapters he talks non-stop, hardly taking a breath and sinks Job into even deeper depression.

And then finally, after those six characters have had their say, God speaks after 37 chapters of total silence. He hasn't said anything for 37 chapters. That's a lot of chapters.

And then God speaks only twice to Job and both times it says that God spoke out of the storm - interesting phrase – not above it or beyond it or outside it, but God spoke out of the storm. And in there we have a huge clue as to what this book teaches us about suffering.

Let me then today tell you the story itself and we will set it up for looking at the whole philosophical issues that will develop over the next few weeks.

Job is introduced in the first chapter as an exceptionally good man.

Introduced in Verse 1,

“This man was blameless and upright; he feared God and shunned evil.”

Good man to have as your neighbor, good mentor, good example, good influence in the community.

He was wealthy. He owned 7,000 sheep, 3,000 camels, 500 yoke of oxen and 500 donkeys with a large number of servants, indicative of him being extremely wealthy.

He had good health. We know that because later he lost it. But at this point he was a healthy man. He had a great family of a wife and 7 sons and 3 daughters.

So he was wealthy, he was healthy, and he was wise. Spiritually, morally, materially, emotionally, everything was good for Job. Summed up in the end of Verse 3 by saying,

“He was the greatest man among all the people of the East.”

But then suddenly he lost it all in four disasters that all took place on one day, one after the other – one, two, three, four. First his oxen, his donkeys, were grazing out in the field when the Sabeans attacked his servants, killed them all except one and took all his oxen and his donkeys off, stole them for their own benefit.

And then the sheep were out grazing when a lightning bolt seemed to come from the sky, ignite the field and burned it all up and burned all the sheep, killed all the servants except one.

And then a Chaldean party raided and took off all his 3,000 camels.

And while Job was getting over this information, somebody ran in with the worst tragedy of all. His sons and daughters were having a party in his eldest son’s house when a hurricane blew in from the desert, hit the house, flattened it and every one of his kids was dead.

We read that much in the second part of Chapter 1. And then in Chapter 2, which I didn’t read but I will tell you, Satan is allowed to tighten the screws and things get harder. In Chapter 2 it says,

“Strike his flesh... and he will curse you to your face.”

And Satan attacked his body. He developed sores from the soles of his feet to the top of his head. He sat in an ash heap and scratched himself with broken pottery. At least I imagine the ash heap was sterile, which is probably why he sat there and became diseased all over his body.

And then in Chapter 2:9 his wife said to him,

“Are you still holding on to your integrity? Curse God and die!”

And he replied,

“You are talking like a foolish woman.”

And that probably put their marriage under considerable strain. She is saying, “Curse God” and he says, “You are a fool.”

And then his friends turned up and it says in Chapter 2:12 they could hardly recognize him, he was so withered and sick and worn.

It says,

“They saw how great his suffering was.”

And they then did the best thing they did in the whole of the book – they sat with him for seven days and said nothing. It’s the best thing they did.

And then they opened their mouths and began a dialogue that lasted 35 chapters altogether of why Job was suffering this way. And that plummeted him into deeper and deeper depression and pain.

Well, that’s the story basically.

Let me comment too on the style of this book so that we have an understanding about how we approach this book for whom the big question it has raised about the Book of Job is, is it fact, is it historical fact, this story, or is it fiction, like a parable designed to teach something but hypothetically there was a man called Job etc.

Well it starts by giving him a specific name and giving him a geographical location; the fact that in the land of Uz there lived a man whose name was Job.

Now where is Uz? Uz is mentioned elsewhere in the Bible; it is east of Edom. It is probably in today’s northwest Saudi Arabia. It is a place on the map.

And Job is referred to as an historical person, not just in the Book of Job, but outside of the Book of Job as well.

In Ezekiel 14:14 God says about if a country sins, is unfaithful, He will send plague, sword and torment against it. And then He said,

“Even if these three men – Noah, Daniel and Job – were in it, they could save only themselves by their righteousness.”

And then God repeats that to Ezekiel later in the same chapter, mentioning the same three men.

So Job is listed as one of the three most righteous men in history until then. And he is mentioned as such by God.

You would not say that one of the great characters of American history is Tom Sawyer. He is a fictional character.

You wouldn't say your favorite Canadian is Anne of Green Gables. (Some of you might – but she's fiction.)

When God speaks of Job in the same breath as Daniel and Noah as the most righteous men in history, He is not talking about a Tom Sawyer; He is talking about a literal historical person.

And in the Book of James in the New Testament, Chapter 5:11 it speaks of Job's perseverance, it speaks of him as an historical man.

Now I say that because this is discussed and there are different commentaries on Job that come to different conclusions, but I am fairly certain, without doubt in fact this is an historical person that we are talking about.

Another problem that raises the question is that the conversations between Job and his friends are all in poetic form. Only the first two chapters and the last chapter are prose; the rest is poetry. And most of us don't have conversations in poetry. It's an artificial form of speech.

I don't say to Hilary,

“Would you like a cup of tea?  
I won't charge you any fee.  
I would like some dinner later;  
Just make sure it includes potata.”

I don't say that to her and if you came and heard us talk like that you'd say, “What's wrong with you two?”

And yet Job and his friends speak in poetic. In the Hebrew of course that poetry is much more evident than in the English translation. But they speak in poetry to each other.

So we say well this is not real history because people don't talk like that. But you can re-tell historical events in ways that are memorable, especially in oral society made memorable by putting it into poetry.

William Shakespeare wrote a number of historical plays like Julius Caesar for example, that is based on actual events from Roman history but is put in poetic form to make it memorable and easy to recount the whole story.

And I suggest this is how we must see the Book of Job.

It is poetry – yes – but that doesn't mean somebody made it up. It's a beautiful poem but it is portraying historical facts in poetic form.

However there is a vital piece of information that was kept from Job and that I have not yet alluded to that is key to this story.

And I am calling this the secret – the story, the style, and the secret.

What the reader doesn't know is that something is going on behind the scenes. And you find it in Chapter 1:6:

“One day the angels came to present themselves before the LORD, and Satan also came with them.

“The LORD said to Satan, ‘Where have you come from?’

“Satan answered the LORD, ‘From roaming through the earth and going back and forth in it.’

“Then the LORD said to Satan, ‘Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.’

“‘Does Job fear God for nothing?’ Satan replied.

“‘Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land.

“‘But stretch out your hand and strike everything he has, and he will surely curse you to your face.’

“The Lord said to Satan, ‘Very well, then, everything he has is in your hands, but on the man himself do not lay a finger.’

“Then Satan went out from the presence of the LORD.”

Now those seven verses give us a remarkable insight into a scene that is taking place in heaven where God has called His angels before Him and amongst them is Satan.

And God, if you like, sits Satan down in front of Him and says, “How are you getting on?”

“Well I am going to and fro throughout all the earth causing as much trouble as I can.”

“Well, how are you doing with My servant Job? There's no one like him - good, godly.

And Satan's reply, if I can paraphrase it, "Why do you pick on Job? You have built a hedge around Job. Of course Job worships You. Of course Job is a good man. Life is easy for him. You have blessed the work of his hands, You have made him prosperous, gave him a nice family and he is totally protected by a hedge that You have built around him. But if You took down the hedge," said Satan, "and if I was to attack him," said Satan, "then he would curse You to Your face."

So God said, "Alright, we'll take the hedge down. You can attack everything except his body. Don't touch his body and don't take his life."

Now we know that; Job didn't.

Now that also raises some important questions. What was Satan doing in heaven?

Well it may surprise you to know that heaven is his natural habitat. We have two passages of Scripture that give us insight into the origin of Satan. We conclude that by the fact that in both of these passages – they are both prophecies and I will read them to you in a moment – the prophet begins with something on earth, natural in the immediate time the people are living in and then he projects it onto something that is clearly not now and clearly something totally different.

A lot of prophecy in the Old Testament works that way.

And in Ezekiel Chapter 28 (that's the first one I will just read to you), he begins with a prophecy against the King of Tyre. And then he moves beyond the King of Tyre to something much bigger.

Let me read you what Verse 12 says,

"This is what the Sovereign LORD says:"

Listen to this – I will just read a few extracts:

"You were the model of perfection, full of wisdom and perfect in beauty.

"You were in Eden, the garden of God; every precious stone adorned you."

A little bit later in Verse 14,

"You were on the holy mount of God; you walked among the fiery stones. You were blameless in all of your ways from the day you were created."

Then down in Verse 17:



“But your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.”

Do you know some years ago I was speaking at a retreat for teens – there were about 200 of them there. And I read some of those verses and I said to these teens, “Who do you think this is about?”

“You were the model of perfection, full of wisdom and perfect in beauty. You were blameless in all your ways.”

Who do you think this is about?

Somebody put up their hand and said, “Solomon.”

I said, “Okay, does somebody else have a suggestion?”

Somebody put their hand up and said, “David,” I remember.

“Anybody else have a suggestion?”

Somebody put up their hand and said, “Jesus.”

And then somebody put their hand up and said, “Satan.”

So I said, “Okay, we have had four suggestions: it’s Solomon, David, Jesus or Satan. Put your hand up if you think it was Solomon. Of the 200 kids about 20 put their hands up.

“You were the model of perfection, full of wisdom.”

I mean it sounds a bit Solomon-ish.

I said, “Thank you; put your hands down. How many think it was David?”

About 4 put their hands up.

“Thank you. How many think it was Jesus?”

160 hands went up.

“How many think it was Satan?” And it was usually the leaders that all put their hands up – they knew; they had read the book.

I said, “It sounds like Jesus, doesn’t it?

“...Model of perfection, full of wisdom, perfect in beauty.

“You were in Eden, the garden of God.

“You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.

“You were blameless in your ways.”

It sounds very much like Jesus. It is actually Satan because in Verse 17,

“Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings” etc.

The other passage is in Isaiah Chapter 14. In Isaiah Chapter 14, let me read Verse 12. He says,

“How you have fallen from heaven, O morning star, son of the dawn!”

If you have a King James Bible, one or two other translations, it will say,

“How you have fallen from heaven, O Lucifer, son of the morning.”

Because morning star translates literally Lucifer. So,

“How you have fallen from heaven, O Lucifer, son of the dawn!

“You have been cast down to the earth, you who once laid low the nations!

“You said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.

“‘I will ascend above the tops of the clouds; I will make myself like the Most High God.’

“But...”

(Big but...)

“...You are brought down to the grave,” etc.

“You are cast out like a rejected branch.”

There is a picture of Lucifer in heaven saying, “I will ascend, I will raise, I will sit enthroned, I will ascend, I will make myself...” There is this desire to be like God.”

And God’s response is, “But you are brought down.”

The origin of Satan seems to be in those passages. If somebody asks you the question, “why did a good God create an evil devil?” the answer is He didn’t. He created a beautiful angel that was so beautiful 160 teenage kids thought it was Jesus.

“But your heart became proud,” and he was cast to the earth and with him all his angels were also cast to the earth. “His angels” was his gang, if you like, who joined him in his rebellion against God.

There are hierarchies of angels. There are archangels – that’s the top, then there’s angels, then there’s seraphim and cherubim. But there was one who was above the archangels – the morning star – it was Lucifer, the most beautiful of all God’s angelic creatures.

And in Revelation 12:9 it gives us a picture that is retrospective. Revelation is working outside of time and there are past, present and future things that merge together. And here he says in Revelation 12:9,

“The great dragon was hurled down – that ancient serpent called the devil, or Satan, who leads the world astray. He was hurled to the earth, and his angels with him.”

Who were this gang of angels who were cast out with him? Well Revelation 12:4 says,

“His tail swept a third of the stars out of the sky and flung them to the earth.”

A number of times angels are referred to as stars or like stars. So it says here, giving a physical image of what happened, that when the devil, Satan, was cast out of heaven, his tail swept a third of the stars to the earth.

Could that mean a third of all the angels in heaven joined Satan in their rebellion? There was a civil war in heaven and they were hurled to the earth and we call his fallen angels demons.

That is almost certainly the origin of demons.

That’s why Paul; he talks in Ephesians 6 that the fact,

“Our struggle is not against flesh and blood, but against rulers, against authorities, against the powers of this dark world, against the spiritual forces of evil in the heavenly realms.”

What in the world are they doing in the heavenly realms? Because that is their natural habitat.

And once in a while it seems God grabs hold of Satan when He brings His angels together, hauls him up to heaven, sits him down and says, “How are you getting on? Let me talk to you about a few people.”

You see Job isn't the only one who was the subject that we know of a conversation in heaven because Jesus said to Simon Peter one day – in fact it was the very day that Simon Peter denied Jesus.

And He said to him,

“Simon, Simon, Satan has asked to sift you as wheat.”

(That's in Luke 22:31.) “Satan has asked to sift you.”

“But I have prayed for you, Simon, that your faith will not fail.”

The implication being “permission has been granted; I am praying for you.”

But when you remember that Peter that night denied Jesus and cursed and swore, don't forget what had gone on in heaven earlier in the day. Satan had asked to sift him like wheat.

And though he did fall and fail, Jesus' prayer was that his faith would not fail and I believe quite strongly that event in Peter's life was an important catalyst in him rediscovering his own inherent weakness and his faith in God Himself became strong as a result.

Now Satan needs permission. There's not a great cosmic battle going on between good and evil, God on one side, Satan on the other, and God is a bit stronger so Satan ultimately is going to be beaten because we have read the last chapter and all that kind of argument.

It is not a dualism that we are told about in the Scripture. God and Satan are totally different – totally different. God is Creator; Satan is created; he is a creature.

God is sovereign; Satan is a subject, he is subject to the sovereignty of God.

Satan is not omnipresent as God is omnipresent because he said there in Job 1:7 that he roams around the earth going back and forth in it. He is just one being in one location.

God is everywhere but Satan is not. If Satan is in Japan this morning, he is not in Canada. I have no reason to think he might be in Japan, but anywhere else in the world.

You know in Revelation Chapter 3 you have got the letters of Jesus to the seven churches in Asia. And in the letter to the church in Pergamum, Revelation 3 [2]:13 Jesus says,

“I know where you live - where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city – where Satan lives.”

So at that point Satan was in Pergamum. That's where he lived. He said he has his throne there, he has his house there, he lives there and he is stuck on the throne there. That's why there is so

much hell being let loose in Asia Minor at that time and the persecution that came against believers.

So in Job's instance, literally hell broke loose against Job, his family, his servants, his friends, all in the land of Uz.

Now the fourth thing, as we close, I want to just talk briefly about the response at this stage of Job to this tragedy.

Now remember he doesn't know it is satanic. He doesn't know Satan and God had been talking about him. And in fact Job never knows until the end of the book – he never knows. This is the big secret that we are given insight into.

God by revelation must have given this to the writer. And we when reading this book have a secret Job doesn't know anything about and probably wouldn't even believe if you told him.

And so Job has to respond as a human person who is missing the biggest piece in the jigsaw puzzle about all of this. How does he cope?

Well, Verse 20 of Chapter 1 – it says there in Verse 20,

“At this...”

(This is when all this was over – his sons and daughters had just been killed and he has just gotten the news.)

“At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship.”

Just pause there a moment. That's interesting, isn't it?

If it said, “Job fell to the ground and cursed,” we would not think twice. We might say that was a bit harsh but we would understand it for sure. We understand his wife saying that.

If it said, “he fell to the ground and questioned,” we wouldn't think twice about that – that's normality. Questioned – yes – why shouldn't he?

But it doesn't say that.

“He fell to the ground in worship.”

You know it is not especially impressive when we praise God for the good things in life. That's just being polite you know. Sometimes, you know, in a prayer gathering you would say, “Anybody have something to thank God for today?” And we come out with all the good things. That's being polite.

I was brought up to say ‘thank you’. Probably you were too.

But here in the bad things we discover his true heart. He worships.

You know in Chapter 2 Verse 9 his wife says to him,

“Are you still holding on to your integrity? Curse God and die!”

“He replied, ‘You are talking like a foolish woman.’”

Before we are too hard on Mrs. Job we must remember she experienced everything that Job experienced. His children were her children remember, his grief was her grief, the loss of his business was the loss of her source of comfort as well and income.

But you know suffering often exposes the real person in a way little else does. When they faced this suffering, Job worshiped, Mrs. Job cursed.

All of us can be fair weather Christians as long as the sun is shining and the sky is blue. We worship God and we love to do so. But when we run smack into suffering we don’t understand and pain, that’s when the real heart becomes exposed.

If you had been in the church Job and Mrs. Job attended in the land of Uz, if they had such a place, and you would see Mr. and Mrs. Job and their ten children sitting in a row you would probably say, “That’s a great family. These are great people.”

But when they are in trouble their hearts are exposed.

Now when it says Job worshiped, how did he worship? Well, it goes on to say he worshiped 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.”

What I love about that statement is that Job was totally free from any sense of entitlement. The Lord gave; the Lord took it away again.

Often you know when we do prosper, when we do have good health, we develop a sense of entitlement. There are things, there are rules that apply to everybody else, don’t apply to me anymore. We feel we have a right to health, to wealth, to happiness, to comfort.

When you have that sense of entitlement and then you lose some of those things, your response is anger.

You know something? None of us are entitled at all – none of us. We must live on that level of “I am not entitled.” When God gives enjoy it; when God takes away, equally so worship Him.

But when you begin to feel “I am entitled to this, I deserve this, I have earned this, this is my right,” then when you lose it, you will get angry. You will get angry at your wife, angry at your kids, angry at your husband, angry at work - you will get angry.

And Job says, “The Lord took it away.”

And Verse 22:

“In all this, Job did not sin by charging God with wrongdoing.”

Now we end this narrative there with this fact: Job knew there was nothing wrong with him. Job knew there was nothing wrong with himself. He also knew there was nothing wrong with God. He didn’t charge God with wrongdoing.

So where did the problem lie?

Well that’s what this book explores.

And actually the Book of Job does not give us the definitive answer but what the Book of Job does do is expose the wrong answers, the simplistic explanations we often have for suffering, the cause and effect explanation we have for our disasters. It exposes the wrong of those.

It exposes the wrong of the miraculous cures that we want every time we suffer and feel God is obligated to give us. It exposes the wrong theological conclusions that we come to about suffering.

Because one of these three men – Bildad is his name – was the theologian of the group. He had all the doctrines worked out and none of them worked. And we will look at that.

And all these issues are both raised in the book and then rebuked in the book leaving us with the elimination of wrong explanations but never giving us the right explanation simply because there isn’t a right explanation; there is not a one-size-fits-all explanation for our suffering. We know that from other parts of Scripture.

But my prayer for this series – and we will spend six weeks looking into the Book of Job – my prayer is that the result will be that we are able to face life as it is with all its pain, with all its suffering, with all its unanswered questions. Not by burying our heads in the sand so I won’t even ask the questions, but by discovering what Job discovered twice at the end of the book – God spoke to him out of the storm. Not over it, but out of the storm. And what God said out of the storm is important for us to know when we are in the storms and hardships and difficulties.

Let’s pray together.

Father, we thank You for the honesty of Your Word, for its truthfulness, but all the wonderful things in which we place our hope about the realities of a broken world in which we have to place our feet every day.

And thank You Your purpose is not to get our heads in the cloud somehow but to get our feet on the ground, not necessarily with understanding – at least not full understanding – but with trust.

We walk not by sight, interpreting what we see and feel and explain, but we walk by faith trusting You and knowing that You are working out in our hardships purposes that produce gold in the quality of our hearts.