

Subject: Wisdom from Job: When Well-Meaning Friends Miss the Mark

Dear Church Family,

This week, we continued our journey through the book of Job, examining Eliphaz's speech in chapters 4-5. This passage offers us wonderful insights into how we engage with those who are suffering and challenges us to examine the foundations of our own faith. For a copy of the teaching notes and a number of discipleship materials, please go [[HERE](#)].

**Summary:** The sermon explored the final portions of Eliphaz's speech to Job, revealing how even well-intentioned counsel can miss the mark when rooted in flawed theology. While Eliphaz spoke many truths about God's sovereignty, righteousness, and justice, he wrongly applied them to Job's situation, insisting that Job's suffering must be the result of hidden sin. His cause-and-effect theology—the belief that blessing follows obedience and suffering follows sin—prevented him from truly comforting his friend. This sermon reminds us that knowing about God is not the same as understanding His ways. Further, our role as friends is not to defend God or explain away suffering, but to offer genuine compassion and support in pointing people back to Jesus again and again. Indeed, suffering is part of God's plan in drawing us to our Him as we recognize our complete dependence upon Him.

**Takeaways:**

1. Truth wrongly applied can wound rather than heal. Eliphaz knew much about God's character, but his insistence on a works-based relationship with God led him to blame Job rather than comfort him. We must be careful that our theology serves God's *transforming love*, not our own self-righteous judgment, especially when ministering to those in pain.
2. Not all suffering is corrective discipline. While God does lovingly chasten His children, Eliphaz's assumption that all of Job's troubles stemmed from personal sin was fundamentally flawed. We live in a fallen world where suffering comes from multiple sources—our own choices, the actions of others, spiritual warfare, and sometimes God's testing. Discernment and humility are essential.
3. The greatest gift we can offer the suffering is our presence, not our answers. Job needed friends who would sit with him in his pain, not theologians who would pour salt on his wounds. When we encounter those who are hurting, let us be quick to listen, slow to speak, and careful not to add to their burdens with our "helpful" explanations.

As we reflect on this passage, let us examine our own hearts. Do we rush to explain away the suffering of others? Do we secretly believe that those experiencing hardship must have done something to deserve it? May we instead grow in compassion, recognizing that we see dimly and understand incompletely, but we can always choose to love well as we walk in and share God's grace.

Grace and peace to you,

Pastor Jim

## **Job 4-5, Eliphaz's Speech – Part 3**

### **Discussion Prompts**

Don't be shy or embarrassed, this is a safe place to talk, learn, and grow. All of us should walk with an attitude of grace and Godly love in encouraging one another to contribute to our shared growth in the Lord.

For more discussion questions helping your faith to grow, please download the sermon documents typically posted the day after each sermon on the watch tab of our App or website.

1. God has invited you to parachute into Eliphaz's life just before he gives his speech to Job. Working together, what 3-5 biblical truths will you point Eliphaz too before he begins speaking? How can we all testify of these truths better in our lives?
2. Is Eliphaz's self-righteousness evident in the church today? If so, how do we guard against it ourselves and how can we help the bride of Christ walk in the supernatural unity of the spirit of God.
3. Working together, develop an outline for a 30 minute homegroup study on the lessons and rewards of suffering.

## **Job 4-5**

### **Eliphaz's Speech – Part 3**

- I. Introduction: God's Justice Devoid of His Grace Eliminates Hope**
  
- II. Job 5:8-16: Appeal to God's Justice OR A Defense of God**
  - Eliphaz, like the other men to come, shares great truths. Yet, wrongly applied, truth can do great damage.
  
- III. Job 5:17-26: The Lessons and Rewards of Suffering**
  - Corrections and troubles have many sources. Yet, for the follower of Christ, we can know He uses them together for good.

Additional Scripture References: Ro 8:28

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## Eliphaz's Speech - Job 4-5, Part 3

### An All-to-Human Friend

#### I. Introduction

1. Well, we have reached the last two sections of Eliphaz's speech. They speak of two big ideas, including (1) an appeal to God's justice sounding more like a defense of God and (2) a final case for God rightly chastening Job presented as the lessons and rewards of suffering.

- A. 4:1-6: 'Physician, Heal Thyself'
- B. 4:7-11: The Source of Job's Problems (according to Eliphaz)
- C. 4:12-16: Eliphaz's Vision
- D. 4:17-21: God's Righteousness and Man's Unworthiness
- E. 5:1-7: Mankind's DNA of Folly and Trouble
- F. 5:8-16: Appeal to God's Justice**
- G. 5:17-26 The Lessons and Rewards of Suffering**

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2. Just a note as we look ahead to the other friends speeches, you will find nearly identical themes.
3. BTW, verse 27 ends with the all-to-human 'I'm right' sentiment.

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#### II. Job 5:8-16: A Defense of God

1. We open up this portion of Eliphaz's speech with a "but as for me, I would seek God", which is nothing more than a veiled indictment of Job for NOT throwing himself at the mercy of God for his sins leading directly to the hardships he was enduring.
2. Throughout verses 8-16, Eliphaz speaks of God's sovereignty over His creation including the physical, the weather, and the people. They speak of God's righteous judgement and the hope He gives the downtrodden, helpless, and hopeless. Eliphaz offers the sense that God is everywhere at all time and is active in our lives. In all of

this, we again see that much of what Eliphaz shares is truth...yet truth wrongly applied.

3. Consistent with the rest of the speech, it seems likely that Eliphaz is not simply defending God, but is also pointing to one or more areas that Job may well have sinned. *Given the flow, I suggest that Eliphaz is thinking Job is among the crafty in verses 12-14 and that God is justly dealing with Job.*

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### III. Job 5:17-26: The Lessons and Rewards of Suffering

1. Life has its share of corrections and troubles (such as uncertainties, adversities, hurts, and suffering). *Some are because we live in a fallen world with fallen people.* Some come from Satan and his demonic horde. *Yet, others find themselves in enemy #1...‘me’.* Finally, some come from the testing by the Lord Himself. What they share in common is that God uses them together for good, for those called according to His purposes. (Romans 8:28)
2. Eliphaz is nothing, if not consistent. *His belief in a works-based relationship with God colors his every thought.* Yet, as we have previously noted, he does know much about God...including His sovereignty, righteousness & justness, kindness, and caring as we read in the prior section.
3. Here in v17, in another moment of inspirational Biblical truth, Eliphaz points out the blessing of having a God love and be involved with His child so much that He corrects him or her. *Our natural inclination is, like every child, to reject the idea that chastening can be good or make us happy.*
4. Following this, Eliphaz identifies 7 different troubles or testing's in verses 20-22, including:
  - A. death by famine and battle sword (v. 20);
  - B. *tongue lashing and destruction (v. 21); and*
  - C. destruction (again), famine (a different word from the one in v. 20), and beasts (v. 22).

5. Next, in verses 23-26, Eliphaz tells Job that if he will just do as he says, Job will have peace. While missing the mark with respect to addressing Job's suffering, there is a broader truth being expressed here that we should NOT miss. Repent and turn to God and you WILL have peace with God.
6. Finally, even if it requires using tortured logic, Eliphaz remains faithful to his cause-and-effect faith. Note that while it's his speech, Eliphaz slips in a first-person plural pronoun of 'we'. I suspect this is another attempt to validate his words as truth since there is a sense of safety in numbers.
  - A. Because "we have searched out and presented these things to you they are true". Turn away from your self-righteousness toward God...the intimation being that if you will just do this, God will take away all your calamities and restore your good fortune.
  - B. Please also note that Eliphaz (and the friends) rely upon their woefully inadequate knowledge. They don't know what is happening in the heavenlies. They have little to no understanding of God's grace, nor that our faith is not works-based. In some sense, they have made God, at least partially, into their own self-righteous image.
7. I want to close with this thought. Job had been sifted by the enemy. He had endured great suffering and remained faithful to God. In come three well-meaning, wonderful friends...maybe the first light in the horrific storm he was in?!

But that light was not the daylight of encouragement at the end of a tunnel. Rather it was the headlight of an oncoming locomotive named 'betrayal'. They had wrongly made up their mind and would NOT listen to him. Instead, they poured salt on the wounds and added to his trials by blaming him.

[Prayer]

## **5-Day Devotional**

### **Job 4-5 - Part 3**

### **An All Too Human Friend**

#### **Day 1: The Danger of Misapplied Truth**

**Reading: Job 5:8-16; Ja 1:19-20**

**Devotional:** Eliphaz spoke theological truths about God's sovereignty, justice, and care—yet he wrongly applied them to Job's situation. Truth without compassion becomes a weapon rather than a balm. How often do we rush to explain someone's suffering with spiritual platitudes instead of sitting with them in their pain? God is indeed sovereign and just, but He is also mysterious and His ways transcend our limited understanding. Before offering answers, we must offer presence. Before defending God, we must remember He needs no defense—but hurting people need His transforming love through us.

Today, ask God to give you wisdom to know when to speak and when to simply be present with those who suffer.

#### **Day 2: The Blessing of Divine Correction**

**Reading: Job 5:17-18; He 12:5-11**

**Devotional:** "Blessed is the one whom God corrects" speaks a profound truth: God's discipline flows from His love, not His anger. Like a loving parent who corrects a wandering child, our Heavenly Father refines us through trials. Yet we must distinguish between God's corrective discipline and the suffering that comes from living in a fallen world. Not all hardship is punishment; sometimes it's preparation. Sometimes it's spiritual warfare. Sometimes it's mystery. The blessing isn't in the pain itself, but in knowing God is intimately involved in our lives, shaping us into Christ's image.

When facing difficulty, resist the urge to immediately assume you've done something wrong. Instead, ask God what He wants to teach you through this season.

#### **Day 3: Beyond Works-Based Faith**

**Reading: Job 4:7-11; Eph 2:8-10**

**Devotional:** Eliphaz operated from a transactional theology: good behavior equals blessing, sin equals suffering. This cause-and-effect faith crumbles when we encounter the reality of grace. We don't earn God's favor through perfect living, nor do we lose it through failure. Job's friends couldn't comprehend suffering apart from personal sin because they'd made God partial in their own image—predictable, manageable, contractual. But God is far greater. He

operates in grace, mystery, and purposes beyond our comprehension. Your relationship with God isn't a performance review; it's a covenant of love.

Today, rest in the truth that you are saved by grace through faith, not by your ability to figure everything out or behave perfectly.

#### **Day 4: When Friends Become Burdens**

**Reading: Job 6:14-21; Pro 17:17**

**Devotional:** Job needed light in his darkness, but his friends poured salt on his wounds instead. They arrived with good intentions but left him more isolated than before. Their predetermined conclusions prevented them from truly listening or offering genuine comfort. Sometimes the greatest burden in suffering isn't the trial itself, but the loneliness of being misunderstood by those who should understand most. If you're walking through hardship, remember: not everyone will comprehend your pain, and that's okay. God sees, God knows, God understands. Conversely, if someone shares their suffering with you, resist the urge to explain it away.

Don't be an Eliphaz. Be present. Listen deeply. Weep with those who weep. Sometimes ministry is simply showing up and staying silent.

#### **Day 5: The Mystery We Must Embrace**

**Reading: Job 1:1-22; Isa 55:8-9**

**Devotional:** Job's friends operated with woefully inadequate knowledge. They didn't know about the heavenly conversation between God and Satan. They couldn't see the bigger picture. Neither can we. Much of our suffering remains mysterious this side of eternity, and we must make peace with that reality. God's ways are higher than our ways; His thoughts transcend our thoughts. Faith doesn't mean having all the answers—it means trusting the One who does. Job remained faithful despite not understanding why calamity struck. That's the kind of faith God honors.

Today, surrender your need to understand everything. Release your demand for immediate explanations. Trust that God is good, sovereign, and present—even when circumstances suggest otherwise. Your faithfulness in the mystery matters more than your ability to solve it.

## Small Group Study Guide

### Job 4-5 Part Three

### An All Too Human Friend

**Opening Prayer:** Begin by asking God to give your group wisdom, compassion, and insight as you discuss how to be better friends during times of suffering.

**Key Takeaways:** Query the group for takeaways first...you may stay with one or more of those.

1. Truth wrongly applied can cause great harm. Theological accuracy doesn't guarantee pastoral wisdom.
2. Our faith is grace-based, not works-based. We cannot assume that blessing equals righteousness or suffering equals sin.
3. Good intentions don't guarantee good counsel. Eliphaz was sincere, caring, and knowledgeable about God—but still deeply wrong.
4. Listening is more important than explaining. Job's friends failed because they spoke rather than listened.
5. We have limited knowledge. Like Eliphaz, we don't see what's happening "in the heavenlies" and should approach suffering with humility.

**Discussion Questions:** Did the Holy Spirit prompt any questions with you? Start with those.

1. What were the main themes in Eliphaz's speech to Job? How much of what he said was actually true about God's character?
2. What was fundamentally wrong with Eliphaz's counsel, even though he spoke theological truths? (Focus on the difference between truth rightly and wrongly applied)
3. The sermon mentions Eliphaz had a "works-based relationship with God." What does this mean, and how did it affect his advice to Job?
4. Have you ever been in Job's position—suffering while well-meaning friends offered advice that felt more like accusation? How did that affect you?

5. Have you ever been in Eliphaz's position—offering advice to a suffering friend that, in hindsight, may have been unhelpful or hurtful? What would you do differently now?
6. The sermon identifies different sources of suffering: fallen world, Satan, ourselves, and God's testing. Why is it dangerous to assume we always know the source of someone's suffering?
7. Eliphaz says in verse 17, "Blessed is the one whom God corrects." This is Biblical truth. How do we balance acknowledging that God sometimes disciplines us with avoiding the mistake of assuming all suffering is punishment?
8. The sermon notes that Eliphaz "had made God partially into their image" based on limited knowledge. In what ways might we be tempted to do the same thing today?
9. Job's friends "wrongly made up their mind and would NOT listen to him." What are the dangers of approaching suffering friends with our minds already made up about their situation?

**Practical Applications:** Query the group for applications first...you may explore one or more of those.

1. Practice Presence Over Answers: If you know someone who is suffering, commit to simply being present with them without trying to explain or fix their situation. Ask: "How can I support you?" rather than "Have you considered that..."
2. Examine Your Theology of Suffering: Reflect on your own beliefs about why people suffer. Do you lean toward a cause-and-effect understanding like Eliphaz? Read James 1:2-4 and Romans 8:28-39 to broaden your understanding of suffering's purpose.
3. Repent of Past Mistakes: If the Holy Spirit brings to mind a time when you were an "Eliphaz" to someone, consider reaching out to apologize and seek reconciliation.
4. Guard Against Judgment: When you hear of someone's hardship this week, consciously resist the temptation to speculate about "why" it happened or what they might have done to deserve it.
5. Study Grace: Spend time this week studying what the New Testament teaches about grace and our standing before God through Christ, not through works.

**Closing Prayer Points:**

- Wisdom to know when to speak and when to simply be present
- Humility to acknowledge the limits of our understanding
- Compassion that mirrors Christ's heart for the suffering
- Anyone in your group currently experiencing trials
- Protection from a works-based mentality in your relationship with God

## **Discussion Questions**

### **Job 4-5 - Part 3**

### **An All Too Human Friend**

1. In what ways do we sometimes offer truth wrongly applied to those who are suffering, similar to how Eliphaz approached Job?
2. How can we discern whether our suffering comes from living in a fallen world, spiritual warfare, our own actions, or God's testing?
3. What is the difference between a works-based relationship with God and a grace-based relationship, and how does this distinction affect how we view trials?
4. When friends come alongside us in our darkest moments, what makes the difference between being a true light versus pouring salt on wounds?
5. How can we guard against making God partially in our own image based on our limited knowledge and understanding?
6. What does it mean to find happiness or blessing in God's chastening, and how does this challenge our natural inclinations?
7. In what ways might we be guilty of relying on safety in numbers or popular opinion rather than seeking God's truth when counseling others?
8. How can we better listen to those who are suffering rather than making up our minds about the cause of their trials?
9. What role does genuine repentance play in finding peace with God, and how is this different from the conditional peace Eliphaz was suggesting to Job?
10. When have you experienced well-meaning friends or counsel that added to your trials rather than lightened them, and what did you learn from that experience?

# **Dinner Conversation Starters**

## **Job 4-5 - Part 3**

### **An All Too Human Friend**

#### **1. When Truth Hurts Instead of Helps**

Eliphaz says many things about God that are true, but he applies them wrongly to Job's situation. Can you think of a time when someone said something true to you, but it still hurt because it was misapplied or poorly timed? How can we be more careful to use truth in a way that actually helps and encourages, not wounds?

#### **2. Why Do People Suffer?**

Eliphaz assumes Job must have sinned in some clear way to deserve his suffering. What are some different reasons people might suffer (our own choices, others' choices, a broken world, spiritual attack, God's testing, etc.)? How does it change the way we respond to hurting people if we don't automatically assume they caused their own pain?

#### **3. Being a True Friend in Someone's Pain**

Job's friends started well by just being there, but then ended up "pouring salt in the wound" by blaming him. When someone we love is hurting, what are some better things to say—or not say? Have you ever felt more judged than helped by a friend or Christian? What could they have done differently?

#### **4. God's Discipline vs. Punishment**

Eliphaz talks about God correcting His children, but he mixes it with a harsh, "you must deserve this" tone. What's the difference between God's loving discipline and cold punishment? How can we tell if we are seeing God's loving correction in our lives instead of assuming He's just angry with us?

#### **5. Works-Based Thinking vs. Grace**

Eliphaz has a "cause-and-effect" faith: if you're good, good things happen; if you're suffering, you must be bad. In what subtle ways do we still think like that today? (For example, "If I do everything right, nothing bad will happen.") How does understanding God's grace—not a works-based relationship—change the way we see our own struggles and the struggles of others?

# Family Conversation Guide for Children & Early Teens

## Job 4-5 - Part 3

### An All Too Human Friend

#### AGES 5-7: SIMPLIFYING THE MESSAGE APPLICATION POINTS

1. **Being Kind When Friends Are Sad**: Eliphaz hurt Job by blaming him instead of comforting him.

##### Discussion Questions:

- a. If your friend is crying because they fell down, what is one kind thing you could say or do?
  - b. If your friend says, "You made me sad," is it better to argue or to listen first? Why?
  - c. How can we show Jesus' love with our words when someone is hurting?
2. **Using Our Words to Help, Not Hurt**: Eliphaz said some true things about God, but his words still hurt because he used them the wrong way.

##### Discussion Questions:

- a. Has anyone ever said something "true" to you, but it still hurt your feelings? What happened?
  - b. When you're upset in a game or with a sibling, what could you say that is loving instead of mean?
  - c. How can we pause and think before we say or type something?
3. **Remembering That God Loves Us Even When Life Is Hard**: Job was hurting, but it wasn't because God stopped loving him. When something bad happens (a friend is mean, a game is lost, a toy breaks), that doesn't mean God is mad at us.

##### Discussion Questions:

- a. Can you think of a time something sad or bad happened to you? Did that mean God didn't love you?
- b. What is one thing we know is always true about God, even when we have a bad day?
- c. How can we remind ourselves that God loves us when we feel left out or hurt?

#### AGES 8-12: BUILDING UNDERSTANDING APPLICATION POINTS

1. **Listen Before You Decide**: Eliphaz assumed he knew why Job was suffering. He didn't listen to Job or know God's bigger picture.

Discussion Questions:

- a. When a friend is going through something hard, what is the difference between:
  - b. rushing to give them advice, and slowing down to listen and ask questions?
  - c. Can you share a time when you misunderstood a situation because you didn't know the whole story? How did you find out the truth later?
  - d. What are two questions you can ask a hurting friend before you share your opinion? (e.g., "Do you want advice or just someone to listen?")
2. **Don't Assume Bad Things Mean Someone Is Being Punished**: Eliphaz believed suffering always meant God was punishing sin. He didn't understand God's grace or that sometimes suffering is not a direct result of a person's sin.

Discussion Questions:

- a. Why do you think people sometimes say, "They must have done something wrong" when something bad happens?
  - b. Is that always true? Why not? What examples from your life or the Bible show otherwise?
  - c. When someone is going through hard things and you don't know why, what is a loving response that doesn't pretend you "know" what God is doing?
3. **Be Careful How You "Defend" God in Online Spaces**: Eliphaz tried to "defend" God in a way that misrepresented Him and hurt Job. We can do the same in comments, texts, or posts.

Discussion Questions:

- a. Have you ever seen people arguing about God or faith online? How did it make you feel?
- b. What's the difference between sharing a Bible verse to encourage someone and using it to "prove they're wrong"?
- c. Before you post, text, or comment something "Christian," what are two questions you should ask yourself? (e.g., "Is this loving?" "Am I trying to help or to win?")

**AGES 11-15: DEEPENING THE CONNECTION APPLICATION POINTS**

1. **Check Your "I'm Right" Reflex**: Eliphaz ends with "We've researched this; we're right." He uses certainty and group agreement ("we") to shut down Job instead of engaging humbly.

Discussion Questions:

- a. In your friend groups or online spaces, how do you see people using "We all think..." or "Everyone knows..." as a weapon?
- b. Have you ever joined a "side" in drama before you heard the other side? What happened?

- c. What might it look like to say, “I could be wrong. Help me understand,” in a real situation with friends or online? How do you think others would react?
2. **Don’t Confuse Suffering with “Instant Karma”**: Eliphaz’s whole system is cause-and-effect: good things happen to good people; bad things happen to bad people. Scripture shows that’s not how God’s world always works.

Discussion Questions:

- a. How often do you see people online or at school talking about “karma,” “getting what they deserve,” or “instant payback”? How does that shape how people treat each other?
  - b. Think of someone you know who is going through something really hard. Is it fair or even possible for you to know exactly why that’s happening? Why or why not?
  - c. If you don’t know why someone is suffering, what are three better responses than assuming “God is punishing them”?
3. **Truth + Humility + Compassion in Digital Spaces**: Eliphaz knew real truths about God but used them in a way that misrepresented God’s character and damaged his friend. Online, it’s easy to throw around Bible verses or “Christian takes” with no relationship or compassion.

Discussion Questions:

- a. Have you ever seen a “Christian” post or comment online that was technically true but felt harsh or unloving? What made it feel that way?
- b. When is it better to talk to someone privately (face-to-face or in a personal message) instead of replying publicly or in a group chat?
- c. What are some guidelines you think followers of Jesus should have for posting about faith, sin, or controversial issues?

*(Consider: relationship first? tone? prayer before posting? willingness to listen?)*

**Tips for Parents**

- Be patient and listen: Give your child time to think and respond.
- Relate to everyday life: Use real-life examples and stories familiar to your child to make abstract concepts more tangible.
- Encourage questions: Let your son or daughter know it’s okay to ask questions, even if things don’t make sense right away.
- Share personal insights: Tell a personal story about a time you experienced these themes, adapting as needed for age appropriateness.

# Family Conversation Guide for Gen Z

## Job 4-5 Part Three

### An All Too Human Friend

#### 1. Slow to Speak

*Bible Reference:* James 1:19-20

Application: Slow down before you speak, text, or post. Listen first; don't assume you know why someone is struggling.

Scenario: At youth group or school, a friend who's usually talkative is withdrawn and quiet. A couple of people say, "They probably did something wrong—God's humbling them." The group starts treating them as if they're guilty.

Discussion: What would it look like to live out James 1:19 in that moment—how could you show you are listening and caring instead of assuming you know what God is doing in their life?

#### 2. Ask Questions Don't Cast Judgement

*Bible Reference:* Proverbs 18:13

Application: Don't give spiritual "hot takes" before understanding the story. Ask questions before you explain.

Scenario: A friend opens up: "My parents might divorce. I feel like my life is falling apart." You feel pressure to say something deep like, "Maybe God is disciplining your family," or "You just need more faith."

Discussion: What are two or three honest, caring questions you could ask first that would help you truly understand their situation before you give any advice?

#### 3. Be Comforting Not Fixing

*Bible Reference:* Romans 12:15

Application: Choose empathy over explanation. Comfort first; don't rush to fix, blame, or preach at hurting people

Scenario: In small group, someone shares they're battling anxiety and feel like God is far away. Another person immediately responds, "You just need to stop worrying and trust God more," and quotes a verse like a weapon.

Discussion: How could you obey Romans 12:15 in that moment—what could you say or do that helps them feel seen and supported instead of corrected and judged?

#### **4. Suffering Does Not Mean Punishment From God**

*Bible Reference:* Matthew 7:1-2

Application: Refuse to treat someone's suffering as proof they're being punished. You don't see the whole picture like God does.

Scenario: A rumor spreads that a classmate got suspended. TikTok edits, private stories, and group chats are full of "That's what happens when you live fake," and "God doesn't play about sin."

Discussion: How can you live out Matthew 7:1–2 when your whole feed is acting like they're qualified to hand out verdicts on why this person is suffering?

**These points aim to empower Gen Z to live out their faith genuinely and courageously in various aspects of their daily lives, reflecting Biblical integrity, compassion, and steadfastness.**