## Why IUnt?

## Is God to Blame for My Hurt?

God created everything to be good (Genesis 1:4; 1:10; 1:12; 1:18).
God made mankind after His own image and likeness (Genesis 1:26-27; 2:7).
Adam and Eve lived in a perfect environment where the concept of hurt did not evenexist (Genesis 1:27-31).
God does not have thoughts of evil toward us but only plans for good (Jeremiah 29:11).
God has promised to "work all things together for good" if we love and trust Him (Romans 8:28).

## Where Did Hurt Originate?

Hurt, pain, suffering, and distress were brought into existence when Adam and Eve sinned. After they disobeyed God, they began to experience guilt, shame, and fear (Genesis 3:6-9).

Because of Adam and Eve's disobedience, they were cast out of their perfect environment and into an environment where they would now have to experience labor, pain, and even death (Genesis 3:16-18; 3:22-23; Romans 5:12).

## How Should We View Hurt Today?

Due to the consequences of sin, we no longer live in the perfect world God originally created. Sometimes bad things happen to good people and vice versa (Matthew 5:45).

Sometimes our hurt will be due to something we have causedourselves; in that case we should repent of what we have done (Jonah 1:3, 17; 2:1; Psalm 51:9-10).

Hurt can be caused due to trespasses others have done against us; in this case we should forgive them (Matthew 6:14-15).

While not everything we face is good, God has promised to workall things (even the bad) for good in the lives of the believers who love Him! God can use our pain to make us better (Romans 8:28; Job 23:10; I Peter 1:7).

## Is There an Answer for My Hurt?

Everybody deals with pain and the results of living in a sinful world, but Jesus Christ wants to take your hurt and pain and give you abundant, joyful life (Isaiah 61:3; John 10:10; Matthew 11:28-30; I Peter 5:7; Romans 14:17).

Jesus will never leave or forsake you (Proverbs 18:24; Matthew 28:20; Hebrews 13:5).
God loves you in a greater way than anyone else ever could (Jeremiah 31:3; Romans 5:6--8).

