

Job's Gifts



*Lessons from a righteous mourner for the
Bereaved and those who co-journey with them.*

Overview of The Old Testament Book of Job

The Old Testament Book of Job opens with a biography on our main character, Job, who is a wealthy landowner of Uz and raises livestock. He is blessed with ten children who he constantly worries about from a standpoint of their spirituality to protect their relationship with God. Job would purify his children with burnt offering for fear they would “have cursed God in their hearts”.

Our story switches to Heaven when God is meeting with his angels and Satan has shown up. God brags to Satan about Job and his faithfulness. Satan devises four ways to separate God and Job.

1. He sends the Sabaeans who stole all the animals and killed the farm hands.
2. A fire of God has fallen from heaven, burned up all the sheep and the shepherds,
3. Three bands of Chaldean raiders have stolen the camels and killed the servants.
4. All his children were killed from a wind that collapsed the house.

And because Job remained faithful to God, tearing his robe in grief, shaved his head, and fell to the ground before God. Satan would not give up. Initially God told Satan not to put his hand on Job. He now told Satan he had to spare his life. Satan was probably beside himself with glee to be able to afflict Job with painful boils in hopes he would curse God.

Job’s wife was beside herself with her children dead and her husband covered with boils. She asked him if he was still trying to maintain his integrity? She told him to curse God and die. Again, Job refused to turn from God and asked her if she wanted to only accept the good things and never anything bad.

Job and his three friends, who tore their robes, and threw dust in the air; sat on the ground for seven days and seven nights. Satan is no longer heard of in the remaining chapters of Job. However, Satan’s dreadful deeds impact Job and his surround. He will not be able to invest in his community and

take care of all the widows and orphans. We often fail to recognize long term effects of loss and the circle of family and friends affected by the death.

Appendix 1 contains an outline from The Old Testament Book of Job. Appendix 2 is a quick outline reference on each of Job's friends and the advice recorded in Job. References are found in Appendix 3.

Job's Gifts

An incredible journey of God's most righteous of old Testament servants, Job, his suffering, and lessons for postmodern man.

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Dedication

*For all who have suffered a loss: You are not alone!
Journey with Job as he seeks answers for his suffering.*

“Fear God and keep his commandments

For this is man’s all.

For God will bring every work into judgement.

Including every secret thing

Whether good or evil.”

Ecclesiastes 12: vs 13 & 14

Holy Bible (1994) NKJV
Thomas Nelson Publishers
Nashville, Tenn.

Job's Gifts

Job's Gifts is a modern day book on bereavement using the Old Testament Book of Job and Job as a model of suffering and surviving traumatic experiences. The book of Job was written between 2000-1800 Bc (best guess) by either Job or Moses (or someone else). Job's Gifts compares and contrasts Old Testament mourning and grief work in modern times.

In the first chapter of the B.O.J. (Book of Job) we are told Job is a wealthy land owner of Uz (in Mesopotamia). He is described as being blameless, a man who shunned evil, and a servant of God. He gathered at his children's home (7 sons, 3 daughters) to perform purification rites for any sins his children might have committed. With this short description, our story switches to a dialogue taking place in Heaven between God and Satan over Job's loyalty. Job will suffer the loss of all his children, wealth, and health over a short period of time. Satan will disappear, as Job shares his suffering with his friends, and begs God to take his life to end his misery.

We will retrace Job's steps, witnessing his painful journey, and explore our own losses. Each lesson will begin a personal theme present during bereavement. We are changed following traumatic losses. Our perceived support system, coping strategies, and attitudes say much about the quality of our life after loss. There are no stages, phases or tasks that can totally account for the cultural complexity, competing thoughts, emotions, and behaviors during the mourning process. Each person is unique and must carve out a pathway of healing.

Perhaps for me, the greatest lesson is the calling each of us receives during our lifetimes. Our

losses present special times in our lives when we are vulnerable to change and risk taking. God has given each of us special gifts and interests. Losses may aid an exploration to find and fulfill our special purpose that helps us satisfy our desire for pursuing a meaningful life. I'm not sure why Job was smitten with such torturous events. I only know that his life is a testimony for being called to do God's work, obtaining wealth, losing it all, and remaining faithful. To live in this world and not be "of it" requires a refocusing on what really is important. Your own personal spiritual journey will reveal step by step what is to be pursued.

Many commentaries have examined verse by verse the Book of Job, mostly from a place of God testing Job. *Job's Gifts* examines Job's life from a bereavement focus and presents lessons from his character and personality that resulted in his faithfulness.

Job's Gifts offers support for Job's grief and how it would be addressed in therapy. Rationale is presented for practice. This book does not present a theoretical orientation. Therapy and self-help materials can aid in the prevention and treatment of posttraumatic stress reactions. I've written what Job might have been thinking and feeling.

Dear Reader.....
A Letter From Dr. Tarr

Dear Reader,

Job's Gifts is composed of eight chapters:

- | | |
|-------------------|-------------------|
| 1. Gratitude | 5. Honesty |
| 2. Humility | 6. Soul Searching |
| 3. Socialization | 7. Acceptance |
| 4. Accountability | 8. Higher Calling |

Webster refers to a complex interactive process containing aspects of motivation, emotion, and behavior as personality dynamics. Throughout the book of Job is recorded the various themes presented in the eight chapters as well as other thoughts, feelings, and reactions. These were singled out because their significance is witnessed in modern bereavement and in the cortex of the posttraumatic self. What has happened, how it is viewed, remembered, and reported, the ability to regulate feeling states, unconscious processes, and personality factors all represent factors involved in Wilson's Trauma Complex. The self is viewed as a hierarchically integrated set of psycho biological processes. Simply translated, we are influenced significantly by genetics, biology, personal chemistry, what happens to us, and our learned environment.

While Job's Gifts is a simplistic way of examining how one man suffered through the ages, today's theories of transcendence and unity are complicated and based on subsystems such as memory and cognition, affect regulation, unconscious processes, and personality factors. (The Posttraumatic

Self - John P. Wilson) p. 193-194.

The psychological profile (p373-PTS-Wilson) of a resilient trauma survivor would include a list of twenty distinct attributes of resilient trauma survivors that evolved from the review of the literature on trauma and resilience (Agaibi & Wilson, 2005).

Job additionally evidenced high self-esteem before his tragic events. His hardiness, locus of control, autonomy, assertiveness would wax and wane over his bereavement journey. His prosocial, altruistic behaviors are recorded in Job 31.. His assessment of situations and appraisal of his life - threatening stressors were accurate. Grief coupled with a severe physical conditions is debilitating.

A sense of humor would have been implied by celebrations and socialization but certainly is totally absent from his story. Some of the characteristics are not applicable because of the catastrophic nature of his profound losses. His close relationship with his family and friends were negatively impacted by all his losses. God and faith both sustained him and plagued him. In general our human sense of fairness, if we are doing the right thing, interferes with the idea traumatic events are respectful of a good moral life and do not visit us if we are perfect.

Regardless of our modern studies we are still in the research gathering state in understanding resilience and the posttraumatic self. For example if Job were being interviewed and he explained his “peak experience of God coming out of the whirlwind” he might have been labeled “crazy”. Would Job not talk about his walk with God and prayers for recovery even before God’s blessings were recorded at the end of the story?

(For a more thorough exploration Wilson, J.P. in *The Posttraumatic Self* (2006) Routledge - N.Y.)

Psychological Characteristics of the Resilient Trauma Survivor (Wilson in PTS, 2006)

1. Personality characteristics: high self-esteem, hardiness, locus of control, autonomy, assertiveness, humor, etc.

2. Sense of positive identify as a survivor
3. Sense of group identity and connection (attachment) to others as a survivor
4. Prosocial and altruistic behaviors
5. Mature ego-defenses and post-conventional levels of moral development.
6. Positive emotional states (affect balance)
7. Autonomy, freedom from enculturation, pro-social dispositions
8. Accurate assessment and appraisal of stressors
9. Efficient information processing, executive functions, and cognitive framing of experiences
10. Sense of human kinship as a survivor
11. Humor and ability to see light side of dark situations
12. Capacity to generate meaning from trauma experiences
13. Psychological flexibility in short- and long-term coping
14. Ego transcendence and healthy self-detachment
15. Problem-solving, proactive coping style
16. Positive ideology and world view
17. Lack of personalizing bad experience
18. Absence or minimal levels of guilt (i.e., survivor guilt, bystander guilt)
19. Capacity to effectively mobilize personal and social resources
20. High energy and persistence in problem solving

Job's Gifts opens with a letter to Job, describing the purpose of the book and significance of the story for modern man.

A Letter to Job

For Job of UZ

Address: Somewhere in Paradise

Dear Job,

For the past 18 years my personal and professional focus has been on acquiring knowledge to help my client's journey through the desert of bereavement. Unfortunately, I too, have suffered personal losses - *not like yours!* I would have avoided the laboratory of grief had it been possible, but it was not meant to be. Like my clients, I thought I chose well, nevertheless, I could not always avoid traumatic events. For any client that has ever been in the throngs of loss I have referred them to your story. I felt it provided a clear understanding of how difficult it is to accept meaningless losses, the personal significance, and embrace life again.

I modeled my bereavement center ... **Crossroads Counseling Center** ... after your story. Frankly Job, your righteousness and faithfulness are similar to the template in Prov. 1:2&3 that sets the tone for the entire book of Proverbs.¹

..... for attaining wisdom and discipline

..... for understanding words or insight

¹ Richards, Larry (1998) The Bible, God's Word for the Biblically Inept (Series)
Starburst Publishers P.O. Box 4123 Lancaster, PA

..... for acquiring a disciplined and prudent life
..... for doing in life what is right and just and fair

You might have begun your story.

..... for being a faithful righteous mourner no matter what happens
..... for asking for support and having forgiveness for those who give advice instead of emotional support
..... for unrelenting petitioning of God in prayers and not distancing him because of grief
..... for not divorcing a spouse who is bitter and not faithful
..... for being emotional and working through the grief
..... for somehow living with the sorrow

I could think of more things to say given enough time, I know your story may have been written by Moses or yourself. Frankly, given all the other information, it appears you were storing personal credits with God and not too concerned with your material possessions or what others thought. I really admired that!

My passion for writing your story as a modern tool for bereavement has been heartfelt ever since I delivered *six workshops* based on your book in 2001. I'm praying for guidance and insight. Job's Gifts is going to connect your story (written sometime close to *two thousand years* ago) with modern man in difficult times. Unfortunately, Job, suffering has not changed all that much! We've found novel ways of being traumatized. Faith's response continues to be a huge leap for mankind.

I have included a set of questions that I'm going to explore in Job's Gifts. I would surely have included your critique. As my grandmother would have said, "*do me proud*". I will do my best to present a mindful work to be used as a bereavement training tool.

In closing, Job, I have more questions than answers. This work is dedicated to mourners everywhere. I pray those navigating uncharted waters of grief would be consoled and encouraged to

live as fully as possible in spite of their devastating losses.

Questions I would like to ask Job

1. What is your secret to living such an exemplary life that God would honor you with such esteem?
2. How were you able to survive the deaths of your children?
3. What about the loss of everything you worked for? *My clients have their houses foreclosed!*
4. What about your friends who at first were compassionate and later so judgmental? Didn't you want to punish them? Did they ever really understand?
5. Job, did you identify any particular life experiences or personality traits that helped you through your grief?
6. Did you mourn the loss of your children the rest of your life? Did you talk about them with your new family? *Our blended families present many challenges for the bereaved.*
7. What advice would you give current supporters of the bereaved following your experience?

I could write many more questions and will do so as I go along compiling Job's Gifts.

As for me, due to the special gift from facilitating the six workshops on Job - I was able to travel past the pain of myself to the wisdom of co-journeying with those in mourning.

Respectfully,

Teddy Tarr, Psy.D.

Lesson

One

The Lesson

of

Gratitude

We cannot control what happens to us.

We have some freedom of action or choices in mourning.

Lesson 1

Gratitude

Job's Testimony

My whole life has been about gratitude to God for my children, wife, friends, wealth, and health. I have never taken anything for granted. In fact, I guess one could say my fears and worries have caused me a great deal of anxiety. I have offered sacrifices for my children thinking they might have forgotten to thank God and may have even cursed him (Job 1:5 - New Living Translation).

God has blessed me and even in my darkest hour when my children were dead, I tore my robe in grief, shaved my head, and fell before God. The Lord gave me everything and now has taken it away. I will still praise the Lord. I refuse to sin by blaming God.

Whatever is going on, probably the hardest thing is not understanding why all of this has happened. Somehow, I guess I tied my obedience to an entitled enchanted life. God still has my heart. I just want him to explain what has happened.

I am writing my own story or perhaps passed it down through many others so you may know suffering had a profound effect in my life and although it was undeserved, I had no choice but to make my own pilgrimage through grief. Perhaps my book will help someone else, traveling the path of loss.

Job

Lesson 1

Gratitude

“Thankfulness”

Job’s whole world was destroyed. He had given thanks to God for all his gifts. Now, Satan, in his jealous rage, had killed his children and destroyed his wealth. Job still refused to turn away from God. So, Satan dealt what he thought was to be the final blow: he tortured him with physical infirmities, (Job 2:7) boils from head to foot. He had the power to take Job’s life but needed permission from God who clearly stated “*spare his life*”.

Job’s wife had only one line: (Job 2:9). She asks the question of Job: Are you still trying to maintain your integrity? Before he could answer she tells Job to curse God and die. Job’s response still continued to reflect his gratitude as he reminded her of all the good things God bestowed on them. Would it be logical nothing bad would ever happen? Job said nothing wrong in spite of his physical pain heaped on top of his grief.

His plight is not to be compared with others as grief is incomparable. Not often does one experience the totality of losses as Job did and usually we don’t have a Biblical summation as to what has happened. However, there are some similarities in Job’s story and our own.

1. We tend to compare our before and after the loss, trying to make sense of it.
2. We are in shock, often numb, and searching for a “why me” answer.
3. We live anxiously in a world beset by danger, worried about what might befall us. We turn to addictions and / or prescription medication to control our anxieties and depressions, or we turn to other substances and addictions (alcohol, illegal drugs, pornography) to distract us.

4. We seek protection in rituals, prayer, and obedience, and are confused when bad things happen in spite of our obedient lives.
5. We often experience multiple losses or have complicated grief scenarios in a world that emphasizes “just getting over it” and quickly. Not going to happen!

Sometimes our friends are all we have to help us pull through the terrible times. Job’s friends have heard about his losses and have come to console him. Job tore his robe in grief, shaved his head, and fell to the ground before God, (Job 1:20). He equated his losses to having everything removed just before his death. (At this point Satan had not afflicted him with boils.) Now, his friends have arrived and wailing loudly tore their robes, threw dust into the air, and sat with Job seven days and nights. Scripture says no one said a word for they saw that his suffering was too great for words (Job 2:13).

Initially, his friends witnessed in the most perfect of ways - They never gave any advice and sat with Job to comfort him in his misery. We, too need our family and friends and sometimes have to remind them of what they can do to help us. We may lack patience when family and friends try to give us advice. What sometimes helps is sharing with them what we need each time we are in their company as at different times our needs are complicated. It is important to go to the well for water and the desert for sand. We know who will listen a hundred times to our story and who will try to take over our bereavement.

My joy was always the first most significant loss. Our programs are run by our emotions; Grief robs us of our joy. The first three chapters of Job do not mention joy or happiness. Job’s life is full of meaning and praise for his creator. Happiness is more a Western pursuit whereas wisdom and meaning will predominate in the book of Job.

Summary

Job is beaten down. All his earthly treasures have disappeared. His lifestyle of spending time with his ten adult children is gone. The loss of an adult child brings profound sadness. Each child would have to be grieved separately. Perhaps the children were also married and had spouses who died. It is unlikely they were all living alone. Each loss tandems with the other losses so the grief is compounded. A posttraumatic self is a given. In Job's case so many losses, disabled, feeling friendless and hopeless, he is in the throngs of bereavement. Death steals the person we love, the functions existing between us and all the promises of tomorrow. Job will never be the same person. He is struggling to accept his new reality and to survive his losses. He has felt a profound loss of God in the personal manner prior to the deaths. Death separates us, isolates us, and tells us life will be impossible without our loved one(s). We can choose to engage in chronic mourning or do the grief work to reclaim our life.

Job had no anticipatory mourning. There was no forewarning he would have to bury all his children. Anticipatory mourning refers to the time prior to the death to begin to process one's thoughts and feelings. Research suggests there is an optimum amount of time and that too short or too long isn't helpful. Too short results in no adjustment and too much warning may cause resources to be worn out. Each person experiencing each death would be unique.

What Helps

1. Maintaining as near a schedule exercising, eating, and sleeping as possible. Grief work is exhausting.
2. Seek therapy and friends who are supportive.
3. Lighten up your schedule so you will not have lots of responsibilities.

4. If possible, take days off for long weekends to rest from the exhaustion grief brings.
5. Go to God with anger. Seek spiritual help from your faith based church / synagogue.

Not only was Job grateful in spite of his losses but as we will see maintained his humility.

The problem in our highly technological /communicative society is we are encouraged to attain complete self-fulfillment. It is difficult to accept life as a pilgrimage that is interwoven with pain and suffering. Three myths about bereavement include the following:

Myths About Bereavement (losses)

1. Learning and emotions are at opposite ends of the spectrum.

False: Goals and plans are formulated by our cognitive side but the brain requires motivation to act which is fueled by our emotions.

2. Emotions are a distraction. We do better if we keep ourselves from feeling or deny how we feel.

False: It is the denial or attempt to ignore our feelings following a traumatic event that can submerge us later.

The working through process helps us deal with our traumatic events in positive ways.

3. Emotions usually get a bad rap and well deserved.

False: We think low emotionality is reflective of good self-control. It may reflect avoidance or denial as to the personal significance of what happened.

Gratitude is an attitude cultivated over a lifetime. Traumatic experiences challenge us to move forward or retreat either affirming or denying growth. The desert experience is a part of every day life. It can be a small loss or many small losses that causes us to stumble in our journey. Judith Viorst in her seminal work Necessary Losses reflects on this human condition of accepting loss as a part of life.

Losses also challenge us to embrace new ventures that add meaning to our sometimes boring lives. Most of us respond to traumatic events with sadness, anger, and / or fear. The amygdala, a midbrain structure, has 12-15 emotional regions and is very influential in motivation. It influences our thoughts, biases, ideas, arguments, and evaluations. If it is removed, we are devastated! We lose our playfulness, imagination, and key decision making.

Desert experiences often help us grow spiritually as a result of our nothingness, powerlessness, and meaninglessness. We can re-examine our lives and make changes that add meaning and purpose. Nothingness is not always a place where nothing is happening. It is the suffering that often prompts change along with boredom, disappointment, and regrets. Avoiding addictive actions and substances, by experiencing the pain, we can weave the negative events into our lives and find more purpose. By accepting we will have losses, insecurity, and discontentment. We can restore ourselves with life's gifts to the degree it is possible.

We are fearful after a loss and try to constrict our world to regain control. We can bank all of our good times to help us through our desert experiences.

An attitude of gratitude leads to our second quality: humility. Initially all we can do is survive the hit until we can assess where we are and what we need to do to heal. Job teaches us by remembering God's love and daily gifts, we keep our lives in perspective that losses are a part of life.

*Let us explore Lesson 2 as Job examines his grief.

Lesson

Two

The Lesson

of

Humility

Lesson 2

Humility

Job's Testimony

Never in my wildest imagination could I have foreseen the turn of events. My life was one of contentment with my ten children at my side, a thriving cattleman, a wife, friends, and good health. I wanted for nothing and praised God for all my earthly blessings. In a moment, everything was taken from me. My children are dead. My wealth destroyed. My body riddled with boils. And friends - friends who now judge me and tell me my children and I had to have committed a sin against God.

I know better! Not that I've not sinned. It is way beyond my ability to understand. I am devastated. And yet, through it all I have remained faithful to the lord. I said in the beginning I know I would leave this earth with nothing. I tore off my robe, fell down before God and said, "I came naked from my mother's womb and shall have nothing when I die!".

The Lord game me everything I had and they were his to take away. Blessed be the name of the Lord. In all of this I have not sinned to any large extent or renounced God. As you read my book you find questioning, frustration, anger, and yet I remain a faithful servant. Even my friends have abandoned me. My wife is angry and hostile at God and at me. I'd like to just die and get it over with. (Of course not by my own hand!)

I continue to pray and ask God to talk to me. It's not that I think he owes me an explanation or that I could convince him what should and should not be. I was always so close to him and feel abandoned as well as stripped naked. I have lived the life as I thought he wanted me to. Understanding and wisdom are all I am now petitioning for. My suffering is great. If only he would come and listen to

me and talk to me. I would be able to live with this dreadful life I am saddled with.

It was not enough I should lose everything. Now, I'm covered in boils from head to foot. Not only that but my wife is so distraught over the deaths of the children that she is angry at God and me. She actually asked me if I was still trying to maintain my integrity; then she said - curse God and die. I know she doesn't mean that but I told her she is talking like a godless woman. Should we accept only good things from the hand of God and never anything bad? So - even though we lost everything and almost all I hold dear I still hold fast to my relationship with God.

All I had he gave me. I guess he had a right to take it all away. I wish I understood why it happened. I am in shock - numb to everyone and everything around me. I'm lost and I'm too old and too tired to start over. I always shared my wealth. It would have been difficult to find anyone in my community who would have thought poorly about me. All that has changed. My losses are on so many levels. I am fearful for my future. It is difficult to face another day. I wish I was never born ... not that I would take my own life!

I must pull in myself and begin the process of teasing apart every
fiber of my being to make sense of what has happened.

I worried for so long - terrified something bad would come my way.

Now it had happened. My only protection was to pull in and attempt

To find meaning in the meaningless.

I now am a pilgrim on a journey of mourning and self-discovery ahead.

I do not know what lies ahead. I trust God will not abandon his faithful servant.

Job

Lesson 2

Humility

“A lack of pretense”

There was no pretense between Job and his Creator. The relationship was so pure Satan couldn't wait to destroy it. He had to ask permission from God to victimize Job. God even changed his mind and permitted Satan to inflict boils on Job's person after previously prohibiting Satan from touching Job's body. Satan still could not take Job's life but he got close enough that Job wished he was never born. Remember - Job always worried - was terrified something bad would come the way of his children. His relationship with God was not an issue until he began experiencing his losses.

Initially the brain defends itself with an eyedropper - slowly exposing the loss and revealing the whole meaning to the survivor. Job's initial shock and later anger is the response set that often initiated one into a state of bereavement. Adaptive denial is one slow process designed to help us accept the “horror of the shade”!

Job, like us, is calling on God to answer the why question. Actually, Job is perplexed as to why God didn't save his children as well as why he allowed all the losses of his wealth, health, and friends.

Now God hasn't personally appeared in the scriptures to many folks. Job is not requesting a personal interview initially but as time goes on he becomes more frustrated and more demanding that God explain himself. Job is looking for an explanation and vindication with his wife and friends that he didn't deserve what happened. Remember, his relationship at this time was one of faith and obedience. Job lived his beliefs, compliant to God's will. He was now trying to understand how all of the horror could befall him.

Job's humility waxes and wanes throughout our story. Initially, he is God fearing and a devout worshiper, identified as a faithful servant. Oh, how much each of us would want our lord to recognize our service. In bereavement Job's initial response is on his knees - supplication and prayer. Job knows his position with God - until this happened. Like us, untoward events rocked Job's world and sent him into a place of terror and darkness. Our losses result in flooding of emotions and an inability to hear or focus on anything outside of the tasks at hand. Whatever we still should enjoy is lost upon us. The brain is obsessed with the loss. Our hearts are broken.

Humility is a strong response that recognizes our position with God. We, too, have a need to be reminded who is in charge. Job's friends also evidenced humility and reflected the love for their friend. Like all family and friends they grew tired their friend had changed. With that they would begin advising, chastising, over analyzing, and catastrophizing all Job had done to deserve the wrath of God.

Job's gratitude increased his servitude and recognition by the almighty of his devotion. Job's humility helped increase his service to his family and community. What resulted was a high level of socialization that God blesses in scripture.

With the many losses I have personally suffered - humility has been a trustworthy companion, not setting me up for too much expectation. It often acted as a rudder in my life so I could experience compassion for other's stories and walk next to them while they were lost in their sorrow. Humility has permitted me to reveal my all too human side and to share my own mistakes selectively.

An attitude of thanksgiving (gratitude), a life lived in service (humility) results in compassion and socialization, two main ingredients for healing.

Some steps to equip ourselves for dealing with our losses include the following:

The Journey
We Are All Co-Explorers
Ten Steps to Equip Yourself
for the Journey

1. Know thyself!
Respect your own uniqueness and complexity.
2. Experience others as unique and complex. Share - -
Don't compare - - who you are.
3. Define your personal and professional quest:
Define what you would like to receive from life.
4. Identify your strengths and weaknesses . . .
Work from your strengths.
5. Work by identifying your strengths and designing
objectives to meet your mission statements or goals.
6. Acknowledge that connections-in-community require
commitment / energy / tolerance / patience / love.
7. Support participation / not victimization in life struggles.
8. Know flexibility is the key to every successful journey.
9. Recognize all others regardless of titles as co-explorers.
10. Fashion your world view and goals no matter what you know,
and know that where ever you go there will be obstacles,
detours, and losses.
11. The challenge and ultimate contributions are in the fullness
of the journey, not the final destination of each step.

We can hold too high expectations that life is in our control and only goodness, prosperity, and joy will be in our lives. When traumatic losses occur, we can be devastated. Learning good coping strategies and problem solving skills will enable us to avoid the repercussions of not addressing our losses.

By working through traumatic experiences we are trying to avoid a posttraumatic self (pt self) that arises as a result of a failure to recover from an event(s). Traumatic experiences can crush the human spirit by negatively affecting our identity and self-processes. This pt self evolves over time. Symptoms include nightmares, flashbacks, traumatic memories, hyper vigilance, sleep disturbance, and social avoidance. (Wilson, J.P.2004)

Research on those who have survived the extreme adversity of life help understand many factors influence our healing. Wilson, J.P.(2004) in the posttraumatic self offered this chart on the core dimensions of the self affected by the trauma.

Sociability

Dimensions of self-structure: optimal function

1. **Coherency - Organized integration of function**
(Functional integrity)
Self-other boundaries; locus of control in degrees in unity in experience
2. **Connection - Planes of experience, physical and psychological**
(Affectivity)
Affective connectivity to self and others, symbolic connectivity to past and future
3. **Continuity - Time, space, self and others**
(History)
Personal history, experiential flow, enduring awareness
4. **Energy - Drive and trajectory of striving**
(Motivation)
Motives, goal - directed behavior, purposeful striving
5. **Autonomy - Self-regulation and control systems**
(Agency)
Capacity for self-regulation of physical and psychological processes
6. **Vitality - Health and strength of organism**
(Health)
The degree of optimal physical health and psychological vitality to sustain self-functions

Traumatic impact and altered function

- Fragmentation** - Loss of integrated coherence to functional capacity. Loss of locus control, unity and boundary structures
- Separation** - Loss of emotional ties to self, others, groups, and society. Loss of connection to self as object is psychic numbing
- Discontinuity** - Loss of ongoing sense of self in time and space. Loss of continuity with past experience.
- Immobility; stasis** - Loss of physical and mental energy; generalized fatigue; malaise. Loss of motivation and goal directed behavior
- Loss of autonomy, self-regulation** - A sense of self-esteem and capacity to freely self-regulate is lost or diminished. Feelings of shame, guilt and self-recrimination are present
- Illness, loss of vigor** - Subjective or objective decrease in health status. Malaise. Experienced loss of physical vigor. Loss of essential personal vitality may be entirely psychogenic.

A well integrated self reflects both self-continuity and identity integration. The strong functional qualities to the dimensions of the self Wilson identified are continuity, vitality, energy, autonomy, coherence and affectivity.

Job relied on his faith in God, friends, and his righteous self to work through his losses. He verbalized how he thought and felt to God and man. He lamented his state and tried to make sense of it. His humility helped him accept his fate.

The next lesson on socialization will reflect on Job's contributions to society and what was lost with his bereavement.

Humility

I must pull in myself and begin the process of teasing apart every
fiber of my being to make sense of what has happened.

I worried for so long - terrified something bad would come my way.

Now it had happened. My only protection was to pull in and attempt

To find meaning in the meaningless.

I now am a pilgrim on a journey of mourning and self-discovery ahead.

I do not know what lies ahead. I trust God will not abandon his faithful servant.

Job

Lesson

Three

The Lesson

of

Socialization

Lesson 3

Socialization

Job's Testimonial

I am covered with boils. I've lost everything, you've come - my three dearest friends Eliphaz, Bildad, and Zophar. You have torn your own robes to honor my suffering. I am so grateful! For the past seven days and nights you have sat with me on the ground never saying a word - What happened? Now, because I'm destroyed and no longer the person I was you attack me! You seem to have all the answers for my why questions. Yet, none of what you are accusing me of is true! What miserable comforters you have become! You have a stream of verbal accusations that are unsubstantiated and foolish! All I want from you is what I would give: I would try to take away your grief! I know this is not possible but at least give me some compassion.

I have served my whole family always emotionally available to widows and orphans. I was charitable and kind. I am asking the same from you. God knows I could use some friends who are supportive. It grieves me how you attack me.

Initially you did a perfect job supporting my mourning. You journeyed to me, sat with me, and showed compassion by tearing your own robes. You heard of my grief and came. I was never good asking for help always depending on God. I know it is one of the most important coping strategies we learn as children and a difficult task for many. As adults living in an autonomous society it may appear to be a sign of weakness and is often undervalued and therefore underused. I really need everyone in my life and now I am truly abandoned. Even God has turned his head. What terrible thing did I do to deserve this?

Job

Lesson 3

Socialization

“A sense of community”

Job was a part of a family and his community. He was well respected and honored for his success. Friends often are impatient with mourning, trying to restore the bereaved back into the pre-existing relationship. Loss renders us changed never again to be the same person we were. Family and friends are frustrated. Job tried to speak up but was silenced by their judgmental, self-righteous rhetoric.

Job’s friends are looking at a cause and effect explanation for all that has happened; a human explanation. It is their own impatience and lack of understanding not to mention misguided efforts that result in their poor collective advice. It appears on the surface to make sense but it is clearly self-serving. In several different lectures they independently and collectively gang up on Job and ask him to repent of his sin. They proclaim then God will stop punishing him and restore his life. We will see this is all too obvious and God’s mystery is hidden from Job and his friends.

Job is in shock hit with all his losses and has now pulled in to try to make sense of what has happened. He shares his grief that has so permeated his soul; he wishes to have never been born. And if by chance born that he would have died early on. He professes his misery and how others in the same state have longed for death.

It is difficult to hear the lamentation of a loved one in mourning speak of wishing they had died instead or wishing they could join the departed one. Eighty percent of survivors talk about their pain being so great they wish they were dead. This is stated in many different ways.

Job’s rumination was that he couldn’t understand why this had happened and he had done

nothing to deserve it. Loss triggers a desire to understand and make sense of tragedy when often it is meaningless. The mind wants answers - a complete sensible story - and will continue to focus on what happened until it is satisfied, and can fill in the blanks.

Job appears to be in a hopeless state, common in bereavement. It is Job's worst nightmare. When working in therapy with parents who have lost a child it is common to have a sense that life is now over. Job has lost all of his children. His wife will be of little comfort as she too is grieving and angry at God. His friends are frustrated. They love Job and can not stand to witness his mourning. They too are feeling threatened. If it happened to Job it could happen to them.

Job's Friends

Expectations are that the friends will suffer with you, staying by your side.

Eliphaz is the first to speak and reminds Job how he used to counsel the bereaved. Then, he begins his criticism.

“You appear faint and broken

You have no confidence because of God's relationship with you”

Eliphaz talks only in “you terms” a blamer and shamer in today's lingo. We call it world view.

If it happens to you, your fault. If it happens to me, circumstantial.

He even goes so far as to share a vision from God he has interpreted to mean Job's at fault.

He goes on to give platitudes hinting Job needs to embrace them:

“Those who plant trouble and cultivate evil will harvest the same.”

“They perish by a breath from God”

Eliphaz goes on to say this appeared in a dream to give more credibility. Eliphaz continues to give his

own interpretation of the spirit that appeared to him in the dream. He then makes future predictions not uncommon to advice given to modern mourners.

Advice and criticism are the cornerstone of the bystander who really isn't getting it. Perhaps this is more witnessed with people in faith based communities where scriptures are quoted, conclusions are drawn, and a more righteous position is posed. Not that the survivor isn't well versed in the faith but rather the struggle is with the loss. The bereaved do not "dumb up". They are biologically, physiologically, mentally, and emotionally possessed by their grief.

Job then responds to Eliphaz

Job asks, "Don't I have a right to complain?" He also asks for his death to end his suffering. Job tells Eliphaz that he has not been kind to a "fainting friend" and that he isn't even fearful of the Almighty for his behavior. He further informs Eliphaz of the following:

- "- you are unreliable as a friend
- you are operating out of fear during my calamity
- I'll accept honesty not your criticisms"

Job protests he knows right from wrong.

Bereavement leaves the mourner hypersensitive to criticism and advice. There is normal anger and hostility in all relationships and they can spark shame and guilt. Shame is how we feel others feel about us. Guilt is how we feel about our self. Griefwork may magnify what is happening.

Job goes on to cry out to God in his hopelessness. He prays for an end to his life. Loved ones watching the helplessness of the innocent and the aged who wish to end their lives but cannot identify with this helpless condition. The elderly commit suicide, feeling isolated and unproductive. They struggle economically and health wise. What a failure of our society to fail to support our aged population and

cause them to turn to taking their own lives.

Job finally begs God to leave him alone so he will cease becoming the target.

Bildad:

He argues logically how Job's children had to have sinned and been punished.

Note: Today it might be a little more subtle - why didn't you go to another doctor? Couldn't you stop him from smoking? and so on.

Bildad does not give up trying to persuade Job he must have forgotten God, sinned, or was Godless. He speaks for God who will do thus and so if only he will listen to his advice. Not only does he interpret Job's behaviors and a cause and effect relationship but he also reads the mind of God. Sound familiar in today's world?

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In spite of all this advice Job shows great patience in maintaining his friendships assertively. He refuses to do anything that goes against his truth. The very idea he could repent in name only with no conviction was the antithesis of Job's belief system. Most folks would have difficulty being incongruent - believing one thing and doing another.

Why is Job bothering to defend himself and argue with his friends? Because he needs them! He has lost everything! Regardless of their lack of understanding, he loves his friends. He is in for the long haul in spite of their negative attitudes towards him. Job has not lost his ability to maintain relationships in spite of his enormous painful state. He is also assertive and is an example of maintaining a position and his relationships. Even when others lack understanding and offer poor advice instead of support. I have been fortunate in being a part of this training for eight years. When others lack understanding and offer poor advice instead of support.

Socialization is hit hard with bereavement. Death encourages isolation and withdrawal. Baptist Hospital (Baptist Health Systems) in Miami has partnered through their chaplainship program with area churches, synagogues, and places of faith to train facilitators for leading bereavement groups. The group process encourages the bereaved to reconnect in the present with others on a sorrowful journey and offer support and compassion through socialization. As participants share their grief journey fellow witnesses find themselves investing again in relationships. Spirit language is an important part of healing in local places of faith.

Job's life reflects high socialization and also the more modern concept of being in fellowship. He had a life in common with others as well as the separateness that might be evidenced with his wealthy status. Fellowship is not a mere social connection but an overlapping of life or intimacy of shared experience resulting as being "in Communion". Job protects his friendships in spite of their individual differences post bereavement. This is important to point out because mourners have always been given advice - inappropriate and appropriate. It is the long term investment in each other that qualifies as fellowship. Job's wallet opened to help the widows and orphans. His losses would have greatly limited resources that could be shared. This too would be a loss for a giver.

We come to understand who we are only in the reflection of how others know us and see us. True fellowship helps us become the mature folks we grow in to. Losses impact how others feel about us and our own self esteem. Smitten with boils, isolated, mocked and disrespected Job has only one safe place: to his Creator.

Each of us has a philosophical system of what our concept of deity is and the various existential beliefs associated with faith. It is at the core of being human to become invested in each other's story and offer support. Accountability, our next process, will address personal responsibility as

it relates to belief systems. Gratitude, humility and socialization are essential ingredients in healing but ... a reflection of our personal philosophical system and what we hold dear. We will see how Job felt accountable to God and to his friends in spite of their misunderstandings.

Lesson

Four

The Lesson

of

Accountability

Lesson Four

Accountability

Job's Testimonial

Why are the wicked not punished? I don't really understand how God can permit so much suffering. The poor search for food without success and their children go hungry. I am befuddled how the wicked, murderers, and adulterers get away with their crimes against God. I know all of them will die eventually. Even the rich will die. I just have not been able to make sense of things and mostly my own state.

I want God to explain to me how I could end up like this since I tried to follow his blueprint. I felt my life was a testimony to his will. I was fully accountable for myself and my children. I took nothing for granted. I know my friends have a simplified explanation for everything. I know they are wrong but I have no alternative answers and therefore am even more frustrated. My losses are profound. Most of all I feel my God has abandoned me in my time of great need. I remember how easy it is to brag and take life for granted. I showed only discipline; my offerings were burned as an insurance policy for my children. I honored my value system and operated out of a philosophical system that God had given me everything and could remove it. I was grateful and engage in rituals to remember who I was, where I was and how I got there. I was accountable to himself and to my belief system which I followed to the letter. God knows if I am lying!

If I bank all my marvelous days I can draw on this account in times of sorrow. I have bankrupted all my accounts. I am not a blamer. I cry out in my sorrow and sought answers. I guess I was confused thinking faith somehow equaled control of a world that was not organized the way I understood it to be.

Lesson Four

Job's Testimonial

I had questions that I slung in anger at the Master of the Universe. I felt it was acceptable for the faithful to question traumatic events. I never thought I would be punished for my behaviors nor for my questions. I was shocked and at the same time admonished for thinking I was entitled to understand God's plans. I wanted the world to operate according to myself. All of us can relate our unconsolable pain in times of loss, search for answers to the why question, and challenges to our beliefs. Every loss - every death affects us in different ways. I was not unique in how it tried me.

Job

Lesson 4

Accountability

The reason the loss of our children is so profound is because we invest pieces of ourselves in them. Job was a participating father. He gave of his time and monitored his adult children's spiritual growth. The more we've invested, the more profound the loss as over time, a child matures and begins to think on an adult level. No loss can be compared. We are changed, never to be the person we once were.

The loss of our parents removes protection from the grave and increases our own death anxiety. The loss of a spouse - especially one of a lengthy marriage coupled as young adults - forces us to face the world alone - perhaps for the first time. The loss of a sibling remains a relationship of our past, present, and future as does that of a child. We know when our parents die we will be alone. Healing losses is a process. By growing a self that will be compassionate and sociable, we can help compensate for our hurting hearts. By being fully present for others in bereavement we help them to feel safe and work through their sorrows.

We never really know exactly how significant a person is in our life until we face our bereavement. At the completion of a life, we fully know over time how much the person meant to us. The lessons we can include from Job:

Mourning asks us to relinquish what was lost.

Each child needs to be grieved individually.

We can't do a group mourning without also honoring the individual who is unique and now deceased. We are social beings who have a need and want to share our joys and sorrows.

Job set the example of what God wants us to do when we experience traumatic events (death, divorce,

economic losses).

1. Bow down to the ground and worship God.
2. Do not hold God accountable for our losses. God permitted Satan to take everything he had from him.
3. Do not listen to anyone else's take on what is happening.

Job ignored his wife who wanted him to curse God and die. He reminded her she was "talking like a foolish woman". He also stated the truth - everything was from God. His friends could not budge him from what he knew was the truth: He had done nothing to deserve what had happened to him.

Our suffering is witnessed by God. He helps us through the process. David writes in the Psalms he knows he is not alone (Ps. 23). It does not preclude our mourning and learning to live with the loss. Making sense out of the senseless is a task of mourning. We finally surrender our sorrow, our pain, our unanswered questions, and find the strength to move on, reinvesting in life.

We are raised with rational minds and expect to understand why we seem to have been singled out by Death. Actually Death will find each of us in a closet while life will never look.

So far we've explored Job's attitude of gratitude, humility, socialability, and accountability. Job isn't perfect. He is human and at times inconsistent with his feelings and thoughts. He continues to evidence great courage as he mourns the death of his ten children, servants, wealth, and himself. Most of all, he finds he has a strained relationship with GOD.

He is weary after so many pitiful losses. However, he is unshaken in his grief. He neither minimizes nor maximizes what is going on. He continues to reach up to GOD and challenge answers out of personal human frustration.

Actually, good mental health is somewhat a distortion of reality. It implies control where there

Lesson 4

Accountability

is none. Remember - our brains and hearts remember our losses more significantly than our gains if we have not been able to come to terms with the price of love: grief over the loss of a loved one.

So far, we have explored Job's qualities and states of gratitude, humility, socialization, and accountability to God, ourselves and fellow man. We now turn to honesty - an accurate portrayal of what has been lost if we are going to work through our mourning.

Job's accountability is tied to his value system that all his gifts were from God. He believed he had not acquired anything on his own. This was part of his strong philosophical system that he was a servant of God. Obviously he was successful in his role as God referred to him as his faithful servant. We cannot trust our thoughts and feelings as well as operating out of our value systems which are more stable.

Job did not turn on his friends. He tried to appeal first to their compassion for support. He began trying to convince them of his position; he had done nothing to deserve what had happened. As his friends became more challenging, his responses reflected his frustration. He refused to waiver from his conviction and turned to God for answers.

At first he was asking God to be accountable when he appeared in the whirlwind. God himself began challenging Job who quickly evidences repentance. In essence God sets the standard and was not to be challenged. Job was in awe and stated he took back everything he said and sat in dust and ashes to show his repentance. Job was accountable to God and did not receive answers to his questions.

Lesson

Five

The Lesson

of

Honesty

Lesson Five

Honesty

Job's Testimony

I am not going to suffer in silence! I feel totally violated, abandoned, tortured, and cast away. God has distanced from me. My friends believe if I would only repent of my sin, all would be back to normal. God would embrace me. If I know nothing else, God is not to be fooled by a phony confession. I in no way believe what I have done has anything to do with what has happened. How would lying to God help me now? It would only compound my suffering.

I cannot believe how my best friends could heap shame and guilt on my head. Eliphaz went so far as to accuse my children of causing this calamity. He has called me a wind bag and says I have spoken foolishly! Oh, what a miserable comforter friends can be! It's not bad enough to lose everyone and everything but I have to put up with ongoing rejection and criticism by those who formerly admired me.

I'm still praying to God. My character was never in question before and I'm not about to lie to the Almighty. If only God would be honest with me and tell me why this has happened. I am innocent. My witness is in heaven!

Instead of compassion, I feel so judged by everyone. I can no longer provide for the widows and orphans. You know there is gossip about that! Everyone loves a winner and no one will reach out and just comfort me. If my friends were in this same place, I would try to take away their grief.

Job

Lesson Five

Honesty

Who hasn't felt misunderstood in bereavement? Who wasn't disappointed by someone "not getting over a loss". It wasn't that Job couldn't ask his friends for what he needed. They were unable to deliver the compassion and instead pointed out flaws in Job. Their model was cause and effect: you did this and therefore God did that.

Even though Satan hasn't been persistent in the dialogue, he certainly is working behind the scenes. All relationships contain some hostility. When we lose our standing as a parent, we can also feel social distancing. It is magical thinking that if I maintain a relationship with someone who has experienced a death this will happen to me. The loss of wealth and social status can result in further isolation. Many disenfranchised populations such as HIV and homelessness receive little respect from the majority of the population. They are the first in line for economic program cuts. Often the closest to us want to end our mourning. They want us to return to our former selves. We are changed through our losses., never to be the same person we were prior to the loss. Our family and friends miss the personal availability once experienced and grow tired of the person who is now changed. Grief throws us into a desert experience exacting a toll.

Bereavement can be thought of as being in "the state of loss". The phone call comes and immediately we are then tossed into a sorrowful reactive state where our grief envelops us. Initially the numbness and shock give us time to execute our final goodbyes. This more active place is referred to as mourning, where we begin to make some choices on our long journey. We can go to the extremes of avoidance or never recover from bereavement.

Job evidenced the early numbness and shock where he could hardly move. His grief was

compounded by his deteriorating physical condition. Today we know bereavement compromises our health and can affect our protective immune systems.

All of Job's reactions are common today. He recognized his need for his best perceived support system: God. As Satan initiated and swept back in, totally devastating Job, he pleaded with God to explain why it was happening.

Often the closest to us cannot tolerate our separation from them in a bereavement / mourning state. Each person has a mental representative of who we are and the meaning of the relationship. Job's friends were probably less concerned with Job's suffering and more consumed by his unavailability for them!

Masterson in Search for the Real Self identifies how one can engage in self-sabotage. He states "the habit of postponing decisions or indecisiveness to avoid taking action can deprive a life of any lasting satisfaction and happiness. The human mind can provide an endless reservoir of self-justification, of good reasons to conceal the real reason for just about everything. I need more experience, I need more information, I'm too young, I'm too old. It is about coming to grips with profound feelings of inadequacy about their real selves that lay beneath their driven and frustrating lives."

Job was incapable and / or unwilling to lie to God. He could not do as his friend suggested even at the expense of his mental, emotional and physical health.

Job's main problem was his heart sickness for he felt the distance between God and himself. I am reminded God separates himself from sin.

Masterson talks about an impaired real self = who is:

- unable to accomplish the task of finding a fit with the environment

- compelled to resort to self-destructive behavior patterns to protect them from feeling bad at the loss of a meaningful and fulfilling life

This - The False Self is unable to experiment,

settles for rigid destructive behavior, and

avoids life's challenges.

- The false self has feelings of failures, lost hopes, unfulfilled dreams and despair

Not Job, he had God and although he wished he was never born, that he would die soon, he never lost his faith. He is still pleading with God to show himself - verbally.

The bereaved often lose that personal connection as a result of the loss. Perhaps anger at God after years of service, prayer warriors, and all types of pleading has still ended in death of a loved one. Acceptance may never come. That doesn't mean the person isn't still faithful. Friends are not necessarily capable of judging the situation as much today as in Job's day. Let's see where Job goes with his insistence he has done nothing to deserve all of this. Regardless of how we speculate about the story, Job's faith is being tested to the limit!

Some real contemporary problems include:

- fear of abandonment,
- emphasis on the self with the exclusion of others,
- difficulties in intimacy and creativity,
- and problems with the assertion of the real self.

Avoidance can send grief underground to attack immune systems from an invisible place. So, either the inability to grieve or the unwillingness to embrace life in spite of devastating losses can leave us vulnerable to physical disease. We can become fearful and constrict our worlds vowing secretly to never

love again.

An honest assessment of what we have lost and a journey of healing our wounded selves is painful and all encompassing.

Job tore his robe, shaved his head, and fell to the ground before God. When his friends Eliphaz, Bildad, and Zophar arrived they tore their robes and threw dust over their heads to also demonstrate their grief. Together, they would sit for seven days and nights. No one spoke; for Job's grief was so great.

That was the custom of the day and his friends and family come and express their sorrow. It was when they became annoyed with Job's lamenting, that their advice began to become problematic. For a support system to be meaningful, it has to be perceived by the mourner as helpful. Rituals help us express our beliefs and say goodbyes. A support system is enduring and willing to offer validation as long as it takes to complete the process. It is nonjudgmental and in alignment with the needs of the person in mourning. Only the bereaved "wear watches" as to how and how long the mourning will take place. Often our earthly family and friends are limited in their wisdom and ability to endure all the complaints and changes when we experience bereavement. Each of us grieves within our family system and culture we grew up in. We may adopt new customs at anytime.

Job remained faithful to God, honest in his communication, and committed to his value system. Thoughts and feelings are less stable than values which can be more reliable during traumatic events. Each of us will engage in our own soul searching. Trying to make meaning and sense out of the meaningless senseless loss can become an obsession early on. Our value systems will also be challenged.

Job's soul searching occurs throughout his book. He has a heightened awareness of all his surroundings following his losses. Why would God, permit Satan to sabotage his righteous servant? This was Job's quest: to find the answer to the abundance being taken away without any explanation or understanding. We are reminded of Ps 90:8 - You(God) see our secret sins. The answer to Job's question and all mourners remains a secret. The "Why" is insatiable.

Honesty

1. What types of things do we hide from ourselves about death?
2. If we lose a loved one do we feel guilty forgetting small details or changing a special room?
3. What do lies do to us over time?

Lesson

Six

The Lesson

of

Soul Searching

Lesson Six

Soul Searching

Job's Testimony

Woe is me! Woe is me! I cannot move out of this desert that has enveloped me. I am broken and wasting away. I've told God I probably will not be here long. I know my witness is in Heaven. I can't stand all those I use to be friends with mocking me. The sores scare everyone and are so painful. Worse - much worse - are all the reactions by the children - the orphans - and the widows I use to feed. Not even the poorest of the poor will accept me. My spirit is crushed.

I have gone back into the recesses of my mind, searching for answers to why this has happened. I continue to believe in my own innocence in spite of the vast consensus of everyone around me. They continue to hold to the untruth that my own sins have laid all of this at my door. Pure nonsense! I've told them that and more so. I cannot change anyone's mind. There again - they never probably felt the special relationship with God that I enjoyed. How can they know what a loss that has been. Each day is more of a burden. I struggle to survive. My body aches. My heart is heavy. My soul feels betrayed. If only God would receive me or send a mediator. Perhaps, I could survive this if I knew the truth. I can hardly argue anymore. All has been lost. I cannot imagine my life without my children!

Job

Lesson Six

Soul Searching

Job's soul searching began long before the book of Job records his losses. In the Life Application Study Bible, New Living Translator, Job is identified as blameless, and a man of complete integrity. Job protected his children's relationship with God with his sacrifices. Only through a process of continual reflection could a man achieve God's testimonial of Job:

- He is the finest man in all the earth
- A man of complete integrity
- He fears me and will have nothing to do with the evil

Now God did not personally attack Job. He accuses Satan of persuading him to harm Job without cause. Again, a testimonial of goodness impossible to achieve without soul searching.

As Job's losses begin to occur, his soul searching becomes an obsession. The soul, as explored, is the moral and emotional fiber of a person. The word has come to represent a person's inner spiritual self, visible by actions.

Job engages in what Butler describes as a Life-Review. He begins with his birth and curses that day because of the unrelenting physical, emotional and mental pain. There is no respite for Job, it is not uncommon to sit with modern day parents who have lost their children and hear the same soliloquy. He refers to the freedom of death to stop the suffering for those who are weary. At no time was he suggesting suicide.

Job accused God of sending his poisoned arrows deep within his spirit (Chp 6: vs 4). In spite of this pain, Job states that he has not denied the words of the Holy One. _____

Job also takes on Eliphaz and calls him an accuser who is not fearful of the Almighty.

Examples:

6:17 Job accuses Eliphaz of being afraid [implying Job would make unreasonable requests]

6:29 Eliphaz assumed his guilt

12:3 Job now takes on Zophar

Job reminds him that he is no better than Job

He also reminds Zophar he cannot speak for God (Ch. 13-9-10)

“ In trouble with God even if you slant your testimony in his favor”

So Job is not only aware of his own sinking position but the responsibility for their own witnessing against Job.

Job begs God for two things:

1. Remove his hand from Job
2. Not to terrify him with his presence

He begs God to summon him and explain what Job has done wrong.

Job 14 is a discourse in soul searching and lessons about life. He requests God to hide him with the dead and forget him until his anger is passed (Chp. 14 vs 13).

Again and again Job admonishes his friends asking them to recognize how miserable they have been as comforters, speaking foolish words (Chp. 16:2). He accuses Bildad of torturing him and trying to break him with words (Chp.19:2&3). He has dealt harshly, Job states.

In his greatest hour of need, as Job continues his soul searching throughout recorded for our

understanding, he states in Job 19:25-27.

“I know that my redeemed lives and that he will stand upon the earth at last. And after my body has decayed, yet in my body I will see God. I will see him for myself. Yes, I will see him with my own eyes. I am overwhelmed at the thought!”

Finally - Job's friends are silenced, no longer able to argue with Job. Elihu wasn't much better, still thinking God was right in either giving lessons or punishing a sinful Job. His youthful arrogance is evidenced by his pronouncement he has the spirit of God in him. Actually, Job had it right God picked a quarrel or rather allowed Satan to do his dastardly deeds. Elihu's wisdom is no better, and he claims to have Job's answers, not his own, which is a little presumptuous. Elihu tried to put words in Job's mouth - saying he repays people according to their deeds. Actually God himself tells Satan Job is righteous and will not betray him. There is no indication Job is in any way being judged and punished. The testing is not by God but he certainly permitted it! He is secure about Job. It was Satan the accuser. Actually, I believe this story relates for us to recognize we have no explanation for how life and death operate.

In this case Job has searched his soul for reasons he has had one calamity after another. Elihu is still trying to convince him he is being tested but also he has sinned. He actually accuses Job of arrogance. Will God accuse Job and punish him for his quest - is the question. Elihu's rhetoric is just that: preaching to the choir, to a righteous mourner who has lost everything.

How many folks think they have the answer to other people's lives?. Job is in need of comfort and instead receives lessons of doctrine from others who are angry at what happened to him as it could happen to them.

Obvious ways this happens:

- 1) Speaking for God when they do not have a tape recorder of God's voice.
- 2) Quoting scriptures instead of administering caring concern.
- 3) Becoming angry when mourners do not take their advice.
- 4) Trying to make mourners feel guilty when they are still in bereavement past the expectations of others.

(The mourner wears the watch!)

- 5) Expectations from individuals in bereavement because they assume social masks; go to the bone.

Job is frustrated and angry that he has had senseless things happen. He cannot create meaning and understanding from the negative random events of his life. He is not seeking advice but listening ears and caring heartfelt expression reflecting understanding. He has already undergone a self-examination ... a soul searching as modern mourners engage in. We are often obsessed with introspect and self-reflection to assign blame or meaning to random events. The brain wants grief to fit in a neat little package as other familiar thoughts do.

There is a disappointment and almost an unquenchable thirst until one is satisfied the mind has teased apart every thread, trying to make sense of the losses. Job is obsessed with talking to God who he has always had a close walk with. The loss of intimacy with God is profound.

The last Chapters 40-42 records God's appearance to Job and is a model for us today.

This acceptance is a process throughout the book. Job maintains his faith, questions his maker for understanding, wallows in his circumstances, rises above all the events, and professes his devotion. Today we refer to the idea of transcendence live in spite of our losses. Our journey has taken us through gratitude, humility, socialization accountability, honesty, and soul searching.

Over time we construct our own image of who we are and how we fit socially into various environments. I like the concept of the autobiographical self - a self that records our lives moment by moment. Personal maturity according to p225 Dormasio (1999) means we anticipate memories of the future, and they carry a large weight. They are conceived as desires, wishes, goals, and obligations. They play a role in remodeling of the lived past both consciously and unconsciously and in the creation of the person we conceive ourselves to be. We manage to grow a single self whose job is to live an accomplished life. We can sometimes deviate but we usually remain who we are. Job has walked with God in faith. He has now experienced God in a more personalized way. His relationship with himself has to have undergone change to be in the presence of the almighty. God has restored his family, wealth, health, and status.

We do not experience the same restitution but we can appreciate the changes that come about on our grief journey. Compassion for others and socialization are undeniable ingredients for humans to transcend traumatic events. Our differences in how we handle grief are also influenced by our genes. Our core self is under strong genetic control (Wilson).

We perform our entire lifetimes in consistent patterns in part due to our genetic heritage. The autobiographical self is more influenced and regulated by our environments. Both individuation and the cultural prescriptions influence this self which records and amends our memory of events. The importance of the autobiographical self becomes even more evident with the soul searching and higher calling that require transcendence of traumatic events for the future.

Remember, it isn't the event(s) that steal our thunder ... zest for life. It is how we perceive what has happened, work through it or not, heal or transcend or constrict our world as permanent victims.

Job used all his available wisdom and knowledge. He poured his heart out to God and friends.

Lesson 6

Soul Searching

He was humbled - awaiting his death due to his state of bereavement for his life, loves, and purpose. God reminded him of his humanness and commitment to life. He was further rewarded and lived a long life.

Dormasio talks about the role of consciousness and revelations that allow us to create a better life for self and others. We also come to know risk, danger, and pain. We guide creativity and without individual blue prints we strive to live fully.

Bereavement constricts our world and renders us paralyzed for some time. It is in our humility and connectedness we construct pathways of healing. Reinvesting in other relationships is a reflection of a healthy self.

A self can never replace a loss but can indeed grow a healthier self to live with losses. It is a challenge each of us must face at sometime in life. Job was challenged and able to reach a higher calling where his life was reinstated. Our gains will be on a smaller scale but nevertheless it is the pursuit of the journey that is most rewarding.

Soul Searching

1. How do we search our own beliefs after a death?.
2. How can we make sense out of a meaningless loss?
3. Who can help us on our journey?

We will examine “acceptance” as a lesson next as Job’s wish comes true!

Lesson

Seven

The Lesson

of

Acceptance

Lesson Seven

Acceptance

Job's Testimony

How can I ever accept what has happened to me? In the beginning I was in shock, clueless as to why God is permitting my suffering. My friends who are normally supportive are now tired of my complaining. They want me to be the person I was. They continue to tell me all I have to do is repent from whatever sins led to the downfall and God will restore my life. I'm not telling God I'm sorry when I've done nothing to deserve this. I just wanted to talk to Him. Why He has continued to ignore my pleas for mercy is beyond me. I still trust God and know all my gifts are from Him. I will not curse Him.

The loss of all my children, my lifestyle, and my health is beyond comprehension. I don't need any lessons! I have accepted this has happened and God has the power to take what he has given. I still want to talk directly to God.

What now, God? That is my final question.

Job

Lesson Seven

Acceptance

One of the most difficult decisions the bereaved have to make is whether to accept what has happened and try to move forward in spite of the loss. Acceptance is not only about what has happened to us but what the death means on a personal level. The personal significance is seldom fully understood for our defense mechanisms try to spare us the gut wrenching painful reality. Over time we will come to know how much a loved one's life has intertwined with our own. Actually, only at the close of another's life do we really know what that person meant to us.

It is so tempting to shorten the suffering by distractions, new relationships, or addictions. We can fill ourselves with a friend to cover our suffering. A spiritual pathway can lead to the transformation of our grief. Others may act as stumbling blocks unknowingly. Our work is personal. Job shows us the way of eventual discovery, continuing to turn to God in spite of his pain and lack of understanding.

It is so human to want to be vindicated. Initially we may retrieve all the memories of what should of, could of, and we ought to have said or done we blame ourselves. As this battle is laid to rest, we can turn to past mistakes, doctors we didn't call, and relationships we didn't fix. Our brains sift through our lives with loved ones, attacking our past and all perceived failures. In the death of a child, we may never forgive ourselves for outliving this innocent loved one, failing to protect the child from the grave; consoling falls on deaf ears initially. In time, with work, we can live with our loss but we will never be the same joyful self we have changed. We would trade our very lives to bring our children home. What that means is an individual discovery.

We cannot continue to ask others for peace that they cannot deliver. By turning to God, we have an opportunity to reclaim a life that now includes the death!

Job couldn't just repent to God. It would have been a false self who chose manipulation rather than the honest confrontation he needed to engage in. Job had a partial understanding of life and death. He did not understand how a faithful man could suffer so much devastation. He wanted an answer as all of us do when some horrible event is so devastating. Job knew hardship and was able to remain faithful. God had examined Job's life and found him blameless and righteous. Job needed God to reinforce his grief with some meaning that he could accept fully all his losses. Those answers would never come. We live with loss and unanswered questions with brains that want to plug up all the holes. We persevere for answers that remain a mystery.

In the case of suicide, we look to a note to comfort us that it wasn't our fault. Rarely does a note deliver the peace we might think it would. There are too many unanswered questions. Like wise, not being present at the time of death may be haunting. To think a loved one died alone is unacceptable. We beat up on ourselves, forgetting they may have carefully orchestrated - scripted the death. More often did not intend to die but only to alleviate the pain.

Suicide for survivors, is difficult to accept. It is normal to feel guilt and shame over the loss, with self-incrimination being the norm. Research has shown later bereavement is not too much different than for other losses.

Job did not accept blame for what was happening. He clearly felt his role as a servant of God was not the issue. Our lesson is recognizing we do not have answers for why some individuals suffer and others do not experience grief. Our role is to support each other.

Health care providers can co-journey with the mourners and not take responsibility for the healing. Acceptance is not about whether the death occurred. It would be psychotic to deny the reality of someone who is being buried. The issue is what do I need to do to deal with the losses I have that resulted

from the death(s). Losses tandem over a lifetime to prior losses including smaller losses (loss of country, jobs, materialism). Acceptance is about teasing apart the construct of that specific loss and working through the issues. Forgiveness would likewise be over time and would result in less angry individuals who carry angry selves throughout their lives.

If we can replace our losses too quickly we can become more disenchanting. Unhealthy selves do poorly in new relationships. Unresolved issues need to be addressed before choosing future partners. Forgiveness is a deliberate process that requires intention and energy. We need not put ourselves back in harms way. Our anger towards the dead is normal and can be addressed. Actually, we do not fully appreciate anyone until death removes that individual. Over time we slowly discover all the ways the deceased was a part of our lives. Each thread is pulled, reworked, and woven back into our lives - releasing the sadness and pining. This is a slow deliberate process over our lifetime. Perhaps the biggest acceptance is the higher calling - a calling I've now been asked to participate in. I am now asked to live more fully in spite of my loss(es). There is no end to what grief can bestow. My name may continue to be put back into the pool, to be drawn over and over. I can fight the bereavement or face the truth; it is my decision. If I make peace with the pain, it will often settle down and flare up only on occasions such as holidays, anniversaries, or birthdays.

Lesson Eight

The Lesson

of

A Higher Calling

Lesson Eight

A Higher Calling

Job's Testimony

I knew early on what I would say to God. I would beg him to tell me what he had against me - what my charges are. I would want to know why I was being singled out. I could never understand how unfair life was. I watched the wicked living enchanted lives while mine was destroyed. Who could possibly save me, I would ask, but you? I wanted to know why I didn't die in my mother's womb and had to be born. If you do everything right, you can still suffer.

I want to share what happened to me. I was so distraught. My friends tried to help me but in their attempt it seemed they were so judgmental. I know now they really believed what they thought. God must have gotten tired of my moaning and groaning. He appeared in a whirlwind and began a dialogue with me I will never forget.

God mocked my questions and called my words ignorant. He then started asking me a bunch of questions - none of which I could answer. I thought what do I know? When he asked me if I still felt like arguing all I could babble was how much of a nothing I was and had no answers. I told him I had already said too much and had my hand over my mouth.

God didn't stop. He wasn't finished with me. Finally I took back everything I said and I sat in dust and ashes to show my repentance. I guess I did the right thing this time. God realized my heart and that I finally understood I couldn't hold God to my human judgements. His truth was beyond my understanding and I finally realized it.

Now God turned on my friends who he was also disappointed in. He had them offer burnt

offerings. He asked me to pray on their behalf. He also told them how wrong they were and that my understanding and what I had said more resembled His truth.

God restored my fortunes actually doubling what I had. All my family and friends who had abandoned me came to my home to feast. They finally were able to comfort me and brought gifts.

God blessed me more than before. He also gave me seven more sons and three more daughters. They all shared in my will.

I actually got to see four generations of my children and grandchildren. I will dwell on my lessons for the rest of my life.

- - - - -

Perhaps I had gotten a little too lofty thinking I could challenge God and corner Him so he would give me answers. I sort of thought my human rationale was God's since we were created in his image. I forgot my own limitations. Even though I was right and I wasn't being punished for my sins, I couldn't just accept the horrible events that happened. I guess I was trading off with God for my faithful behavior. Even in my suffering and childish demands, He still revealed Himself and explained my inability to use human logic and apply it to the world. I had overstepped my bounds. However, I did remain faithful and disclosed to God how foolish I was. I still accepted my friends and knew they, too, were only human and could not rationalize what happened.

Job

Lesson 8

A Higher Calling

Job was called to suffer many types of loss even the death of his children and servants, loss of financial status in herds and money, and the loss of his health. His greatest loss was his relationship with God when his needs were so great. Job's higher calling was never so evident as when God appeared in the whirlwind. Job's eyes were open, and he saw his journey from another place.

One of the lessons of Job is the deep understanding that this world is full of suffering and sorrow beyond our human comprehension. By remaining faithful God was there to soothe Job and his friends and forgive them for their lack of understanding. It is a lesson for those who minister to the broken hearted that we don't know why and cannot expect to understand that sickness and sorrow prevail in spite of faithfulness. It is what is and requires an obedient heart and mind to accept what is not revealed to us.. It is not reality to believe our lives will be blessed with more children like Job. We can honor our lack of knowledge and answers to why and still work through the issues and lessons of loss.

There are many excellent books on bereavement. Therapists and group support can help us work through our sorrow and learn to live with our losses.

A Higher Calling

1. What is your personal philosophical system concerning your life?
2. Do you have expectations death will rob you of your joy temporarily but you will recover
3. Take a few moments to reflect on the lessons you would like to take away from this study?

Lessons:

- 1.
- 2.
- 3.

Summary

Job's Gifts reflects on the life of an Old Testament man of God, Job who is singled out for a series of personal losses. Job's Gifts encompass both a modern and post modern bereavement perspective.

One major theme is a reminder God does not honor righteousness and faithful obedience with a teflon coating protecting us from losses. Bad things indeed happen to good people. Our inner Holy Spirits can petition God for needs we lack prayers for but without guarantee the answers will be what we want to hear. Current themes suggest we are capable of choosing our faith. The flip side is that those with no luck at all have somehow caused or contributed to the misfortune. They are seen as ineffectual in resolving grief issues. Actually, research on personalities exposed to traumatic events are similar to others in the population. Wishing or praying for a good life without losses falls more in a category of magical thinking.

This book was also written for my clients struggling to recover from traumatic events. Therapy is a heartfelt co-journey with survivors, honoring their own desert experience and time line of recovery. Those who have been struck with negative thoughts are doomed to be among the walking wounded unless they can reconnect with compassion and socialization. Often professional counseling is helpful as well as self-help books.

I have written about the interactive effect of genetics, chemistry, biology, family of origin, and the learned environment on bereavement. One's personal philosophical system contains tenets of faith important for living with loss. The population that is enchanted and has experienced few losses is usually judgmental on those struggling to survive. Job's friends begin to weave believable tales of why Job has been smitten by God. This is a major focus of Job's Gifts: a non judgmental attitude of support so mourners can receive love and caring real support while on their mourning journey.

Please feel free to consult the course work as you complete your test. Again, thank you for choosing Job's Gift.

Dr. Teddy

If you have any questions please email, fax or call Crossroads, Dr. Teddy Tarr:

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email: dr.teddy@griefworksinc.com

Please complete the questions that follow. Mail or email the answers if you are requesting CEs.

You may pay by PayPal or send a check made out to Crossroads for \$96.00.

Thank you for choosing our program!

If you would like an autographed copy of Job's Gifts please add \$22.00 which includes a three ring binder autographed copy.

Dear Participant,

Thank you for choosing our program Job's Gifts. The story of Job is found in the old testament of the Bible. This 8 credit CE study is based on the book Job's Gifts by Teddy Tarr, Psy.D. Dr. Teddy holds a fellow in bereavement from the Association of Death Education and Counseling.

Participants who complete this on-line course, independent study or workshop will be:

better able to ...

Compare and contrast God's righteous servant Old Testament Job with modern bereavement

Acknowledge the thoughts, feelings, and beliefs negatively impacted by bereavement

Identify what is helpful and unhelpful support for the bereaved

Learn how to honor an individual experiencing a loss by Job's example

Identify current research on internal vs external locus of control and the role of transcending a loss

The criteria for awarding credit is 80% on the content examination. (There are 54 questions on the posttest.)

*From the Desk of
Dr. Teddy Tarr*

Job's Gifts evolved from six workshops I presented in 2001 following a painful separation from my husband of ten years. I felt like Job! I questioned why this was happening to me! Whether you are a health care provider or reading for your own knowledge many lessons of Job are relevant today. By exploring our own losses, we offer ourselves an opportunity to grow. Feel free to use any of the materials for your clients, family, or friends. Should you desire to offer CEs to a group of four or more a discount is available.

Teddy

Job's Gifts Post Test

Introduction

1. Initially, the most difficult part is to try to make sense of the losses.
Our brains want to ...
 - a) drop the death
 - b) make sense of the story
 - c) suffer forever
 - d) All the above
2. Acceptance refers to ...
 - a) recognizing the meaning associated with the loss
 - b) recognizing the person has died
 - c) making allowances for one's mistakes
 - d) All the above
3. This (or these) operation(s) help us shorten our suffering ...
 - a) new relationships
 - b) distractions
 - c) addictions
 - d) All the above
4. We tend to blame ...
 - a) victims
 - b) medical professionals
 - c) others
 - d) All the above
5. With a lot of determination we will eventually ...
 - a) learn to live with the loss
 - b) put the loss behind us
 - c) heal
 - d) give up on ourselves
6. We turn to others and ask what they can not deliver such as ...
 - a) answers to the why question
 - b) removing the pain
 - c) take away our despair
 - d) All the above
7. Transcendence would be a later operation involving dealing with the grief on a spiritual level. This involves ...
 - a) an obedient heart and mind
 - b) use of antidepressants
 - c) forgiving ourselves for mistakes
 - d) All the above

8. Another word for gratitude would be
 - a) thankfulness
 - b) indebted
 - c) helpful

9. Job's wife was supportive or non-supportive when she said
 - a) curse god and die
 - b) why did God do this to us?
 - c) ask forgiveness
 - d) it is all your fault

10. After a loss we look to
 - a) often experience shock
 - b) makes sense of the loss
 - c) can be anxious over what might befall us
 - d) all of the Above

11. The author offers advice of what may help but does not include
 - a) help the bereaved make decisions
 - b) keep a good schedule (eating, exercise, etc)
 - c) seek friends who are supportive

12. Desert experiences help us grow my
 - a) helping us suffer
 - b) proving we desert it
 - c) give us time to reflect
 - d) make us aware of our mistakes

Humility

13. The definition given by the author is
 - a) non assertive
 - b) a lack of pretense
 - c) weak
 - d) all of the above

14. Job begins his journey
and ends it
 - a) God fearing broken
 - b) humble angry
 - c) faithful ungrateful
 - d) all of the above

15. Humility requires
- a) self-examination
 - b) forgiveness
 - c) a spiritual self
 - d) all of the above
16. We are all co-explorers.
The first requirement is to
- a) know thyself
 - b) support others
 - c) look to the future
 - d) all of the above
17. Wilson offered a chart on socialability and referred to autonomy as being
- a) alone
 - b) the capacity for self-regulation
 - c) working on oneself
 - d) all of the above
18. A well integrated self reflects both _____ and _____.
- a) happiness joyfulness
 - b) understanding and compassion
 - c) avoiding grief and pain
 - d) self-continuity and identity integration

Socialization

19. Job reflects on his physical condition of ...
- a) migraines
 - b) diabetes
 - c) boils
 - d) being good
20. Job wanted God to answer the why question because....
- a) was overly self-righteous
 - b) he had been obedient
 - c) he though his friends might be right
 - d) all the above
21. We would like our friends to
- a) stay by our side
 - b) take us over
 - c) take care of us
 - d) leave us alone

22. Job refused to repent because ...
a) he didn't believe he sinned
b) he felt his sins didn't equal what was happening
c) he was afraid
d) his friends talked him out of it
23. Job _____ his friends.
a) drops
b) argues with
c) ignores them
d) all of the above
24. True fellowship helps us become the mature folks we grow in to (T or F)
a) True
b) False
c) Not sure
d) all of the above

Accountability

25. Job wanted to know why
a) the wicked escaped punishment
b) how God could permit suffering
c) why adulterers got away with their crimes
d) all the above
26. Job felt God had abandoned him and so he
a) was suffering
b) denied his relationship with God
c) was angry
d) denied his losses
27. Job was according to scriptures and Job's Gift ...
a) a participating father
b) poor parent
c) weak father figure
d) too busy for his children
28. Death anxiety arises from ...
a) loss
b) birth
c) fears of dying
d) all the above

29. Death will ...
a) find us in a closet - life will never look the same
b) cause some people to be fearful
c) may kill the relationship and maybe not
d) all the above
30. Job's losses included
a) God
b) his children
c) his wealth
d) all the above
31. The price of love is _____ .
a) joy & happiness forever
b) grief at the time of loss
c) permanent grief
d) all the above
32. Job wanted God to be
a) accountable
b) humble
c) sorry
d) all the above

Honesty

33. Job accused his friends of
a) kindness
b) giving too much advice
c) heaping shame & guilt on his head
d) all the above
34. What did Job mean that he wouldn't lie to God? ...
a) he refused to repent to gain favor
b) he wasn't really sure
c) he felt guilty
d) all the above
35. Masterson in the Search for the Real Self talks about ...
a) others letting us down
b) praying
c) self-sabotage
d) being afraid

36. Contemporary problems include
a) fear of abandonment
b) emphasis on the self with the exclusion of others
c) difficulties in intimacy & creativity
d) all the above
37. Avoidance can send grief ...
a) not hurt us
b) to other people
c) away
d) underground
38. Job, Eliphaz, Bildad, and Zophar all
a) cried
b) prayed for relief
c) tore their robes
d) talked all night
39. Reasons the friends gave Job for his woes
a) he sinned
b) he is being tested
c) repays people according to deeds
d) all the above
40. What was wrong with what Job's friends were saying?
a) lies
b) unfounded accusations
c) simplistic explanations
d) all the above
41. The brain tries to
a) tell the whole truth
b) make up lies
c) fill in missing pieces of the story
d) all the above
42. Acceptance is
a) recognizing the death
b) recognizing personal significance of the death
c) resigning to the grief
d) all the above

43. Patterns originate from
a) in part our genetic heritage
b) the autobiographical self
c) recordings by the brain
d) all the above
44. The self replaces a loss by
a) finding someone similar
b) using fantasy
c) growing a healthier self to live with the loss
d) all the above
45. We know how much someone meant to us
a) when he / she leaves
b) when he / she dies
c) when death closes the earthly relationship
d) all the above
46. Suicide often brings notes that we look for to
a) exonerate us from guilt
b) legal reasons
c) to accept the loss
d) all of the above
47. Job accepted blame for what had happened to him.
a) partially accepted
b) took over responsibility
c) denied it was his fault
48. We co-journey with mourners and
a) take responsibility for our experience and education
b) take responsibility for outcomes
c) take no responsibility
d) all the above
49. Forgiveness requires
a) only intention
b) only energy
c) a deliberate process including intention and energy
d) all the above

A Higher Calling

50. Job felt life was
- a) unfair
 - b) fair
 - c) enchanted for most people
 - d) all the above
51. Job stopped asking questions and _____ when he met God.
- a) sat in dust and ashes
 - b) was repentant
 - c) felt humbled
 - d) all the above
52. God _____ Job's fortunes.
- a) restored
 - b) destroyed
 - c) forgot about
 - d) all the above
53. We tend to _____ ourselves following a death.
- a) blame
 - b) shame
 - c) chastise
 - d) all the above
54. Job's greatest loss for sometime was
- a) his children
 - b) his relationship with God
 - c) his wealth
 - d) all the above

Job's Gifts Post Test Answer Sheet

Name:

1.	31.
2.	32.
3.	33.
4.	34.
5.	35.
6.	36.
7.	37.
8.	38.
9.	39.
10.	40.
11.	41.
12.	42.
13.	43.
14.	44.
15.	45.
16.	46.
17.	47.
18.	48.
19.	49.
20.	50.
21.	51.
22.	52.
23.	53.
24.	54.
25.	
26.	
27.	
28.	
29.	
30.	

Appendices

- Appendix 1* The Book of Job: Chapter by chapter
Who is the main character
- Appendix 2* Notes
- Appendix 3* Old Testament *Book of Job Outlined*
- Appendix 4* Job's Symptoms
- Appendix 5* Loss of an Adult Child
- Appendix 6* Bibliography

Appendix 1

Chapter 1	Job's Profile God ad Satan's Dialogue Job's Response to grief
Chapter 2	God and Satan's Dialogue Job's affliction Three friends arrive
Chapter 3	Job
Chapter 4	<u>Eliphaz</u>
Chapter 5	<u>Eliphaz</u>
Chapter 6	Job answers
Chapter 7	Job answers
Chapter 8	<u>Bildad</u>
Chapter 9	Job answers
Chapter 10	Job answers
Chapter 11	<u>Zophar</u>
Chapter 12	Job answers
Chapter 13	Job answers
Chapter 14	Job answers
Chapter 15	<u>Eliphaz</u>
Chapter 16	Job answers
Chapter 17	Job answers
Chapter 18	<u>Bildad</u>
Chapter 19	Job answers
Chapter 20	<u>Zophar</u>

Chapter 21	Job Answers
Chapter 22	<u>Eliphaz</u>
Chapter 23	Job Answers
Chapter 24	Job Answers
Chapter 25	<u>Bildad</u>
Chapter 26	Job Answers
Chapter 27	Job Answers
Chapter 28	Job Answers
Chapter 29	Job Answers
Chapter 30	Job Answers
Chapter 31	Job Answers
Chapter 32	<u>Elihu</u> <u>Job Ends Discourse</u>
Chapter 33	<u>Elihu</u>
Chapter 34	<u>Elihu</u>
Chapter 35	<u>Elihu</u>
Chapter 36	<u>Elihu</u>
Chapter 37	<u>Elihu</u>
Chapter 38	God
Chapter 39	God
Chapter 40	God
Chapter 41	God
Chapter 42	Job to God God Restores Job

Appendix 2

Eliphaz

Eliphaz

Chapters 4, 5, 15, 22

Compliments: *Instructed many*

Strengthened weak hands

Upheld stumbling ones

Strengthened feeble knees

Tells him who he is.....

You are weary and troubled

Philosophically says.....

What innocent person perished

When were the upright cut off

Tells of a spirit visiting him

Can a mortal be more righteous than God?

Continues:

“Happy is the man whom God corrects: Therefore do not despise the chastening of the Almighty”

Eliphaz continues to tell Job to seek God's help and his fear will disappear.

His whole speech depends on

- you are not innocent*
- I've had a vision*
- Don't challenge God*
- He will deliver you*

Chp 15 -

To Job: Your own mouth condemns you and not I

Your own lips testify against you

Accusations:

Accuse of being haughty and turning his spirit away from God and against him.

Bildad

Bildad

Chapter 8

Implied Job's sons had sinned

If you were pure and upright you would not be a target

Accused him of forgetting God

God will not cast away the blameless

Nor will he uphold evil doers

Chapter 18

"You who tear yourself in anger."

"Does not know God"

Chapter 25

Challenges Job's righteousness

Calls man a maggot

Son of man a worm

Zophar

Zophar

Chapter 11

Empty talk, Job

Mocking God

"Job stated his doctrine was pure -

Needs to be pure and lift up his face without spot to God

Fears would leave

But the eyes of the world will fail

Chapter 20

Refers to haughtiness

Talks about wickedness

Elihu

Elihu

Chapter 32

Saw Job justified himself rather than God

*Also against his three friends, his wrath was aroused because they had found no answer and yet had
condemned Job.*

Chapter 33

Claimed to be his spokesman before God

He is going to teach Job

Chapter 34

Job said, I am righteous

Job speaks without knowledge

without wisdom

Chapter 35

Accusing Job of elevating himself above God

States should not be calling God

Job's Gifts

*That God will not listen to his empty talk
Has answers why Job is not hearing from the Almighty*

Chapter 36 & 37

Defends God

*Who tells and corrects the defiant
Non obedience = Perish by sword
Die without knowledge
"You are filled with the judgement due the wicked"
God is great
Thunders with his voice
Commands beasts
Weather control
Tells Job to consider God's works
Cannot look at the light*

Tells of God coming

*Comes from North as golden splendor
With God is awesome majesty
As for the Almighty we cannot find him
He is excellent in power
In judgement and abundant justice
He does not oppress
Therefore men fear him
No partiality to any who are wise of heart*

The Lord

The Lord

Chapter 38

Asks Job questions about-

Out of whirlwind

Who darkens counsel

By words without knowledge

Prepare yourself

I will question you

Asks Job about all the marvels in nature

Information and questions

Chapter 39

Job answers -

I am vile

What shall I answer you

I lay my hand over my mouth

Once I have spoken - not answer twice - but I will proceed o further

Chapter 40

Chapter 41

I abhor myself and repent in dust and ashes

Told Eliphaz to take his two friends

- *Wrath aroused*
- *Not spoken of me which is right as Job has*
- *Take offering*

Go to Job

Offer up for yourself a burnt offering

Lord restores and blesses Job.

Appendix 3

Job's Symptoms	Post-modern Mourners
<p>“Grief”: tore his robe, shaved his head Job fell to the ground</p>	<p>Shock.... Numbness.... Disbelief at the news</p>
<p>Job 1:20 Prayed, sat on the ground “friends” tore their robes & threw dust over their heads</p>	<p>Sadness Sorrow Disbelief Sobbing</p>
<p>2:13 Suffering</p>	<p>Sleep disturbance Appetite disturbance</p>
<p>3:1 Angry</p> <p>Hopelessness</p> <p>Haplessness</p> <p>Groaning</p>	<p>Pining</p> <p>Seeking the child</p> <p>Angry at God, the hospital legal system, depending on circumstances</p>
<p>6:2 Sadness</p>	<p>Sadness</p>
<p>6:6 Loss of appetite, gagging</p>	<p>Weight loss or gain</p>
<p>6:8 Pain</p>	<p>Pain</p>
<p>6:13 Helplessness</p>	<p>Helplessness</p>
<p>7:3 Miserable</p>	<p>Misery</p>
<p>7:4 Disturbance with sleep</p>	<p>Physical symptoms possible: headaches digestive problems</p>
<p>7:5 Skin eruptions (worms & scabs)</p>	<p>Mental / Emotional</p>
<p>7:6 Days drag on</p>	<p>Anxiety</p>
<p>7:12 Anguish</p>	<p>Depressive states</p>

Job's Symptoms	Post-modern Mourners
<p>Job 7:16 Hates his life 7:16 Wants to die 7:16 Wants to isolate himself from everyone</p> <p>10:1 Bitter</p> <p>10:18 Questioning God (continuously) Blames God</p> <p>13:13 Wants to argue with God</p> <p>16:7-22 Feels like he has been a target Feels like he is going to die</p> <p>17:11 A broken heart</p> <p>19:29 Feels friends are persecuting him</p> <p>21:4 Impatient</p> <p>21:22 Complains about the unfairness of life</p> <p>23:8 Lost communion and communication with his maker</p> <p>23:15 Terrified of God Faint hearted</p> <p>24:1 Asks why the wicked are not punished</p> <p>28:12 Has lost his "wisdom" (Trying to make sense of the senseless)</p> <p>29:1 Job reflects on his life</p>	<p>"I wish I was dead" is a common refrain. - or I don't worry about flying - or I'm glad I am "so old" because I won't have to live long</p> <p>"My life is over."</p> <p>Often blame God</p> <p>Offer prayers to save loved ones</p> <p>Haplessness: continual target common Points out enchanted others cousins, children of friends same age trigger pain.</p> <p>Hypervigilant and hypersensitive to remarks</p> <p>Impatience, problems focusing</p> <p>Feel distant from God or</p> <p>Cling for dear life</p> <p>Afraid God will take them or another if they complain</p> <p>Others rage at God and stop church, synagogue</p> <p>Feeling like loss of control - inability to concentrate</p> <p>Compares premorbid life (before the death) with quality of present life</p>

Job's Symptoms	Post-modern Mourners
Job 30:1 Feels victimized and blamed for the deaths	Guilt and shame
30:16 Heart is broken	Often use this same expression
30:16 Depression	Depression common
30:17 Weary nights with pain	Sleep disturbance - insomnia early wakening, sleeping continuously
30:27 Heart troubled and restless	Fear for others who are loved
30:28 Walk in gloom (where there is no sunlight)	Loss of interest in all formerly loved activities
31: Chapter reviews his life for meaning and an answer to the why question	Apathy
31: Chapter reviews his life for meaning and an answer to the why question	Life reviews common with the bereaved who blame themselves for their children's deaths
42: Job repents after God appears before him	

Appendix 4

Loss of an
Adult Child

Job's Gifts

Living with the Loss of a Child (Children)

The loss of an adult child is one of the most painful traumatic events any parent can experience. Job's ten children were all murdered around the same time. First response is his shock and then numbness and anger. His wife is enraged at God for permitting all her children to die.

Only strong marriages would survive the multiple losses. The complex mourning, would evidence each of the parents grieving in their own unique ways.

Today, parents would be encouraged to seek professional help. Each child's death would be addressed as an individual loss and then collectively as part of a family. Parents would be encouraged to support each other and accept individual differences.

Parents reflect back to when they married and talked about having children. It will be helpful for some parents to look at pictures and personal items to grieve the loss of a child. Some will choose to create a "shrine", keeping the room as it was when the child died. For them it is a comfort. Others will remove everything feeling the painful reminders will make the grief worse. Mourning is cultural, familial, and lastly individual. Each bereavement journey is personal, painful and all encompassing intellectually, cognitively, and emotionally until there is a sense of completion. (Common responses are listed on page ____.) Parents will have difficulty being emotionally available for each other and siblings during this time. Counseling would help the couple remain close during the mourning process and respectful of each of the individual differences. Additionally, therapy helps identify blocks to being able to successfully mourn the death of their child. Shame and guilt over the loss are common issues to be addressed during counseling.

An inability to deal with the painful separation from their child would suggest deeper psychological issues need to be identified and addressed. Living with the loss is about healing and being able to reinvest in their lives. This in no way suggests the journey is easy or ever completed. It is a process that challenges each parent in complex ways to address philosophical issues and choose to live out his / her own life in a meaningful way in spite of the terrible loss.

Appendix 5

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About the author.....

For the past 18 years Dr. Teddy Tarr has witnessed both personal and professional losses. Her bereavement practice challenges popular beliefs that one gets over anything. *Job's Gift* is especially written for the following individuals:

- those whose faith has been severely tested by traumatic loss including death, divorce, economic woes, and the loss of one's own physical, mental or emotional well-being.
- professionals who struggle with personal losses and are in need of a more faith-based approach in working with clients and patients. Self-forgiveness is an overriding theme.
- clergy who are called upon to pray for the dying and their survivors while dealing with personal problems and losses of their own..

In 2001 Dr. Tarr was scheduled to deliver six workshops on the biblical book of Job for Wayside Baptist Church in Miami, Florida. One week before she was to present her introductory workshop, she was impacted by a personal traumatic event. Her first book *Palm Island, Paradise Lost*, is the account of surrendering a dream, like Job, and processing the loss. In *Job's Gifts*, Dr. Tarr travels with Job through his attempts at making sense of meaningless losses. Her book focus is a spiritual creative approach for modern mourners.

Dr. Tarr, Psy.D. is a State Licensed Florida Psychologist specializing in bereavement. She holds a fellow in bereavement from the Association of Death Education and Counseling. Dr. Tarr co-facilitates a program with Chaplin Dale Young of Baptist Hospital to train group leaders to facilitate bereavement support in faith-based churches and synagogues. Dr. Tarr also offers continuing education workshops for Psychologists, Social Workers, Nurses and Family & Marriage Therapists.

