

Christian Cognitive Behavior Therapy: Biblical Case of Counseling Analysis

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Abstract:

The Book of Job describes a biblically based case of counseling for people who are suffering. It describes an upright Job who lost all his property, wealth and the majority of his family overnight. The tremendous loss, however, did not influence his faith in God. His friends came to comfort him. He sat on the ashes with silence for seven days, and then raised a universal question of “why an innocent/good person suffers in the life?” Three of his friends offered their counseling for comfort. These cause-effect morally based counseling seemingly gave no assistance to Job because he knew that his suffering was not due to that causal mode. He became totally lost because he behaved and observed the cause-effect mode but now he was suffering. The bitterness of suffering with lack of understanding from his friend counselors kept Job in a persistent search for his answer.

A fourth young friend, Elihu also counseled Job that even the upright person might run into mindless faults. Suffering not only is a punishment but also conditions his pride. Again, this counseling created more frustrations for Job due to their judgmental orientation. It could not help Job to answer his question. A judgmental attitude and lack of understanding led to peer counselors’ failure.

Finally the Ultimate responds to Job’s request without offering any answers or interpretation but redirecting Job to observe many universal phenomena. Suffering is only one of the wonderful creations. There is enough strength within each of the creations to overcome their encountered situations. The upright person ought to know that the Ultimate is at all times with him/her during the suffering. A person can utilize the internal capacity (strength) to overcome the encountered suffering (scarce resources). Job was empowered by this insight of the counseling. He was transformed into a new person who experienced the unification (cognitive energy connection) between the micro self and the macro self. He was able to regret for his arguments under his old “ego”. He was empowered to perceive, understand, accept and enjoy that suffering is a blessing. This similar experience also happened to St. Paul who spoke out, “My grace is sufficient for you, for my power is made perfect in weakness. Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me” (2 Corinthians 12:9). The case illustrates a faith-based person, such as Job; there is no room for suffering to defeat but transform it into blessing in the life. The counselor (the Ultimate) should trust and enable their clients’ potential and empower them to utilize their internal strength to overcome the encountered difficulties or suffering. Counselors, thus, should consider suffering (scarce resources) as a means for advanced life experience and transformation.

The process and content of counseling was documented to describe counseling principles. The dynamics of counseling is analyzed in this paper. Weaknesses and strength of counseling among different counselors were listed and discussed. Principles of counseling and faith-based model are recommended. Implications for social work education and human services are discussed.

Biography:

Douglas K. Chung, MSW, MA, Ph.D., is a professor in the School of Social Work at Grand Valley State University since 1989. He served as a commissioner of accreditation on the United States Council of Social Work (CSWE) during 2001-2004. Trained as a researcher in mental health, community organization, and family therapy, he has extensive practice and teaching experience and has publications in cross-cultural social work education and practice. He has developed many culturally sensitive models for personal and social transformation through the integration of Qigong Technologies and human services.

Research questions:

Why are good/upright people suffering?

How can an angry client who is complaining about the injustice and challenging the systems' faults be helped?

How are culturally competent counseling principles and a faith-based model based on the Biblical case of Job?

Research objectives:

1. To explain why good/upright people are suffering in their daily life.
2. To prescribe a counseling method of transforming the angry client who is suffering from social injustice and challenging the systems' faults.
3. To prescribe a culturally competent counseling model based on the book of Job.

Literature Review: See:

- a. Biblical Study Content Analysis of Job 81709
- b. SW 693 Final Paper Job Research paper 2008
- c. more literature will be conducted.

Method of Measurement:

Use Content Analysis to explain the Counseling Dynamics of Job:

Sampling:

Use purposive sampling to select the Book of Job to answer the research question. Christians and pastors were purposely selected for interview in 2008.

Research Design:

Historical study with content analysis.

Data Collection and Analysis:

Content analysis was conducted to identify suffering related themes, meanings, and trends to develop culturally competent counseling principles and a faith-based model.

Summary of Content Analysis:

Chapters 1-2:

The first two chapters described Job as blameless and upright. He feared God and was wealthy.

Chapters 3-27

The Failure of Three Friend Counselors:

Session One of Group counseling (chapters 3 to 14)

Session Two of Group counseling (chapters 15 to 21)

Session Three of counseling (chapters 22 to 27)

Chapter of Wisdom (chapter 28)

Self-expression of Job (chapters 29 to 31)

Job did not receive any comfort from all three friend counselors. He requested God to answer his questions.

Elihu's speech (chapters 32 – 37)

Counseling one

Counseling two

Counseling three (more like a lecture)

Counseling four

Job did not have any responses.

God conducted a Cognitive Behavioral Counseling/Therapy

Questioning and Answering: Conclusion (38:1-42:17)

Climax of Job: God redirecting Job (38:1-40:2) – a Motivational Interviewing

Counseling Processes

38:1 Counselor (God) under the request of Job/client (31:35) is now answering Job out of the whirlwind (38:1). Historically no one can live while facing God (Exodus 33:20). God spoke to Moses through the burning bush (Exodus 3:2-10). God spoke to Jacob through the angel (Genesis 28:11-16).

38:2-3 Counselor empowers Job (the client) through challenging questions. Counselor did not answer directly about Job's question of suffering and did not engage in any self defenses. Counselor did not blame Job as all his friends did; instead he offered challenging questions to enable Job to explore and experience the higher level of faith. This empowerment solved Job's bottleneck and facilitates Job's transformation. This is an excellent approach in counseling. This empowerment is followed by the self-evident based cases to facilitate the cognitive and behavioral change.

38:4-7 In order to challenge universal justice (reflected by the natural laws), a person must have unlimited knowledge of the universe, including how and why the universe movement existed and operated orderly (26:7; 38:7).

38:8-11 From creation (Genesis 1:9) to natural phenomena (Psalms 104:9) of setting a bound that they (waters) may not pass over; that they turn not again to cover the earth. The evident facts speak for themselves.

38:12-40:2 Counselor uses a series of reality shock questions to challenge Job to review his own identity and capacity. Can you do this and that? These questions ultimately lead a person to locate “Who am I?” “What kind of role do I hold?”

40:2 Counselor concludes the question of “Will the one who contends with the Almighty correct him? Let him who accuses God answer him” in the first counseling session.

40:4-5 Outcome of first Counseling

These evidence-based questions and concluding question calm and enable Job to quiet his arguments and transform him into a humble manner. His perception changed. He is affirmed that God did not leave him. His confidence was recovered and his faith was reconfirmed. He is empowered to face the suffering (40:4-5).

The counselor (God) did not answer Job’s challenging question directly but redirected Job’s attention to observe the universal facts. This is considered to be an excellent counseling strategy. All good counselors know that arguments or response to arguments is not constructive at all. However, how to transform the client’s anger into a constructive mode is the key. First, questioning not only avoids the endless and useless arguments but redirects the client’s energy into a higher level of cognitive perception.

40:6-41:34 **Second Counseling Session**

Counselor uses **role rotation** to challenge Job to shift his role of manager to creator/owner.

“If you are God, what would you do?” “Can you perform well your current role? Can you manage the behemoth, the leviathan?”

Counselor challenges the client through **role play** to enable the client to review his/her own role perception and performance.

Counselor also challenges the client to rethink the commonly practiced human **Exchange Theory**. The fact is that there is nothing that the client (human being) can exchange with the Ultimate since everything is resources of the Ultimate. The evidence-based fact also points to the person/client coming with nothing and going with nothing. The person owns nothing in the world. However, the relationship among the role network in the life processes is important because it expresses and determinates who they are and where they are going to.

Counselor is expecting the client to review his/her own role performance. If the client could not perform his/her current role well, how can s/he criticize others or systems' performance? The principle implied is perform your own role first before blaming others and systems which are always providing and supporting the client.

Beyond the challenging questions of what the client can do, counselor implies that the client has his/her own strength of human potential.

42:1-6 Outcomes of Second Counseling

Job expressed his holistic transformation after the counseling. Job/the client humbled himself and recognized the authority of the counselor (42:2-3). The client reaches insights and the self-understanding, such as “things too wonderful for me to know.”

The client transformed the perceived relationship from a knowledge level of knowing into another level of personal experience of seeing through the faith, “My ears had heard of you but now my eyes have seen you (42:5).”

Beyond the cognitive change, the client experienced a behavioral change – “Therefore I despise myself and repent in dust and ashes (42:6).”

Counselor utilized different counseling methods by questioning the client with challenge issues which enable the client to review the encountered situation. The outcome includes cognitive changes, attitudinal and behavioral changes and spiritual reconnection.

His perception changed. He is affirmed that God did not leave him. His confidence recovered and his faith was reconfirmed. He is empowered to face the suffering (40:4-5).

Epilogue 42:7 - 16

42:7 Job maintained his honesty and insisted to go his righteous way during his suffering. This indeed was praised by the Lord while the friends/counselors were condemned because of their lack of personal experience with God yet preaching it.

Many counselors failed to understand the client's needs and perceptions, judging the client from a moral perspective and prescribed the intervention by imposing the self values upon the client. These types of counseling not only failed to help but often created more bitterness for the client. They should apologize to their client for their misconduct and search for forgiveness.

42:10 Job has a generous attitude toward his friends. He forgave and prayed for his friends. His forgiveness and generosity brought him more blessing in the rest of his life than before (42:12).

42:16 Longevity is a blessing of God. Job lives to 140 years after that and sees four generations of his descendents.

Levels of Content Analysis:

1. What actually did the original thinker/text say?

Job: "My ears had heard of you but now my eyes have seen you (42:5)."

Job: "Therefore I despise myself and repent in dust and ashes (42:6)."

2. What did the original thinker's sayings imply?

Job describes his previous perception that God is limited to rational understanding but now he has first personal experience with God. Therefore, he is regretting what he had said before.

3. What could the original thinker have said?

“I should consider that suffering is good for me because it provides me an opportunity to challenge my growth, to advance my spiritual faith, and experience the different non-material dimensions of life.“

Actually, these two statements are adequate under the situation.

4. What should the original thinker have said?

These two statements are adequate under the situation.

5. What must the original thinker say now under the present situation?

“I can appreciate all my life experiences now (both positive and negative ones) because the negative one challenges me to grow.”

Conclusion:

1. The client transformed his perceived relationship from a knowledge level of knowing into another level of personal experience of seeing through faith. Beyond the cognitive change, the client experienced an attitudinal, behavioral change and spiritual reconnection. Job’s statements indicate that the counselor’s successful conduct in cognitive behavioral therapy. His confidence is recovered and his faith is reconfirmed. He is empowered to face the suffering (40:4-5).

2. Principles of counseling: i.e.

1. Counselor must listen to the client/counselee to be aware of the client's needs, problems & wishes.
2. Counselor must accept the client as s/he is without any judgments.
3. Counselor must have their own life experience to share with the client's life situation in order to have sympathy in the counseling process.
4. Counselor utilized different counseling methods by questioning the client with challenging issues which enables the client to review the encountered situation.

Content Analysis:

Chapters 1-2:

The first two chapters described Job as blameless and upright. He feared God and was wealthy. Satan accused Job's fear of God was due to God's protection and blessing. God permitted Satan to take away everything from Job except his life. Job lost all his properties and majority of his family within a day. Under the great suffering, Job did not sin by charging God with wrongdoing.

God blamed Satan for his wrong accusation. Satan challenged with another accusation of Job because of God's personal protection to Job. God allowed Satan to ill-treat Job but preserve his life. Job was suffering from painful sores in his whole body and was challenged by his wife for his integrity and faith. Again, Job did not sin in what he said.

Job's three friends came and sat on the ground with him for seven days to comfort his suffering.

The Failure of Three Friends/Counselors:

Chapters 3-27

Chapter 3, Job started to grieve for his suffering followed by his three friends' counseling statements. During the first two conversations (ch. 4-14; 15-21), three of his friends offered their perspectives and followed by Job's answer to each friend's statement. During the third conversation, only two of his friends spoke. Job answered each of them, and then followed by his self-expression in chapter 27. The order of his friends' speech may follow by their ages as their cultural norm. Job's replies not only answered the

immediate friend's statement, but also responded to previous two friends' points. Three friends' counseling points can be summarized as a traditional causal mode which points out that life outcome is contingent upon individual moral conduct. Job's suffering, therefore, is due to this causal effect relation. The intensive judgments increased as the counseling sessions continue.

During chapter 4 to 5, Eliphaz counseled with deep thought and consideration, appearing to be an elderly counselor. He offered the principle of cause & effect with insights and messages as his advisement. He provided a cognitive therapy.

Job replied to Eliphaz in chapter 6 to 7. His answer focused on his own defense for his unfairness and the strict treatment that he was suffering.

Bildad confirmed God's justice in chapter 8. He neglected Job's feeling and crying for his unjust suffering and blamed Job coldly. Bildad believed that God is just and the death of Job's children was due to their sins (8:2-7). He offered ancient wisdom to re-enforce the causal effect mode (8:8-17). He believed that Job needed to repent to God to be free from his suffering (8:20-22). His comments had very negative implications (8:18-19).

Job responded in chapters 9 and 10. Job's statement can be summarized thus:

1. Recognized God's ultimate power (9:2-13).
2. It is impossible to dispute with God (9:14-21).
3. Job complained that God did not distinguish the good and evil (9:22-24).

4. Job described that suffering is not all due to sin. Suffering also happened to innocent person such as himself (9:25-35). Job requested an advocate between the person and the God (9:33). This request and concept continuously existed in the rest of his argument in the case (10:4-5; 13:21-22; 16:21; 23:3).
5. Job described all his suffering and wished to die (10:1-22). As an innocent person under great suffering, facing the peers' judgment, and without the peer counselors' understanding, Job released his emotional bitterness in chapter 10.

Client needs an advocate while the peer counselors failed to respond to this need.

Why did the peer counselors fail?

Zophar responded in chapter 11 which is his first speaking. He did not like Job's argument about his innocence. He stated that Job did not even know that he had sinned. It is God using the suffering to wake him up. Zophar's speech includes:

1. Blamed Job's self-righteousness (11:2-6).
2. God's wisdom is limitless (11:7-12).
3. Only repent to God so your suffering may be moved away (11:13-20).

Zophar obviously is an either/or counselor with authority to his counselee. While peer counselor Eliphaz used religious experience (4:1-11) and Bildad focused on ancient wisdom (8:1-8), Zophar utilized his personal authority and absolute true/false principle to judge Job as a person of self-righteousness (11:2-6).

All three peer counselors considered that Job's sin led to suffering. However, their counseling tactics were quite different. Comparing three comments in each counseling sessions leads to clear pictures:

1. Eliphaz in 5:8, 17, 19-27 "...” Peer sharing, positive interpretation, hope and strength orientation.
2. Bildad in 8:8-9; 20-22, "...” Searching literature, we-approach, promising, and positive attitude.
3. Zophar in 11:20, "...” Condemned the client and predicted the future death.

All three peer counselors failed to hear, understand, and accept the client's crying for his innocent because of their prejudgment.

Job's response: (chapter 12 to 14)

Job, after the insult from the Zophar, turned to have a radical response. He blamed three peers for their "pleasing God" attitude. He insisted that justice is needed. He counter-argued with Zophar by raising an historical issue, "...” (12:5-6).

Job's response can be summarized thus:

1. He admitted that God's wisdom and his Ultimate but dissatisfied with his three peers (12: 2-25).
2. He desired to speak to the Almighty and ridiculed his peers (13: 1-27).
3. He sighed for life's brevity and its bitterness (13:28- 14:22). Job ended self-pity of his suffering and sorrow and became self-centered (14:21-22).

Session Two of counseling (chapters 15 to 27)

During the first group counseling session, counselor Eliphaz emphasized the perfect of God's perfect morality; Bildad focused on God's firm justice and Zophar spoke about God's almightiness. Job answered with his case of innocence and wished to speak with God directly. All three peer counselors failed to convince him and felt that Job had isolated himself from God and people. Therefore, in the second group counseling, they tended to be much more strict toward Job as the readers can see in the following group counseling process.

Eliphaz blamed Job's speech and reaction first (15:2-6). Then he challenged Job with a series of statements to confirm his confidence in his own knowledge (15: 7-16). Finally he offered reasons why the evils will have their outcomes (15: 17-35). Eliphaz pointed out that it was not true as Job said that evils are blessing. Actually the evils are suffering (15: 20-24) and their life is miserable (15: 20-35). According to Eliphaz's traditional perspective all sufferings in life are due to the individual cause.

Job's response in chapters 16 to 17:

Job at this moment had a feeling that he was abandoned both by God and human beings. His peers' comforting words brought him more bitterness instead of ease. He is innocent as he knew, and "sin led to suffering" could not apply to his case. He believed that God can witness his innocence (16: 17-19). He would rather die since there was no one in this world who could understand him (17:16).

Inadequate counseling that brought an additional pain for the client is clearly documented through Job's crying out.

Bildad's second counseling talk in chapter 18.

Bildad described how various evil conducts led to suffering. Suffering, therefore, is an indicator of evil (18:5-21).

A judgmental conclusion based on cause-effect law clearly exists in the peer counselor.

Job's response in chapter 19:

The frustrations and hopelessness of his peer counseling (19: 2-6) resulted into an opportunity of exploration of Job's faith. Job believed that time would witness his innocence (19:23-24). He begged his peers to pity him (19:21-22); Job expressed his faith in ch. 19:25, "...." His perception towards God had progressed from an arbitrate (9:33) to witness and advocate in Heaven (16:19) and to redeemer (19:25). Job is no longer expecting assistance from his peers or human beings. His faith led him to foresee rebirth after his death (19:26). He found his own question of "If a man dies, will he live again?" (14:14). After he reached his faith climax, he was able to warn his peers about God's punishment in the dialogue (19:28-29).

The client cried out the bitterness of lack of understanding even much more than the bitterness itself. Again, Job cried out a need to have an advocate in the period of suffering.

Zophar's second counseling toward Job: chapter 20

Zophar rushed out to respond with emotional reactions (20:2-3). He commented that the life of the wicked is brief; the joy of the godless lasts but a moment (20:5-11). His description about the happiness of evil (20:12-15) is vivid and his analysis of the negative impacts of sin (20:16-29) is accurate. These descriptions also confirmed in Hebrews (11: 24-26). Zophar described the outcomes of evil in chapter 20:20 – 29. Actually he implied these to Job, that Job's wealth was coming from unrighteous means and that is why he reaped the outcome (20:23). Zophar considered or concluded that Job was not innocent but received the fate God allotted to him (20:29).

Job's response in chapter 21.

Job used his personal experience to explain to his peers that their cause-effect mode of suffering did not work comprehensively. He expressed his feeling of his peers' "comforts" as burden (21:5) and requested them to stop.

Job pointed out the fact that the rod of God did not fall upon the wicked (21:7-9). This fact was totally against their points (18:19; 20:11). Job commented the common belief system that the descendants/children of the wicked should be punished, but Job considered that the wicked should be punished directly not their decedents/children (21:19-21). Human beings can not teach God how to conduct His judgments (21:22).

Job further challenged that both the good and the wicked ended with death. During life both have their happiness and suffering (21:23). Even worse, "the evil man is spared from the day of calamity, that he is delivered from the day of wrath?" (21:30). The same conclusion of "A common destiny for all" which implied that "the God does not care for the human being." The group counseling was caught in this universal

conclusion. This perspective was derived by the author of Ecclesiastes (9:1-12). Lao Tzu also had similar expression, “....” Tao Te Ching chapter 4.

Human vs. God’s Perspective:

Jesus explained this universal question or conclusion in Matthew 5:44-45, God causes his sun to rise on the evil and on the good, and sends rain on the righteous and the unrighteous. Therefore, people should not judge according to their limited experience. The Buddhist also offered a similar explanation of this universal conclusion, “It is not judging but the timing is not yet right.”

Third Group Counseling: chapters 22 to 26

Third group counseling session is relatively brief. Eliphaz did not offer any comforting words (4:6; 5:17) but blamed Job as an indifferent person (22: 6, 7, 9). Bildad only spoke several words (25:1-5). Zophar did not speak at all.

Eliphaz, similar to Bildad and Zophar, believed that Job was a wicked person, looking down upon God’s power, goodness, and poor attitude (22:12-18 subject description). After his client decription, he offered his recommendations. It included:

1. Submit to God (22:21).
2. Accept God’s words and follow his instruction (22:22).
3. Give up the material dreams, and search for God (22: 24-26).
4. Pray to God (22:27).
5. Be humble (22: 29).

Job's response in chapters 23 & 24

Job again advocated for himself to defend his innocence. He presented cases of unfairness in the world, i.e. the strong take advantage of the weak while God did nothing. Job was afraid to argue with God (9: 14-20) but now he regained his confidence. He could not find the God; however, he still observed God's principles. He now realized that God was testing him (23:6-16).

Job wondered why God did not set a time to judge the wicked, so the righteous could understand (24:1). Job accurately described the unjust social phenomenon which can not be answered by his peers' counseling (24: 2-12).

Bildad's third counseling in chapter 25

Bildad responded to Job with God's almightiness and purification as he mentioned before (25:3, 4-6).

Job's response in chapter 26:

Job answered to Bildad with anguished manner (26: 1-4). Then he offered a praising poem to God (26:5-14). These phases indicated that the author knew the earth movement in the universe as we understand today.

Job's summary of his defense in chapter 27

He defends himself as innocent and considered his suffering as unjust (27:2-6). He believed that the wicked should have their punishment (27:13-23). He used the poem to express his wishes.

Chapter 28: A poem to answer where one can find wisdom

This chapter is considered as the wisdom poem in the Book of Job. It describes:

1. The precious stones are hidden underground as wisdom is hard to find (28: 1-11).
2. Wisdom is not underground like the stones and it can not be bought by money (28:12-19).
3. Wisdom comes from God, only through God, can one find it (28:20-28).

The core concept expressed here is the base of God's answer to Job (38:1-42 – 42:6). It is the major theme of the Book of Job: God is the answer that both counselors and counselee needed.

Job's last statement in chapter 29 to 31:

Job summarized his statement with three subparts:

- I. Review of his past:
 - a. His old day happiness (29:2-10)
 - b. His blessing (29:11-17)
 - c. His self-confidence (29: 18-20)
 - d. Respects received (29:21-25)
- II. Description of his current suffering:
 - a. Ill respects from all (30:1-8)
 - b. Insults received (30:9-15)
 - c. Current sorrows (30:16-23)
 - d. Comparison between now and past (30:24-31).

- IV. Description of his past observation:
- a. As an upright person (31:1-12)
 - b. Did not abuse his social status (31:13-23)
 - c. Mentally purified (31:24-34)
 - d. Requested to have an evidence-based argument for accusing him (31:35-37)
 - e. Swear that it is true of his statement (31:38-40).

Elihu's speech: Job ch. 32 – 37

Summary:

1. Introduction (32:1-5)
2. Although he is young but smarter than others. (32: 6-14).
3. Three other friends had no more to say, so he cut in. (32: 15-22)
4. Ask Job to pay attention to his speech. (33: 1-7)
5. Critic on Job's comment for the self and God's injustice as inadequate. (33: 8-13).
6. It is not true that Job's comment about God is silent. (34:28)
7. Request Job to listen to his points. (34:29-33)

Elihu, the youngest one and who did not speak due to his age, now offers a new perspective of suffering. He said that suffering is a discipline for the person to purify the sin. However, Job's suffering is not due to sin as mentioned in chapters 1 & 2. Job's suffering is purposefully to disprove the Devil's attacks through God's trust in Job. Job did proclaim much self righteousness but his suffering is not due to that. Elihu's explanation of suffering could not answer Job's question of "Why are the good people suffering?"

Job:

“But the spirit in a man, the breath of the Almighty, that gives him understanding (New International)” (Job 32:8).

“For I am full of matter, the spirit within me constraineth me” (32:18).

“The spirit of God hath made me, and the breath of the Almighty hath given me life” (33:4). (King James)

Elihu and his three friends as the counselors had failed to comfort Job due to lack of love and under the judgmental attitude under the assumption of cause and effect law (Job 32-37). As the comforter, s/he must be sympathetic with the client (Romans 12:15-16).

Elihu preaches the great principle of cause and effect without considering the special case of Job. “Your outcome indicates that it is due to the sin.” His conclusion includes:

1. Point out that Job is not sincere (34:2 & 9).
2. Answer to Job’s comment about God’s injustice (34:10-15).
3. Defense for God’s justice and holistic knowledge (34:16-30).
4. Blame Job’s ignorance expressed in his speech (34:31-37).

Elihu asked Job to reframe his perception under his instruction – an application of Cognitive Behavioral Therapy (34: 16-20). Elihu failed in counseling due to failing to meet the client’s needs – understanding and acceptance.

Elihu's third counseling session (more like a lecture)

1. Intends to point out both righteousness and sin of human behavior will not impact God.
However, these behaviors impact personal results (35:7).
2. Personal request failed to be fulfilled due to inadequate request (35:12-13).
3. Implies that Job's pride might lead to his outcome of non-response from God (35:14-16).

Elihu's fourth counseling session (modest session) (36:1-37:24):

1. Describes God's performance similar to God's description later (36:1).
2. Points out the law of bitterness and regression or destruction. He advises Job to repent and enjoy God's disciplinary action (36:9-10).
3. Offers an interpretation of bitterness as assistance to help Job get away from the evil which is not forcing him engage in evil. Thus, it is good for righteous person (36:21).
4. The great nature reflects God's image which can be observed and praised (36:24).
5. Praises the universal wonderful nature from personal experience (37:4, 13).
6. Responds to Job's persistent request to speak to God (31:35): "How can you speak like that?" (37:19-20).

God conducts a Cognitive Behavioral Counseling/Therapy

Questioning and Answering: Conclusion (38:1-42:17)

Climax of Job: God questioning Job (38:1-40:2)

1. God did not answer Job's question from the knowledge level but pointed out another spiritual dimension for Job and three of his friends.
2. Three friends condemned Job's suffering as due to his sin.
3. Job believed that his suffering was not due to his misconducts but was abandoned by the God.
4. Both parties have common perception that Job was abandoned by the God as indicated by his suffering.
5. God challenged Job to understand that God was with him during his suffering. God points out Job's (human) knowledge is very limited, thus, can't judge God's performance. Job should be humble to accept God's plan to include the suffering (42:2).

This counseling process is quite similar to what Rollnick and Miller (1995) described by the seven elements of the Motivational Interviewing (MI) spirit which are:

1. Motivation to change is elicited from the client, and not imposed from without.
2. It is the client's task, not the counselor's, to articulate and resolve his or her ambivalence (God abandon him/Job).
3. Direct persuasion (such as Job's peers) is not an effective method for resolving ambivalence.
4. The counseling style is generally a quiet and eliciting one (not arguments).
5. The counselor is directive in helping the client to examine and resolve ambivalence.

6. Readiness to change is not a client trait, but a fluctuating product of interpersonal interaction.
7. The therapeutic relationship is more like a partnership or companionship than expert/recipient roles.

Counseling Processes

38:1 Counselor (God) under the request of Job/client (31:35) is now answering to Job out of the whirlwind (38:1). Historically no one can live while facing the God (Exodus 33:20). God spoke to Moses through the burning bush (Exodus 3:2-10). God spoke to Jacob through the angel (Genesis 28:11-16).

38:2-3 Counselor empowers Job (the client) through challenging questions. Counselor did not answer directly about Job's question of suffering and did not engage in any self defenses. Counselor did not blame Job as all his friends did; instead he offered challenging questions to enable Job to explore and experience the higher level of faith. This empowerment solves Job's bottleneck and facilitates Job's transformation. This is an excellent approach in counseling. This empowerment is followed by the following evidence-based cases to facilitate the cognitive and behavioral change.

38:4-7 In order to challenge universal justice (reflected by natural laws), a person must have unlimited knowledge of the universe, include how and why the universe movement existed and operated orderly (26:7; 38:7).

38:8-11 From creation (Genesis 1:9) to natural phenomena (Psalms 104:9) of setting a bound that they (waters) may not pass over; that they turn not again to cover the earth. The evident facts speak for themselves.

38;12-40:2 Counselor uses a series of reality shock questions to challenge Job to review his own identity and capacity. Can you do this and that? These questions ultimately lead a person to locate “Who am I?” “What kind of role do I hold?”

40:2 Counselor concludes the question of “Will the one who contends with the Almighty correct him? Let him who accuses God answer him” in the first counseling session.

40:4-5 Outcome of first Counseling

These evidence-based questions and concluding question calm and enable Job to quiet his arguments and transform in a humble manner. His perception changed. He was affirmed that God did not leave him. His confidence was recovered and his faith was reconfirmed. He was empowered to face the suffering (40:4-5).

The counselor (God) did not answer the Job’s challenging question directly but redirect Job’s attention to observe the universal facts. This is considered to be an excellent counseling strategy. All good counselors know that arguments or response to arguments is not constructive at all. However, how to transform the client’s anger into a constructive mode is the key. First, questioning not only avoids the endless and useless arguments but redirect the client’s energy into a higher level of cognitive perception.

40:6-41:34 **Second Counseling Session**

Counselor uses **role rotation** to challenge Job to shift his role of manager to creator/owner.

“If you are God, what would you do?” “Can you perform well your current role? Can you manage the behemoth, the leviathan?...”

Counselor challenges the client through **role play** to enable the client to review his/her own role perception and performance.

Counselor also challenges the client to rethink the commonly practiced human **Exchange Theory**. The fact is that there is nothing that the client (human being) has to exchange with the Ultimate since everything is resources of the Ultimate. The evident based fact also points to the person/client coming with nothing and going with nothing. The person owns nothing in the world. However, the relationship among the role network in the life processes is important because it expresses and determines who they are and where they are going.

Counselor is expecting the client to review his/her own role performance. If the client could not perform his/her current role well, how can s/he criticize others or systems' performance? The principle implied is perform your own role first before blaming others and systems which are always providing and supporting the client.

Beyond the challenging questions of what the client can do, counselor implies that the client has his/her own strength of human potential.

42:1-6 Outcomes of Second Counseling

Job expressed his holistic transformation after the counseling. Job/the client humbled himself and recognized the authority of the counselor (42:2-3). The client reaches insights and the self-understanding, such as “things too wonderful for me to know.”

The client transformed the perceived relationship from a knowledge level of knowing into another level of personal experience of seeing through the faith, “My ears had heard of you but now my eyes have seen you (42:5).”

Beyond the cognitive change, the client experienced a behavioral change – “Therefore I despise myself and repent in dust and ashes (42:6).”

Counselor utilized different counseling methods by questioning the client with challenging issues which enables the client to review the encountered situation. The outcomes include cognitive changes, attitudinal and behavioral changes and spiritual reconnection.

His perception changed. He is affirmed that God did not leave him. His confidence was recovered and his faith was reconfirmed. He is empowered to face the suffering (40:4-5).

Epilogue 42:7 - 16

42:7 Job maintained his honesty and insisted to go his righteous way during his suffering. This indeed was praised by the Lord while the friends’ counselors were condemned because of their lack of personal experience with God yet preaching it.

Many counselors failed to understand the client's needs, perceptions, judged the client from a moral perspective and prescribed the intervention by imposing the self values upon the client. These types of counseling not only failed to help but often created more bitterness for the client. They should apologize to their clients for their misconducts, and search for forgiveness.

42:10 Job has a generous attitude toward his friends. He forgave and prayed for his friends. His forgiveness and generosity brought him more blessing in the rest of his life than before (42:12).

42:16 Longevity is a blessing of God. Job lives to 140 years after that and sees four generations of his descendents.

Why the Peer Counseling Failed?

The outcome of peer counseling was not helpful at all to Job. Even worse it created more burdens and bitterness for Job. This raises an important question why the peer counselors failed. They certainly had a good intention to come and comfort the client/Job from the far distances. There are many factors that led to the peer counselors' failure in this case. First of all, all the peer counselors failed to listen and recognize the client's (Job's) needs. Second, the peer counselors failed to express their sympathy and empathy to the clients from the beginning of their interaction. It means the peer counselors' lack of empathic and reflective listening elements or skills in their counseling processes. Third, the peer counselors could not accept the client/Job as he is. Fourth, they judged the client/Job according to their own moral criteria. Fifth, the peer counselors did not offer the client to challenge the counseling content and context which led to endless arguments. Sixth, there was a lack of any counseling strategies and tactics applied during the interaction, such as redirecting the questions, empowerment, challenge to develop any insights of the situations. Seventh,

the peer counselors seemed to impose their own values on the clients/Job instead of guiding the client/Job to have self-awareness, self-understanding, acceptance and transformation. Eighth, the peer counselors seemed to fall into a cause-effect mode of interpretation and guiding which were not applicable to the client/Job's situation. Ninth, the peer counselors seemed to have an attitude of blaming the victim which not only blamed the outcome on the client but also did not allow the client/Job to seek for the truth.

Counseling Elements Analysis:

A further examination of why these peer counselors performed in this way. The following interpretation is offered to understand the phenomena and facilitate the peer counselors' training. Three friends of Job came and offered comfort to Job. These friends were shocked to see the facts. Due to the human knowledge limitations, they did not have the whole truth (they were unaware what happened in the Heaven).

They silently sat with Job for seven days indicating their patience and endurance. They offered their best knowledge to Job according to their cultural context – a cause-effect mode based on the moral principle. Their moral-based counseling or teaching did not help the situation of Job at all. According to the counseling element, the establishment of relationship is very important. The orientation of relationship is intended to be feared rather than the trust or care between the three friends and Job. The fear under the reality of shock probably serves an interpretation beyond the surface of the failed peer counseling. It is evident to see lack of trust or care in the initial contact of the peer counseling process. When Job suffered from his sudden disasters, his friends were shocked, confused, their curiosity raised and their desire to know why? These are all forms of fear. Even during the seven days silent sitting with Job, they are suffering from fear. Fear of similar disease and disasters may also happen to them. Suspicion, judgment, blaming, self-

righteousness, and anger etc. attitudes and behaviors are also various forms of fear associated behaviors. To regain the security, one must be able to explain the cause of fear to the self and others. It is under this fear dynamics, these peer counselors must find reason to explain this cause to Job for comforting as well as to cope with their shock by explaining, reasoning, counseling and finally teaching and blaming Job. Moral cause and effect mode are their common mode as the criteria to explain this cause and judge right or wrong. This orientation led them to lack reflective listening and trust on the client/Job; they failed to accept the client/Job with empathy. This orientation also led them to become judgmental. When there was lack of reflective listening and trust, the interpersonal relationship was also poor due to lack of humility. Humility is an outcome graceful life while the individual experiences the tremendous graces, thus, derive into humility. It is not due to the fear of a negative life outcome. Therefore these peer counselors could not provide care for positive relationship establishment but were impacted by fear and became judgmental in their conduct.

A client, who is considered as “anger” like Job, would be unlikely to be cooperative to an action-oriented intervention. At same time, an individual who is ready and motivated to change their behavior, such as Job’s constant appeal, will require different supports and encouragements. In addition, an individual who is the victim of the environment and did not feel fair and confident on the environmental systems will need resources, guidance and supports in their course. Similarly, someone who is ready to facilitate change or act, such as Job’s friends, may not be equipped and ready to offer the intervention, will require different training and practice (the counselor’s educational issue).

Important Therapeutic Concepts Led to Successful Counseling:

There are many therapeutic concepts found in this content analysis study. They include: self, life, bitterness, status, justice, faith, dialectics, cause/effect, moralist and reflective listening. In this case of Job, we see that Job as an individual self is struggling between his relations with God, suffering from his peers' judgment and others. Life is under a critical examination of its meaning of existence, its limitations, and its related dimensions with the Ultimate.

Bitterness and suffering are described and discussed in the case while its different symbolisms are reflected in various counseling with negative and positive applications in the life. Status changed as the environment changed which reflects human nature. Justice becomes vulnerable and fragile under peer counseling and family dynamics. Faith seems to be difficult to maintain under the peer pressures and the unfriendly environment. Dialectics and conversations seemed to be very difficult when the status became a disadvantaged group. Cause-effect seemed to work but certainly there were exceptions while people were caught in these situations. Moralism certainly is needed; however, when it became an unfair application, an advocator is definitely needed. The most important concept may be empathic and reflective listening skills to the client. These therapeutic concepts and their related concepts were examined to develop a faith-based counseling model for culturally competent counseling practice.

Principles of Counseling:

1. Counselor must listen to the client/counselee to be aware of the client's needs, problems & wishes.
2. Counselor must accept the client as s/he is without any judgments.

3. Counselor must have their own life experience to share with the client's life situation in order to have sympathy in the counseling process.
4. Counselor must serve the client with care, love and sympathy.
5. Counselor should allow the client to raise the challenging questions and provide counseling from questioning and answering to enable the client's growth.
6. Counselor should facilitate individual insights to empower the client's potential development.
7. Counselor should guide the client through the processes of self-awareness, understanding, and acceptance (both self-acceptance and acceptance of others) to enable the change.
8. Bitterness in the life should be interpreted as a positive blessing instead of negative cursing as a life philosophy and counseling guide. Suffering in the life, such as scarce resources, is an opportunity to explore the internal strength for potential development.
9. Challenge to seek for the truth is acceptable and should be encouraged in any counseling.
10. The individual in the environment should be encouraged to accept the challenges of the life as a blessing which may turn on the individual strength and potential.
11. The individual in the environment needs a counselor to advocate his/her needs for life fulfillment.
12. Human beings are spiritual, they are born with strength and potential for the life. Therefore, spiritual reconnection with the Spirit is an important process of adaptation, problem-solving and potential development.
13. Suffering leads the person to reconnect the Spirit. Therefore, suffering serves as a means, process and path to problem-solving, potential development and transformation which leads to fruits and blessing in the life.

14. Dialogue with the Spirit (i.e. crying out for help during suffering) may lead to personal insights for depth understanding of life meaning and facilitating personal transformation. Dialogue with the self where the spirit exists is the starting point of recovery.
15. Spiritual counseling does not need to respond to the encountered question or situation. Challenge thinking may lead to advanced perception for further development.
16. Challenging the client to develop the individual potential and personal strength to observe, describe, explain and evaluate the encountered situation in daily life may lead to self care, self-awareness, self-understanding, self-acceptance and personal transformation.
17. Challenging the client to detach from the ego or self-attached perspective may facilitate an advanced cognition of the observed facts from purely negative or ego-attached perspective into another aspect of positive or ego-detached perspective to reach an integrated perspective with Yin Yang balance, i.e. suffering is a bliss.
18. Human being has a “whole mind” with logical (left brain) and intuitive (right brain) thinking. We are both a subject which perceives and an object which is perceived. Our perceived “suffering” is the application of what we are with the subject/cognizer or object/cognized. The counselor may utilize the strength of this human potential to pilot the client from partial cognition to the whole mind cognition, i.e. from negative to positive concept.
19. Although the human profound understanding should be recoverable from what we are and what we are not, in reality, our understanding can only result from the functioning of what we are. Therefore, it is advisable that counselor may not approach the client from the functioning of what we are not. In other words, guide the client to “see” what they “can see”.

20. Peer counseling with judgmental, limited to cause-effect mode, materialism and others may not be helpful for the client. Therefore, counselors may need to understand the impacts of peer counselors during the counseling process.
21. Suffering enables human growth. Counselors should facilitate it through biblical empowerments, such as: “In this world ye shall have tribulation: but be of good cheer; I have overcome the world (John 16:33)”; “For thou art with me (Psalms 23:4)”; “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:” (I Peter 2:21); “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).
22. Guide the client to search for “how to” solve the problem instead of “why me” endless exploration. How to solve the problem is more practical than “why me” challenge which consumes a lot of energy without constructive answer.

Conclusion:

“My ears had heard of you but now my eyes have seen you (42:5).” “Therefore I despise myself and repent in dust and ashes (42:6).”

Job repented that he ought not to argue with friends under ignorant languages. At the heart of his suffering through dialogue with God, Job gets the insight, therefore, gets comfort and happiness. To Job, people under suffering, and friends or counselors who intended to comfort the most important lesson learned is: “It is better to contact the Spirit for spiritual insights (internal human potential/strength) than searching for endless answers in knowledge level with no results in a scarce resource environment. This case points out an important problem-solving principle: “Many things in life are difficult to understand with the limited human wisdom, to accept the reality with spiritual faith becomes the key for successful transformation in the life journey.” It explains that suffering has its in-depth meaning. Suffering has an ultimate trust that human beings can and have the potential to utilize its internal strength to overcome the encountered difficulties. During suffering the Ultimate is trustworthy, supportive, and there with the person. Suffering, therefore, is an opportunity for life transformation and actualization. The story of Job implies a case of holistic transformation which can be seen beyond the cognitive change, the client experiencing a cognitive behavioral change. It also demonstrates a principle of searching for justice persistently, and then equity (justice) will follow. However, during the process, include the recognition, understanding and acceptance of the meaning of suffering as an integrated part of life and an important part of Cognitive Behavioral Therapy.

Suffering from Buddha's point of view after his Awake under the bodhi-tree, was perceived as ananda or happiness (as bliss). Suffering was considered as the negative form of happiness while happiness as the positive form of suffering. Both suffering and happiness are the negative and positive dimensions of life experience. Wei (1968) used "humility as the negative form of pride and pride the positive form of humility" to interpret suffering and happiness as just negative and positive experience. However, when there is no longer a supposed ego-entity to experience either, neither can be present any longer. From Yin Yang theory, when an integrated energy generated from negative and positive energies, neither negative nor positive energy can exist. These interpretations are similar to the principle described in the Book of Job.

Implications for Advanced generalist Counseling Practice

Based on the content analysis, this study prescribes Christian Cognitive Behavior Therapy: Biblical Case of Counseling Analysis.

This faith-based Counseling Model can serve as an advanced generalist counseling model for Christians as well as other related faith-based traditions for culturally competent practice. It serves as an educational model for model building through content analysis from any culture context. It provides an insight for human system perspective of suffering that can be redirected to an opened alternative perspective for potential development. It offers a case example of how value conflicts and judgmental issues in practice serve as an educational opportunity. It indicates how important are these approaches, strengths and empowerment working together during the counseling practice. It demonstrates that a negative partnership can create a tremendous harm for the clients. The strength and empowerment can be applied in multi-level, multi-

approach, multi-theory and multi-role. It is essential for the counselor to articulate the situations and define directions. The counselor may identify the client's strengths, assess their resources and capabilities for finding solutions. Principles found in this study are applicable to general counseling situations.

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