

Between Ashes and Hope: Practical Responds of Job's Suffering Today

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Abstract: This study explores the timeless relevance of Job's suffering as narrated in the biblical Book of Job, analyzing its practical theological implications for contemporary believers. Positioned "between ashes and hope," Job's journey is not merely an ancient tale of personal tragedy but a profound reflection on faith, endurance, divine silence, and the mystery of suffering. In a modern world marked by existential anxiety, personal loss, injustice, and spiritual doubt, the figure of Job invites a deeper inquiry into how believers today can meaningfully engage with suffering without losing faith. This paper argues that Job's suffering is not incidental but essential mandatory crucible through which authentic faith is refined. It challenges superficial understandings of prosperity theology, proposing instead a spiritual maturity rooted in the tension between lament and trust. By drawing on biblical exegesis, historical interpretations, and contemporary theological voices, this research examines: How Job's responses model a sacred protest that honors both emotional honesty and reverence. The role of divine silence as a test of trust and a space for transformative waiting. The implications of non-retributive suffering, where pain is not punishment but participation in a deeper divine mystery. Ultimately, this paper seeks to equip modern believers with a resilient, hope-infused theology of suffering—one that does not deny pain but embraces it as a pathway to spiritual depth, solidarity with the suffering Christ, and ultimate restoration. In living "between ashes and hope," the believer learns that God is most present not in explanations, but in enduring presence.

Contribution: This article contributes by offering practical and theological perspectives on how the suffering in the story of Job can be applied to contemporary life, especially for those facing difficulties and doubts. Additionally, it challenges narrow theological views, such as prosperity theology, by presenting a deeper understanding of suffering as a path to spiritual maturity, rather than as a punishment from God.

Keywords: ashes; hope; Job's suffering; believers

INTRODUCTION

The ancient world as a whole shared the same perspective on what caused sorrow. In other words, misery was viewed as the result of the gods' wrath. When this topic was

originally being considered, it was believed that the gods' wrath was entirely arbitrary. The victim had no idea why he was suffering. That was the only reason the god was upset.¹ Why does God allow believers to suffer? Doesn't the Bible say that God is love, but how does He justify His chosen people to suffer? If suffering is not understood correctly, then it can not only interfere with the growth of faith of the sufferer, but it can be biased in their way of resolving the suffering they are experiencing. Negative responses to the suffering experienced can be very diverse such as being angry with God, running away from alcohol and illegal drugs, and even spiritually inclined to be angry and blaming God. One of the important questions facing Christianity today, which needs to be answered biblically is why does God allow believers to suffer? Why does God, who is love, allow those who believe in Him to suffer? In fact, not a few believers who, because of experiencing suffering, end up denying God, blaming themselves, blaming the situation and so on. Is God not Omniscient so He turns a blind eye to some believers who actually leave God in times of suffering?

The great mystery vitae is the problem of suffering, and no matter how hard it is tried, the human mind may never be able to figure it out. These questions are asked in confusion today, and the facts that raise them have troubled man's spirit ever since he started searching for meaning and purpose in life. These questions include why physical and moral evil have invaded our planet, why a God of infinite love and power has ordained or permitted the sufferings of sentient beings, why his "whole creation groaned and travailed in pain together until now," and why pain is so indiscriminate that the innocent suffer alongside the guilty.²

A very famous exclamation about the perspective of suffering comes from G.W. Leibniz who stated that "if God really exists, then where does evil come from?"³ His statement represents millions of people in this world. This perspective also underlies the idea that there is a bad element in suffering. Suffering is bad and evil, a good and loving God cannot give evil (suffering) in the life of man, especially His chosen people. On the other hand, the fact that there is suffering experienced by the righteous seems to make G.W. Leibniz's statement true, it is very unlikely that the true and loving God gives

¹ John Merlin Powis Smith, "The Problem of Suffering in The Old Testament," *The Biblical World* 49, no. 3 (1917): 194–99, <https://www.jstor.org/stable/3135753>.

² Smith.

³ Pius Pandor, *Ex Latina Claritas* (Jakarta: Obor, 2010), 121.

evil to the believer which causes the believer to suffer. This is also the concern of R. Potter, that the phenomenon of such suffering (the law of retribution), is the subject of the problem of the creation of an understanding of God as the initial cause of all suffering that occurs in the entire order of the cosmos. Allah is the *prima causa* of suffering. The image of God as a just judge who gives a just punishment to man according to his behavior in life is sharply highlighted in the Book of Job, which is a resistance to the law of retribution that was already the life of the Israelites at that time. The book of Job was written with the intention of breaking down this traditional understanding".⁴

The book of Job examines individual suffering rather than national suffering; specifically, it examines God's sovereignty in permitting believers and innocent people to go through hardships and the capacity to endure them without losing faith. The universal human experience is told or described in the book of Job in order to support believers who are suffering today. Because its author is unknown and its plot is so extreme, the book of Job is one of the distinctive Hebrew canons. Nevertheless, this book is regarded as a piece of high-quality writing that explains how people become aware of God's activity in the world.⁵

The foundation of Job's "perfect world" was the belief that God operates according to a system of moral laws that are well-known and publicly proclaimed. God can be relied upon to "play fair" and to keep and protect as long as a person, like Job, abides by the laws or performs acts of purification when one of them may have been unintentionally breached. The issue was that Job's suffering and ruin were directly caused by divine action, which was clearly in violation of these moral law principles. Job suffers because God challenged an adversary in a way that seemed arbitrary, not because he broke some sacred law.⁶

The purpose of *Between Ashes and Hope: Practical Responds of Job's Suffering Today* is to explore the relevance and application of the biblical story of Job in contemporary contexts of suffering. It aims to interpret the narrative of Job to draw out practical insights for people facing suffering, pain, and unanswered questions today.

⁴ Reginald C. Fuller., Leonard Johnston., and Conleth Kearns, eds., *A New Catholic Commentary On Holy Scripture – Job* (Thomas Nelson Publisher, 1975), 417.

⁵ Kalis Stevanus, "Kesadaran Akan Allah Melalui Penderitaan Berdasarkan Ayub 1-2," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 3, no. 2 (April 29, 2019): 111, <https://doi.org/10.30648/dun.v3i2.182>.

⁶ Jean-Pierre Fortin, "Lament of a Wounded Priest: The Spiritual Journey of Job," *Religions* 9, no. 12 (December 15, 2018): 417, <https://doi.org/10.3390/rel9120417>.

Then to offer a theological and pastoral response to suffering grounded in the character of God and the experience of Job, to inspire practical care, counseling, and ministry.

RESEARCH METHODS

The qualitative library research approach used in this work include gathering, examining, and integrating the body of material already written about the Book of Job, theological viewpoints on suffering, and modern pastoral responses. The emphasis is on using academic tools to interpret and contextualize biblical texts. Because the subject includes theological contemplation, pastoral application, and textual analysis, this approach is appropriate. It depends on in-depth reading of reputable sources but does not call for the collecting of empirical evidence.

The study draws on biblical exegesis, historical interpretations, and contemporary theological insights to provide a comprehensive understanding of the topic. By synthesizing these diverse perspectives, the study seeks to offer practical insights and theological reflections that can guide contemporary believers in engaging with suffering. This qualitative approach prioritizes understanding the deeper meanings within the biblical text and its relevance to present-day issues, such as personal loss, injustice, and spiritual doubt.

RESULTS

Concept of Suffering

In this role, God solely gives orders to haššātān in his role as God's servant. While traveling, he came upon a wealthy and devout man. It is possible that Job might abandon his piety if he faced hardship, according to this haššātān. Job's affluent and happy life may have contributed to his piety. On the LORD's command, this one celestial being came to the LORD and reported the outcomes of his journey into the world.⁷

Generally speaking, an unpleasant experience is only considered suffering if it lasts for a significant amount of time or is really intense. It will frequently appear intolerable for whatever reason. The experience's duration, the amount of time one anticipates having to put up with something undesirable—or its intensity may be the main factor that

⁷ Agus Santoso et al., "Haššātān and Court Traditions in the Book of Job: Court Tradition History Perspective," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 7, no. 1 (June 2, 2022): 40–53, <https://doi.org/10.30648/dun.v7i1.611>.

makes it appear intolerable.⁸ According to John Paul II (1984), suffering is the subjective experience of losing something that is deemed desirable. This is what makes pain unfavorable and unwanted. Suffering serves as a reminder to the individual that the lost good must be recovered, grieved, resolved, or somehow made up for or conquered.⁹

Pain and suffering are not the same thing. Conceptually, the difference can be made evident. It is possible for two people to experience similar aches in quite different ways. Even in the absence of physical pain, suffering can happen. For instance, the loss of a loved one can create suffering even in the absence of physical pain. Suffering and pain can be very different, even when pain is the source of suffering. Different people may interpret quite comparable physical symptoms and the resulting anguish differently depending on the situation. When pain feels uncontrollable, when its cause is unclear, when its significance seems dreadful, or when it is persistent or has an unclear duration, the suffering that comes with it may be worse.¹⁰

Suffering itself, along with the accompanying extreme physical pain, sadness, fear, or anger, can make it even harder to act and react appropriately to the loss that threatens one's identity, objectives, and day-to-day activities; it can seem to permeate every part of one's life. Since priorities, identities, and purposes may clash, such threats to personhood are likely to increase the level of stress that an individual suffers.¹¹

The first form of suffering (1:1-22)

In this first plot it is told how the Children died in a very tragic way and all of Job's wealth was depleted in a very short period of time (Verses 6-19). The children who have been so proud, died at the same time in an 'unnatural' way and all the wealth accumulated over the years had to disappear in a short time would make anyone suffer greatly. At least, this is the logic of the devil who expects the downfall of Job.

⁸ Tyler J. VanderWeele, "Suffering and Response: Directions in Empirical Research," *Social Science & Medicine* 224 (March 2019): 58–66, <https://doi.org/10.1016/j.socscimed.2019.01.041>.

⁹ John Paul II, "Salvifici Doloris. Apostolic Letter," Apostolic Letter, 1984, https://www.vatican.va/content/john-paul-ii/en/apost_letters/1984/documents/hf_jp-ii_apl_11021984_salvifici-doloris.html.

¹⁰ Eric J. Cassel, "The Nature of Suffering and the Goals of Medicine," *New England Journal of Medicine* 306, no. 11 (March 18, 1982): 639–45, <https://doi.org/10.1056/NEJM198203183061104>.

¹¹ David A. Fishbain, John E. Lewis, and Jinrun Gao, "The Pain—Suffering Association, A Review," *Pain Medicine* 16, no. 6 (June 1, 2015): 1057–72, <https://doi.org/10.1111/pme.12686>.

The second form of suffering (2:1-13)

After the death of his children and the depleted wealth, it turns out that Job did not curse God. In the first test, Job won and the devil lost. The second strategy that the devil stated was to put skin diseases on Job's body (verse 7) and hope that Job would soon curse his God. The skin disease is cancer. The same Hebrew word is used in reference to the sixth plague that came upon the land of Egypt, Deuteronomy 9:9-11, and seems to have been some kind of plague in the land of Egypt, Deuteronomy 28:27; it was also a terrible disease that befell king Hezekiah, 2 Kings 20:7, and a symptom that might have been the beginning of leprosy, Leviticus 13:18-20. It was clear to Job that the disease covered the whole body, as it did with the malignant cancer mentioned at Deuteronomy 28:35. But it is difficult to ascertain what kind of illness befell Job.¹² Seeing the form of severe skin pain that Job experienced until he had to use broken glass to scratch his skin, one can imagine how terrible the disease was. This certainly aims to bring down Job's faith through this suffering. But at this point, Job did not curse God at all.

The consequences of various reactions to suffering, both on the suffering itself and on other outcomes like clinical depression or physical health, could also be investigated empirically.¹³ The type or object of pain, the nature of the loss or incident that caused the suffering, and the amount of time that has passed since the occurrence may all influence the appropriateness of various reactions to suffering. Cognitive and understanding, emotional coping, action to improve circumstances, re-connection with community, character development, and spiritual or religious engagement are some of the ways we may broadly classify several potentially constructive reactions to suffering.

First, Cognitive Responses: In response to suffering, cognitive processing may attempt to reevaluate one's values, desires, goal, emotions, and circumstances, as well as what one learns about them from the suffering itself. Cognitive responses may also attempt to comprehend the nature of suffering, the cause of suffering, and the loss that was experienced. Discussions with others may help to develop this kind of knowledge, which may need a significant amount of time and introspection. Cognitive reactions to pain can aid in recognizing the loss, coping with it, or figuring out what is required to

¹² Stevanus, "Kesadaran Akan Allah Melalui Penderitaan Berdasarkan Ayub 1-2."

¹³ VanderWeele, "Suffering and Response: Directions in Empirical Research."

restore some good.¹⁴

Second, Coping Reactions: Coping reactions to suffering might be focused on tolerating the challenging situations, emotions, and misery that are now being experienced. These reactions could include seeking comfort from people, attempting to recall the positive aspects of life, or figuring out how to manage symptoms and lessen some of the suffering being felt. In order to withstand the most severe phases of pain or to give time to consider alternative reactions, coping mechanisms may be particularly crucial in the early stages of suffering after a loss event. Emotion-focused coping, which emphasizes one's emotional reaction, and problem-focused coping, which emphasizes the external situation, are sometimes distinguished.¹⁵

Third, Action to Change Circumstances: In time, it can become evident that taking specific steps to change the situation can either lessen pain, restore the lost good, or make up for it in some other way. Directly addressing the issue or loss may be feasible; as previously said, these kinds of reactions are frequently called problem-focused coping. Sometimes taking medicine, relaxing, or diverting attention can help reduce pain. Sometimes a change in circumstances might help alleviate feelings of sadness and fear. Sometimes forgiveness might help deal with anger.¹⁶

Fourth, Re-Engagement with the Community: It may be necessary to re-engage with the community following extended periods of hardship. Long-term pain can also result in loneliness and alienation, even if it can occasionally foster camaraderie and inspire understanding and compassion in others. This may occur because the individual in distress withdraws from others to reassess their life, or because they find it more difficult to be around people because their psychological distress is too great for them to engage in normal social interactions, or because they are afraid of coming across as too negative in social situations.¹⁷

Fifth, Character Development: Suffering itself may result in character development. This is now frequently referred to as "posttraumatic growth" in the

¹⁴ VanderWeele.

¹⁵ Susan Folkman, "Stress: Appraisal and Coping," in *Encyclopedia of Behavioral Medicine* (New York, NY: Springer New York, 2013), 1913–15, https://doi.org/10.1007/978-1-4419-1005-9_215.

¹⁶ Robert D. Enright and Richard P. Fitzgibbons, *Helping Clients Forgive: An Empirical Guide for Resolving Anger and Restoring Hope*. (Washington: American Psychological Association, 2000), <https://doi.org/10.1037/10381-000>.

¹⁷ Louise C. Hawkey and John T. Cacioppo, "Loneliness Matters: A Theoretical and Empirical Review of Consequences and Mechanisms," *Annals of Behavioral Medicine* 40, no. 2 (October 22, 2010): 218–27, <https://doi.org/10.1007/s12160-010-9210-8>.

psychology field. A deeper appreciation for life and a shift in priorities, stronger connections, the awareness of new opportunities, increased personal strength, and spiritual development are just a few of the many types of growth that have been recorded and classified. Such character development and personal progress can be facilitated by cognitive processing of loss and suffering, sharing the suffering and processing with others, and searching for new opportunities or objectives. Suffering can foster practical wisdom by helping one focus on what matters most. It can also increase one's fortitude, moderation, and compassion for others by allowing one to persevere through difficult times while continuing to strive for morality.¹⁸

Sixth, Spiritual or Religious Engagement: In the framework of a spiritual or religious life, one can respond to pain in one of three ways: by accepting it, by letting go of material attachments and accepting the situation as it is, or by praying to God. The pain itself has the power to clarify and purify one's yearning for the most significant thing—a communion with the transcendent or divine. Suffering in a religious setting can help one grow as a person and become closer to God or to who they should be. Religious convictions themselves can offer tools for comprehending and making sense of suffering, and they may even encourage people to accept suffering in order to achieve greater goals.¹⁹

DISCUSSION

Ashes and Hope for Job

The consequences of the prophetic life and mission are loss and loneliness. "God's demanding attention crowds out the possibility for these men to preserve bonds of affection and support with their families, while God's limitless power renders any affectionate bond with him inconceivable," Wiley argues. This causes the devoted men who God considers to be most favored to feel the most alone and bereaved.²⁰ Job is so impoverished and naked that only God's life and existence are able to sustain, cure, and

¹⁸ Richard G. Tedeschi and Lawrence G. Calhoun, "TARGET ARTICLE: 'Posttraumatic Growth: Conceptual Foundations and Empirical Evidence,'" *Psychological Inquiry* 15, no. 1 (January 2004): 1–18, https://doi.org/10.1207/s15327965pli1501_01.

¹⁹ Søren Kierkegaard, *Upbuilding Discourses in Various Spirits* (New Jersey: Princeton University Press, 2009), 245–56.

²⁰ Henrietta L. Wiley, "They Save Themselves Alone: Faith and Loss in the Stories of Abraham and Job," *Journal for the Study of the Old Testament* 34, no. 2 (December 11, 2009): 115–29, <https://doi.org/10.1177/0309089209356417>.

clothe him. Job's body and spirit are now throbbing open wounds that cannot mend themselves due to God's unrelenting testing. Job has become an incomprehensible riddle to himself as a result of his own experience of unjustified and unjustifiable pain brought on by God. The impulse to proclaim his truth—the reality of living a life in accordance with one's conscience, truly listening to and following one's heart, where God resides and gives life to the human person—is the foundation of Job's difficult lament.

Lewis rejects the theological coherence of these sinister ideas, he acknowledges the unsettling, persistent question: why does God appear to be silent, absent, and even cruel during times of suffering? Various iterations of his "megaphone theodicy," or proto-soul-making theodicy, which contends that God uses suffering benevolently to draw our attention, are entertained by him, but to no purpose.¹⁹ It brings no help. But gradually, he starts to sense the closed door opening a little.²¹ His spirituality has been wounded by the emotional experience of suffering, and the theological doctrine of his younger self provides him with neither guidance nor solace. He feels cut off from the goodness of God. It's possible that God is cruel, that God doesn't exist, or that we shall never know. Lewis finds himself perplexed and no longer has all the solutions readily available.²²

However, keep in mind Job's friends and the important lessons they teach us. When they claimed to have all the answers and interpreted Job's predicament for him, they were mistaken. God accuses them of intellectual overreach in the divine utterances because they mistakenly believe they understand God's thinking, which forgets that God hides in inaccessible darkness and stuns with unapproachable brightness. Therefore, whatever we say needs to be modest, cautious, and provisional. Therefore, pastoral and practical theodicies and anti-theodicies point to Job's friends as a negative example, but they also provide us with a positive one: the gift of silent presence. "You have to come close to me to comfort me," says Wolterstorff. Join me on a bench of sadness.²³

In order for the friends to "open their ears" to God's revelation, they should "rescue the afflicted from their affliction" and see that any suffering may actually be a blessing in disguise (Job 36:15). Job's three friends argue that repentance of sin is necessary if we are to put an end to suffering. Job also partially shows that while though loss, tragedy,

²¹ C. S. Lewis, *A Grief Observed* (New York: Harper Collins, 1961), 46.

²² Mark Stephen Murray Scott, "Befriending Job: Theodicy Amid the Ashes," *Open Theology* 6, no. 1 (June 24, 2020): 319–26, <https://doi.org/10.1515/oph-2020-0022>.

²³ Scott.

and the resulting suffering are caused by human and natural forces, suffering shouldn't be seen as a result of sin.²⁴ Job thinks that God will prove his innocence and that he will eventually meet God because he has an inspiring trust in God's ultimate justice and that there is more to life than death. Job continues to assert his innocence while enumerating the principles he has always upheld. Job becomes enraged about what he perceives to be a lack of moral order, and he receives neither comfort nor sympathy from his friends. They dominate the poem's didactic part and are naturally eager to interpret what they perceive to be theodicy. Their main contention is that God does not punish the righteous.²⁵

Nevertheless, as the Bible demonstrates, Job's moral and spiritual preparedness for a face-to-face interaction with the Lord is not innate; rather, it is developed over time. Job needs to understand and accept the fact that he is being transformed into a mediator and advocate who represents people before God in order to be ready for his encounter with the Lord. Fortin argues that it takes him time to come to terms with, adjust to, and accept his own prophetic election and mission. His perception of nature and the importance of pain is significantly altered by the spiritual development he receives. A vicarious sacramental vocation develops from what starts out as a challenge to God "in order to restore his honor." Job uses lament as a vehicle, tool, and expression of his own calling to serve the Lord in a special way. Job needs to develop the authority the Lord wants him to have when speaking to him. The experience changes Job's life when he is able to accept the Lord's invitation.²⁶

There is a happy ending to Job's story. He eventually gains restoration from God after demonstrating his faithfulness as a servant. Job's relationship with God, society, and the natural order is where he is restored. Job acts as a go-between for God and the community by pleading on behalf of his companions. He returns to social life when he eats with all of his family members, and all of the material possessions and children he gets indicate that he is once again living in harmony with the universe.²⁷

²⁴ Angelo Nicolaidis and Humphreys Frackson Zgambo, "A Brief Exposition on the Notions of Human Suffering, Theodicy and Theocracy in the Book of Job," *Pharos Journal of Theology* 103 (March 2022), <https://doi.org/10.46222/pharosjot.10325>.

²⁵ Nicolaidis and Zgambo.

²⁶ Fortin, "Lament of a Wounded Priest: The Spiritual Journey of Job."

²⁷ Muner Daliman et al., "Understanding Theodicy and Anthropodicy in the Perspective of Job and Its Implications for Human Suffering," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (August 17, 2022), <https://doi.org/10.4102/hts.v78i1.7679>.

The Effects of Today's Job Suffering

Wright is open about the fact that suffering and evil pose a serious problem for the Christian. Biblical theism posits the One true God as "the creator of the whole universe, who is personal, good, loving, omnipotent, and sovereign over all that happens," in contrast to polytheism, which permits the conflict between good and evil. This raises the question of why, as if He were not loving, an all-powerful God who could end suffering would not. However, Wright argues that God is more active than He may seem in dealing with evil and suffering.²⁸

The notion of retribution, as it relates to the cause of Job's suffering, is the subject of another significant theological debate among the voices in Job. While the companions maintain that he must have committed a sin if he is in pain, Job wonders why he is in pain if he is innocent. Therefore, the theory of retribution is supported by each of these voices. But God maintains that Job's suffering was, in fact, "without any reason" and was not brought on by direct wrongdoing. Job 2:3. God violates the retribution idea in this way. According to Wright, the Bible makes it very evident that we cannot simply infer a connection between a person's suffering and their own depravity. As Job found out, doing so frequently is gravely wrong and exacerbates the misery. Therefore, even if human sin is the primary cause of a lot of pain, it is not always easy to identify the underlying cause of each case of suffering.²⁹

Clark argues the voices in the Job story present different perspectives on how God understands suffering. A theological analysis of these voices reveals that, despite the fact that none of their theologies were entirely correct, there is much that can be learned from them for a contemporary strategy for negotiating one's relationship with God during a difficult period. Specifically, the reader can have a deeper comprehension of how to discuss God and deal with pain in a theologically acceptable manner. According to the Joban story, the reader is therefore prepared to console the sufferer or deal with their own sorrow in a way that honors God.³⁰

Clark mentions that one specific application is in the way Christians, in particular,

²⁸ Christopher J.H. Wright, *The God I Don't Understand: Reflections on Tough Questions of Faith* (Grand Rapids: Zondervan, 2008), 27.

²⁹ Wright, 41–42.

³⁰ Rebecca R. Clark, "The Polyphonic Voices of Suffering in the Book of Job: A Dialogue on God's Relation to the Suffering" (Southeastern University, 2022), <https://firescholars.seu.edu/cgi/viewcontent.cgi?article=1014&context=mats>.

understand God's role in the cause of one's suffering. It is incorrect to believe that one's suffering is a retributive retribution from God for one's wrongdoing, as this research has shown. The voices of Job's companions, who were eventually chastised by God for their retributive theology, are consistent with the idea that all suffering is retributive. There are specific situations in which God uses suffering as a rebuke, as seen by cross-referencing with other Scriptures, but the voices in Job show that this is not always the case. Therefore, the Christian should be reluctant to perceive suffering as a kind of vengeance.³¹

CONCLUSION

The story of Job continues to resonate profoundly with those who face the realities of suffering, loss, and unanswered questions in today's world. Through the lens of Job's journey—from affliction and lament to a renewed understanding of God and hope—this study has explored how his experience offers meaningful insights for contemporary pastoral care and theological reflection. Job's narrative does not provide simple answers to the problem of suffering but rather invites us to enter a deeper trust in God's presence even amid silence and pain. His honesty in lament, his refusal to accept superficial theology, and his eventual encounter with the living God model a path of faith that embraces both ashes and hope. By engaging Job's story through library research—drawing from biblical commentary, theological works, and pastoral resources—this study affirms that the book of Job is not merely an ancient text but a living witness to human struggle and divine faithfulness. The practical responses drawn from Job's life encourage caregivers, ministers, and believers alike to walk with the suffering, offering not just answers but compassionate presence, faithful listening, and hope grounded in God's justice and mercy. In a world still marked by pain and uncertainty, Job stands as a voice that echoes across generations: a call to persevere, to question faithfully, and to hope steadfastly—even between the ashes.

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