

What Might the Bible Have to Say about Covid-19?

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An outbreak of a new form of coronavirus, initially called SARS-CoV-2, but later renamed ‘coronavirus disease 2019’ (Covid¹ 19 for short) was identified in Wuhan, China, in December 2019 and, on January 30th 2020, the World Health Organisation (WHO) declared the outbreak to be a public health emergency of international concern. By March 11th, the WHO had formally recognised Covid 19 as a pandemic. By May 2nd 2020, more than 3.38 million cases had been reported in 187 countries and territories, more than 239,000 people had died as a consequence and more than 1.06 million had recovered. By January 8th 2021, a little over eight months later, by which time a number of effective vaccines had been developed and mass vaccinations had been begun, these figures had seen a dramatic rise, with more than 88.2 million cases reported in 218 countries and territories, more than 1.9 million people having died as a consequence and more than 49.2 million having recovered.²

The virus is most contagious during the first three days after the onset of symptoms but the disease can also be spread in the typically five-day, but ranging from two- to fourteen-day, period between infection and the onset of such common symptoms of fever, cough, fatigue, shortness of breath and loss of smell. Analysis indicates that this virus is primarily spread during close contact between people, often by the small droplets of saliva that are produced during coughing, sneezing, or talking. The principal recommended preventative measures are hand-washing, covering one’s mouth when coughing, maintaining distance from other people and wearing a face-mask in public settings. Many countries worldwide have enforced travel restrictions, quarantines, curfews and stay-at-home orders as well as the closure of facilities of various kinds and controls on workplace situations that might contribute to the spread of the disease. The Covid 19 pandemic has caused severe global socio-economic disruption and is now recognised as the largest economic recession since the Great Depression of the 1930s. Many sporting, religious, political and cultural events have been cancelled. In response to the pandemic, many

churches and Religious communities have broadcast their Masses, Prayer of the Church or other special services on the worldwide web, while ensuring that all those participating maintain appropriate social distancing and the other norms that apply in the limited group activity permitted in the present circumstances.

Covid 19 is a recently identified virus and there was no exact equivalent in Biblical times. Epidemics of different kinds were known in those times, however, and parallels can be drawn between some of the symptoms, effects and short- or long-term consequences of those epidemics and the current situation resulting from Covid 19. In the Hebrew Bible, the word of an infectious disease, or affliction, is *nega'*, which was translated into Latin as *'plaga'*, plague (see 1 Kings 8:37), and the best-known of these infectious diseases was the group of contagious diseases of the skin (including fungal infections, scabies³ and eczema) associated with leukoderma, which constituted such a threat to the community of the people of Israel that those affected were formally excluded from the liturgical life of the community by being designated *'ritually unclean'*, *tsara'at* in Hebrew or *'lepra'* in Latin, which became *'leprous'* in the early English translations of the Hebrew texts. The highly-contagious and rapidly-developing disease of the skin that is involved should not be confused with *'leprosy'* in the technical sense, now known as Hansen's disease, which is caused by slow-growing bacteria called *Mycobacterium leprae* that are normally spread from person to person only after prolonged and extensive contact between them. Over the course of one to twenty years, Hansen's disease⁴ leads to serious nerve damage and insensitivity to pain in 5% of those infected. The protective *'social distancing'* that was imposed on those who had become *'ritually impure'* because of the various forms of the highly-contagious leukoderma is described in the Book of Leviticus, 13:2-3:

A person for whom there is a swelling, whether a scab or a white patch, on the skin of his flesh, when it becomes according to the affliction of leprosy on the skin of his flesh, shall then be brought to Aaron the priest, or to one of his sons, the priests, and the priest shall look on the affliction on the skin of the flesh and, if the hair in

the affliction be turned white and the appearance of the affliction be deeper than the skin of the flesh, it is the affliction of lepra, and the priest shall look on him and pronounce him [ritually] unclean.

Being formally recognised as ‘unclean’ by the priest meant that the individual concerned was deemed unfit to attend the religious ceremonies of the community because the highly contagious nature of leukoderma made it likely that they would infect the other members of the community. Those deemed ritually unclean in this sense were expected to protect the community by socially isolating themselves and calling out ‘unclean, unclean’ should somebody approach them. Prolonged leukoderma was commonly regarded as medically incurable but those recognised as the prophets of the Lord were regarded as being able to mediate the healing power of God in such cases. Chapter five of the second book of Kings describes the healing of the Assyrian, Naaman, after he had washed himself seven times in the river Jordan as instructed by the prophet Elisha. Recognising that the word ‘lepra’ implied ritual uncleanness, St Augustine pointed out that those who were healed from that disease were described as having been ‘cleansed (mundati)’ from their ritual uncleanness, and from the resulting imposition of social isolation, rather than as having been ‘healed (sanati)’ in the sense of having recovered from the condition, which was the required pre-condition for being cleansed.⁵

In the New Testament, Jesus is described as ‘cleansing’ – the verb is *katharizo* - those suffering from social and ritual uncleanness because of leukoderma (see Mk 1:40-46; Mt. 8:1-4; Lk. 5:12-16) and, in doing so, he recognised the role of the Jewish priests of that time in determining whether or not somebody suffering from leukoderma had been ‘cleansed’ or not (see Mk 1:44; Mt. 8:4; Lk. 5:14). When he commissioned the Twelve Apostles to continue his own healing ministry, Jesus also told them that they were to ‘cleanse’, or to overcome the ritually ‘unclean’ social status, of the ‘leprous’ (*lepros*), those suffering from leukoderma (see Mt. 10:8):

Heal the sick, raise the dead, cleanse the ‘leprous’, cast out demons. You received as a free gift, give as a free gift.

St Gregory the Great interprets these signs as no longer normative, ‘The Holy Church daily does spiritually, what it then did materially by the Apostles ... inasmuch as she raises and cures souls and not bodies’.⁶ St Hilary of Poitiers, on the other hand, interprets such signs as implying the power to heal and cleanse as, in some sense, normative for the Apostles and, implicitly, for their successors:

The exercise of the Lord’s power is wholly entrusted to the Apostles, that they who were formed in the image of Adam, and the likeness of God, should now obtain the perfect image of Christ; and whatever evil Satan had introduced into the body of Adam, this they should now repair by communion with the Lord’s power.⁷

In addition to leukoderma, the Bible also refers to a more sudden and short-term affliction or plague affecting human beings that is described as a pestilence or epidemic,⁸ *deber* in Hebrew (see Exod. 9:15; Lev. 26:25; Num. 14:12; Deut. 28:21; 2 Sam. 24:13; 1 Kings 8:37). It may be that Psalm 91:6 describes pestilence as walking or stalking in darkness because of its sudden onset, without warning, like the attack of an enemy whose approach is hidden by darkness. Epidemics seem to be linked to famine in some cases (see 1 Kings 8:37; Ezek. 6:11; 7:15) and, in the New Testament, ‘famines and pestilences’ are among the signs of the coming fall of the Temple in Jerusalem (see Lk 21:11). Although the threat posed by pestilences or epidemics of this kind is real, indeed, the promise of Psalm 91, verse 6, that we who regard the Lord God as our refuge and fortress do not need to fear ‘the pestilence that stalks in darkness’, the cleansing of leprosy by the prophet Elisha and the later demonstration by Jesus that he is willing to do the same, and the command to the Twelve to do the same in Matthew 10:8, all reassure us that God is both able, and willing, to deliver us from every ‘deadly pestilence’ (Ps 91:3), including Covid 19.

Despite the popular misconception, the Bible does not refer explicitly to ten infectious diseases when it describes the strange events by which God persuaded the Egyptian Pharaoh to release the Israelites. Although ten distinguishable events are described in chapters seven to

eleven of Exodus, the book of Deuteronomy indicates no number when it refers to the events concerned as the ‘diseases of Egypt’ (see Deut. 7:15; 28:60). The word translated as ‘disease’ is *madveh* in Hebrew, meaning sickness or disease, translated into Latin as *infirmities*, weaknesses or sicknesses, in the Vulgate text of Deut. 7:15, and as *afflictiones*, sufferings or torments, in the Vulgate text of Deut. 28:60. Only two of these ‘diseases’ affected human beings directly, the festering boils described in Exodus 9:8-12, which may, or may not, have been transmitted by human to human contact, and the death of the first born described in Exodus 11:4-5, which is unlikely to have been something that had been transmitted by human to human contact. The other eight ‘diseases’ with which the land was struck affected the Egyptians only indirectly: the water turning to blood making it undrinkable (see Exod. 7:18), the infestations of frogs (see Exod. 8:2) and of lice or gnats (see Exod. 8:16-17), the ‘swarms’ of horseflies (see Exod. 8:17), the severe pestilence, *deber*, affecting the livestock (see Exod. 9:3), the thunderstorms of hail and fire that killed the people and livestock that could not find shelter (see Exod. 9:19), the swarms of locusts that destroyed whatever was growing in the fields (see Exod. 10:15) and the three days of darkness during which the people could not see anyone else or move about (see Exod. 10:22).

The sequential nature of the ‘diseases of Egypt’ in what was, presumably, a relatively short space of time, and the apparent immediacy with which their effects followed on the actions that the Lord, the God of Abraham, Isaac and Jacob, had commanded Moses to do, suggest that these were supernatural wonders that God had brought about. As such, therefore, and, given that they were to happen, or not, depending on what Pharaoh would, or would not, do, they invite reflection on how we are to understand God’s power in relation to diseases of these kinds. Since the Lord is also described as punishing the sins of Miriam (see Num. 12:9), and of King Uzziah (see 2 Chron. 26:20), with leukoderma and as punishing the whole nation of Israel with pestilence because of its complicity in David’s sin of relying too much on human resources by undertaking a census of the people (see 2 Sam 24:10-17), similar theological questions arise in relation to epidemics and other illnesses that

can be transmitted from person to person. The account of the origins of the Samaritans in 2 Kings 17:24-40 describes the ‘Most High God’ as sending an incurable pestilence on the Assyrian migrants who had settled in the Northern Kingdom but who worshipped other gods. Having been told by an oracle that the only remedy was to worship the true God of Judaism, and having received the permission of the King of Assyria to do so, the pestilence ended when the settlers worshipped as Jews did.⁹ The apparent use of pestilence to defend the exclusive worship of the Lord in the land that the true God had bestowed on the descendants of those brought there following the exodus from Egypt suggests that the ‘diseases of Egypt’ and the punishment of Miriam, King Uzziah and the people, mentioned earlier, should be interpreted in the same light. The book of Genesis recognises that everything God has created is, not only ‘good’, but ‘very good’ (see Gen. 1:10, 12, 18, 21, 25, 31), with the consequence that all that is not good, but evil, derives ultimately from human sin (see Gen. 3), but not, apparently, in the sense that each one suffers as the consequence of their own personal, or their ancestors’, sins (see Jn 9:3). This same text (Jn 9:3) also implies that even what is not good can, in some mysterious manner, contribute to the revelation of the works of God. God’s plan, as the Catechism (no. 310) puts it, involves ... the existence of the more perfect alongside the less perfect, both constructive and destructive forces of nature. With physical good there exists also physical evil as long as creation has not reached perfection.

Noting that, although ‘evil never becomes a good’, the Catechism (no. 311-312) reminds us that ‘We know that in everything God works for good for those who love him’ (Rom. 8:28), and it quotes St Augustine of Hippo, who pointed out that: almighty God, because he is supremely good, would never allow any evil whatsoever to exist in his works if he were not so all-powerful and good as to cause good to emerge from evil itself.

¹ CoV and COVID are abbreviations of the Latin word ‘coronaviridae’, translated as coronavirus disease in English.

² See “Coronavirus Disease 2019 (COVID 19),” issued by the U.S. Centers for Disease Control and Prevention on February 11th 2020, accessed on December 4th 2020: <https://www.cdc.gov/coronavirus/2019-ncov/faq.html>

- ³ See St Isidore of Seville, *Etymologies* 4:8 n. 10 in PL 82:191.
- ⁴ The causative agent of leprosy, *M. leprae*, was discovered by Gerhard Henrik Armauer Hansen, working in Norway in 1873, and, as a result, the disease is now formally known as Hansen's disease, and the first effective treatment, called promin, became available in the 1940s.
- ⁵ See St Augustine of Hippo, *Quaestiones evangeliorum*, 2, n. 40 in PL 35:1354.
- ⁶ See St Gregory the Great, *Homilias XL in Evangelia*, 29, 4 in PL 76:1216.
- ⁷ See St Hilary of Poitiers, *Commentarius in Evangelium Matthaei*, 10,4 in PL 9:967.
- ⁸ The word 'epidemic' (the word comes from the Greek words *epi*, upon or over, and *demos*, people) is used to describe the rapid spread of a disease to a large number of people in a given population within a short space of time. If an epidemic spreads to other countries or continents and affects a substantial number of people, it may be termed a 'pandemic' (the word comes from the Greek *pan*, all, and *demos*, people).
- ⁹ See also Josephus, *Jewish Antiquities*, 9:288-290.

The Book of Job and the Pastoral Care of Covid 19 Patients

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Introduction

The book of Job is one of the books of wisdom literature. This book deals with various questions such as theodicy, the justice of the Lord, suffering of just person and retribution. The book of Job is very relevant in today's world as it touches on contemporary problems. It is in light with this regard that this article intends to discuss the possible contributions of the book of Job to the pastoral care of the sick for Covid -19 patients. The first part will give a summary of the major themes which are found in the book of Job. The second part will expose what is found in the book of Job which is useful in the pastoral care of those infected by Coronavirus. Finally, a conclusion will be given.

Synopsis of Major Ideas in the Book of Job

The book of Job focuses mainly about the importance of God who is always loving even when one is in pain and is suffering. The story in this book explains how people experience suffering and the most important thing the book exposes is how people should respond to suffering and how God remains supreme in the midst of suffering.¹ This idea is supported by Hartley; who acknowledges that as the book of Job discusses human suffering there are six prominent themes which are noted about suffering.² First, a person even if he is righteous, he may suffer; second, the dimension of human suffering; third, even a righteous person struggles to overcome suffering; fourth, qualifications to the doctrine of double retribution; fifth, the question of theodicy and finally an encounter with God.³

The book of Job shows that a righteous person can terribly suffer even though he did not sin (Job 1:8). As noted by Neiman, 'calamity is not necessarily a hostile witness against a righteous person's integrity'.⁴ Job greatly suffered in his life. He lost his family and property in one day (1:13-20), he also suffered because of a great disease (2:7-10). Socially, Job was affected as he was isolated from the rest of the community.⁵ Job said, "my family has withdrawn from me, my friends are wholly

estranged” (19:13).

The writer of the book of Job intends to challenge directly a simplistic understanding of the doctrine of double retribution.⁶ This doctrine teaches that those who are righteous before the Lord are blessed (cf Job 29) and rewarded while and the wicked are punished and they suffer. The three friends of Job clearly exposed this doctrine in the book (4:1-27). They encouraged Job to repent so that God would restore his fortunes (22:21). Eliphaz has the view that people are responsible for their suffering (4:1-5). Zophar urges Job to repent so that God will bless him again (11:1-14). Jobs’ friends encouraged him to repent so that he will enjoy God’s favour. If Job had followed the advice of his friends, “he would confirm Satan’s proposition that human beings are totally self-serving in their worship of God”.⁷ The main point of the audiences of Job and his friends was to defend the righteousness of God and uphold the doctrine of retribution (13:1ff).

Theodicy is clearly exposed in the book of Job. The book aimed at answering the question which is very prominent in human experience. The question of suffering. Theodicy is focused on why good and gracious God permits evil. Elihu in his speech shows that God is always merciful in his dealings and God does not benefit anything from acting unjustly (Job 34-35). The Book of Job clearly confirms that the world was created by God and is the one who sustains it (Job 38). The question is why then suffering exists.

Suggestions of the Book of Job to the Pastoral Care of Covid-19 Patients

In the pastoral care of Covid -19 patients there is a problem of how a pastor could talk about God who is all loving and gracious in a situation that is featured by sickness. Gutierrez notes that it is also problematic to talk about God of life to people who die prematurely and unjustly.⁸ The major themes found in the Book of Job are useful in the pastoral care of the sick as presented in this section. As noted by Beguerie, “historically, pastoral care of the sick has been in the form of four special functions; namely, healing, sustaining, guiding and reconciling.”⁹ These four

features are also deduced in the Book of Job and applied in the pastoral care of those infected with Coronavirus.

The Pastoral Care of Patients with Coronavirus and the Community

The book of Job helps in pastoral care of those infected with Coronavirus as it points to the importance of one as a minister to visit the sick in order to comfort, pray and anoint them. In his time of suffering, Job was visited by his friends who intended to support and comfort him. When the sick people are visited there is a need to use proper theological language which will not make people feel that they are sick because they have sinned. Although social distance is maintained, the community should ensure that the sick person is supported. The book of Job helps us to realise that pastoral care of the sick is the responsibility of the whole community. According to Klein and Wolfe, family members, friends, doctors and priests have a responsibility in the ministry of comfort; through encouragement and prayer.¹⁰ Consequently, the book of Job helps one to understand that pastoral care of the Covid -19 patients is not a private affair between the priest and the sick person, but it is a communal act of care and worship.¹¹ Like what Job's friends did, there is a need for the community to show solidarity with those who will be infected by the virus. St Paul warns that, if one member suffers, all the members suffer together (1 Cor 12:26). The community and family take care of the sick by praying with them, providing all their necessities.

After all the challenges Job faced, he was not isolated from his community because he was able to be visited by his friends (Job 4) although at one point because of his severe suffering he also felt as being isolated by his community. This is a vital point which shows that in the pastoral care of those infected with Coronavirus, those infected should be integrated into the community. Although Covid -19 patients are being quarantined, the book of Job suggests that the community have a task of being close to those who are sick spiritually and if possible, physically, visiting them and praying with them. In this digital period the community can continue being united with the sick person through social media such

as Facebook, WhatsApp and Instagram.

Sickness as Part of Human Life

The Book of Job suggests that sickness is part of human life. There are various theories which have emerged regarding the origins of the Coronavirus. There is a school of thought which argues that the virus is a punishment which came from God. The book of Job suggests that Christians should teach others to embrace the challenges which are faced in life such as being affected or infected by the Coronavirus. For one to be tested positive does not mean that one has sinned. In the Zimbabwean community others believe that sickness comes because one has offended the ancestors or God. This view is the same with one which the friends of Job had concerning his problems (4:1-27). Consequently, this clearly shows that the doctrine of divine retribution which is exposed in the book of Job is very useful in the pastoral care of the sick and it points that a Covid -19 is not caused by the fact that one has sinned or God has turned against one.¹²

Even in times of sickness human dignity is to be promoted. Although God allowed Job to be tempted, he cautioned Satan that he should not lay his hand on Job (1:12). It is the duty of the community to ensure that the dignity of those who are sick with Covid -19 is upheld. This can be achieved through catechesis, preaching and disseminating authentic information about Covid -19. The faithful should be aware that true meaning of human suffering is found in Jesus Christ. As noted by Buguerie, the cross of Christ is God's answer to human suffering.¹³

The Language of Contemplation

The book of Job assists those who take care of Covid -19 patients to have proper language to speak with them. The sick people should be encouraged to have complete trust in the Lord and they should bless God even in times of sufferings. Job said when he suffered after his loss, "naked I came forth from my mother's womb and naked shall I go back there.... blessed be the name of the Lord" (1:21). As noted by Gutierrez, this verse has made Job to be referred to as a person who was patient.¹⁴

The sick people ought to be encouraged to realise that everything comes from God and in times of sickness they should practise patience. It is the role of the minister to make sick people to have sense of the sovereignty of the Lord.

The sick people should be encouraged to hold on their faith the way Job did (1:21). Job did not follow the bad counsel of his wife who told him that he should “curse God and die” (2:9). In pastoral care to the sick there is need to encourage them to follow wise counsel from others. In times of sickness, medical practitioners and family members can advise things which are contrary to gospel values. For instance, a doctor can advise one to have euthanasia which is against the teaching of the Church. Hence, the sick person should be bold enough in his belief like Job who did not sin in his suffering (2:10).

Prayer and Hope

The Book of Job suggests the importance of prayer in the pastoral care of those infected, and Coronavirus is not an exception. In prayer, the sick people will be strengthened to be honest in prayer. Job gives a vital example of how to approach God in prayer. Job says that when he appears before God he spoke from the bitterness of his soul (10:1). Job felt that the Lord had abandoned him (13:24) and perhaps this is the experience of most people when they are tested positive for the virus. Even in such cases the sick will be encouraged to hold firm despite the challenges and suffering they will be facing. The sick members of the Church will be encouraged to proclaim with Job that their vindicator lives (19:25). Hartley attests that the story of Job can be used by one especially a minister to teach and encourage people to realise that even a righteous person can feel sick and continue hoping in God.¹⁵ The sick people should be encouraged to say what they think about their suffering like what Job did (10: 1-22). Many times, Job wished to die (3:11). He also talked about his distress when all people turned against him (19:13). Modern psychology talks about the importance of openness even in prayer as helpful to troubled people.

The book of Job is useful in the ministry of Covid -19 patients as

it helps those who are suffering to always keep the faith and hope even when understanding fails.¹⁶ In the midst of all the challenges that Job faced and his complaints he kept hope in the Lord. Job's hope was not in vain as the Lord at last vindicated him. A person with Covid -19 should be encouraged to have such hope that God will heal him in his own way and time. The sick people should be made aware that God can do all things and no purpose of his can be hindered (cf 42:1).

Furthermore, the Book of Job stresses the idea that even righteous people also struggle with suffering (Job 1). Using this book, the ministers and all members of the Church can inspire the sick to embrace their suffering with patience the way Job did and also to be aware that sickness is part of human life. The book of Job points out that human beings should not limit God. Although Job lost everything at the beginning but at the end everything was restored (42:6). Sick people should be helped to make sure that they continue having faith in God. However, they should not expect that God will heal where there is faith because like in the case of Job faith is not the issue at all.

Job 38 and the Pastoral Care Covid -19 Patients

God responded to Job in Chapter 38 and there are insights which are found in this chapter which are very useful in the pastoral care of the sick. The Lord asked Job if he was there when he created the universe and if Job was the one who determined the size of it (38:4-7). Job is also asked if he is the one who commands the light to shine (12-14). For Murphy, these questions raised Job's sight from his own troubles to the wonder of the order that braces up the world.¹⁷ Using the book of Job, a person with Coronavirus may be reminded that the Lord is the one who is all powerful and he rules the world in righteousness. The Lord who is able to bring light to shine is capable of containing suffering, sickness and wickedness. Hartley attests that, "although God grants a measure of freedom to people, the wicked never move outside his control."¹⁸ Hence, at the end God has the final say about people's lives.

In addition, in chapter 38, the Lord made Job to realise that his knowledge was limited. Job is asked if he had entered the sources of the

sea (16), if he had ever seen the gates of death (17), if he had ever seen the heights of heaven and if he knew how to part winds (22). If Job was able to answer such questions of the Lord this could mean that he had comprehensive knowledge about the world and understood the way it was governed.¹⁹ Chapter 38 may be used to make the sick people realise that sometimes it is difficult to have knowledge of why they are suffering. Chapter 38, as argued by Neiman, teaches that suffering is useful as it brings the mystery of life.²⁰ “In case of Job it is a mystery of the positive and negative forces that affects humanity, society and health”.²¹ Nevertheless, Chapter 38 is fundamental in pastoral ministry as the sick will be inspired in their lack of knowledge that they should continue trusting in the one who knows everything.

‘My eye has seen you’

In pastoral ministry to those infected with Covid 19 there are other people who will be healed by God. After receiving such a gift, the Book of Job suggests that it is the duty of a minister or community to make those healed realise that the “Lord has opened their eyes” (42:1). The minister and the community are to make people meet God so that they might overcome the dark night of the soul which St John of the Cross talks about. At the end Job’s fortunes were restored (42:7) and through other members of the community God will use them to restore the sick person to his friendship.

Conclusion

The Book of Job is very relevant in the pastoral care of those infected with Covid -19 as it gives an example of faith and trust in God in overcoming suffering such as sickness. The themes such as theodicy and retribution are useful suggestions provided by the Book of Job in the pastoral care of the sick. It suggests that a righteous person can suffer and even righteous people struggle with suffering. The most important suggestion from the book is that sickness, Covid -19 included, comes not as a punishment from God and that God heals and restores his people at his appointed time in his own way.

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- ² Hartley, John. *The New International Commentary on the Old Testament. 'The Book of Job.'* (Michigan: Ferdmas Publishing Company, 1988.), 47.
- ³ Hartley, *The New International Commentary on the Old Testament. 'The Book of Job.'* 47
- ⁴ Neiman, *The Book of Job*, (Givatayim, Peli Printing, 1972.)3.
- ⁵ Hartley, *The New International Commentary on the Old Testament. 'The Book of Job.'* 48
- ⁶ Hartley, *The New International Commentary on the Old Testament. 'The Book of Job.'* 48
- ⁷ Hartley, *The New International Commentary on the Old Testament. 'The Book of Job.'* 48
- ⁸ Gutierrez, Gustavo. *On Job. God-Talk and the Suffering of the Innocent*. (New York: Orbis Books, 1987.), xvi
- ⁹ Beguerie, Philippe. *How to Understand the Sacraments*. (London: SCM Press, 1997.), 147
- ¹⁰ Klein, Gregory, *Pastoral Foundations of the Sacraments*. (New York: Paulist Press, 1998.), 120.
- ¹¹ Klein, Gregory *Pastoral Foundations of the Sacraments*, 120.
- ¹² Murphy, *The Book of Job*, 108
- ¹³ Beguerie, *How to Understand the Sacraments*, 80.
- ¹⁴ Gutierrez, *On Job. God-Talk and the Suffering of the Innocent*, 53.
- ¹⁵ Hartley, *The New International Commentary on the Old Testament. 'The Book of Job.'*, vii.
- ¹⁶ *The African Bible*. (Nairobi: Paulines Publications, 2001.), 83.
- ¹⁷ Murphy, *The Book of Job*, 108.
- ¹⁸ Hartley, *The New International Commentary on the Old Testament. 'The Book of Job.'*, 497.
- ¹⁹ Hartley, John. *The New International Commentary on the Old Testament. 'The Book of Job.'* (Michigan: Ferdmas Publishing Company, 1988.), 488.
- ²⁰ Neiman, *The Book of Job*,3.
- ²¹ *The African Bible*, 830.