

# Suffering in the Perspective of Being Religious

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Halim Wiryadinata

Universitas Kristen Indonesia, Jakarta

Correspondence: [halim.wiryadinata@uki.ac.id](mailto:halim.wiryadinata@uki.ac.id)

**Abstract:** Humans and suffering are inseparable, as they complete each other in life. Basically, humans, as weak creatures, always seek religion as external guidance to support their lives. Therefore, we assert that religious premises serve as external power to help humans survive suffering by building an understanding of religion and suffering from the perspective of religious sociology and by offering an argument for how Job accepted suffering to show himself to be a religious man. In the last part of our paper, we will show that suffering forms a man as a religious man in the faith growth as part of the human life process.

**Keywords:** being religious; book of Job; human process; suffering

## INTRODUCTION

The COVID-19 pandemic has caused suffering across the economic, social, and cultural sectors.<sup>1</sup> The likelihood of a global economic recession is increasing, and people are suffering as the economy worsens.<sup>2</sup> The velocity of money does not conform to the economic law in searching for the equilibrium point, and even if the expenditure is bigger than the income.<sup>3</sup> Another problem is the social restriction that separates space for humans in society and within the family, leading to social disparity that contradicts human nature as social and cultural beings. Therefore, the phenomenon of human suffering during this COVID-19 pandemic and the period afterwards is inevitable. The result is an image of social suffering that leads people to perceive it as an integral part of life.

<sup>1</sup> Yan Wang, "Government Policies, National Culture and Social Distancing during the First Wave of the COVID-19 Pandemic: International Evidence," *Safety Science* 135 (March 1, 2021): 105138; Adrian Fernandez-Perez et al., "COVID-19 Pandemic and Stock Market Response: A Culture Effect," *Journal of Behavioral and Experimental Finance* 29 (March 1, 2021): 100454; M. Sharon Jeannotte, "When the Gigs Are Gone: Valuing Arts, Culture and Media in the COVID-19 Pandemic," *Social Sciences & Humanities Open* 3, no. 1 (January 1, 2021): 100097.

<sup>2</sup> Clement A. Tisdell, "Economic, Social and Political Issues Raised by the COVID-19 Pandemic," *Economic Analysis and Policy* 68 (December 1, 2020): 17–28; P. R. Martins-Filho et al., "Socio-Economic Inequalities and COVID-19 Incidence and Mortality in Brazilian Children: A Nationwide Register-Based Study," *Public Health* 190 (January 1, 2021): 4–6; Sufia Islam et al., "COVID-19 Pandemic: An Analysis of the Healthcare, Social and Economic Challenges in Bangladesh," *Progress in Disaster Science* 8 (December 1, 2020): 100135; Mario Coccia, "The Relation between Length of Lockdown, Numbers of Infected People and Deaths of Covid-19, and Economic Growth of Countries: Lessons Learned to Cope with Future Pandemics Similar to Covid-19," *Science of The Total Environment* 775 (February 25, 2021): 145801.

<sup>3</sup> Hyo Sun Jung, Yoon Sik Jung, and Hye Hyun Yoon, "COVID-19: The Effects of Job Insecurity on the Job Engagement and Turnover Intent of Deluxe Hotel Employees and the Moderating Role of Generational Characteristics," *International Journal of Hospitality Management* 92 (January 1, 2021): 102703.

The primary response of humans, in general, consists of two things: dealing with suffering resignedly or rebelling against it. However, whatever the response is, humanity's values are at stake. Suffering brings out the patience, diligence, perseverance, and strength of humans to the limit<sup>4</sup>, so that there are only two outcomes: humans will survive or lose in the suffering. Therefore, it is said that suffering is a bet in life affecting all aspects economically, socially, and culturally as well as religiously. All life principles are tested when humans attempt to maintain life, particularly in relation to physical needs, amid suffering. According to Limasaputra,<sup>5</sup> this will cause humans to shift from logical to irrational thinking to fulfill their needs.

As religious beings, humans are taught to accept all suffering and live with it willingly, with a sense of gratitude.<sup>6</sup> However, Marx refused that idea because he believed that religion is not the last resort and that it is like an addictive substance that leads humans to experience hallucinations.<sup>7</sup> According to him, religion has trapped humans into accepting fake medicine for every suffering considered as the mandate of God in life. On the other hand, it cannot be denied that religious epistemology is often used to strengthen humanity.<sup>8</sup> Vitillo stated that religion can, in fact, serve as external guidance for humans in dealing with social change resulting from suffering, such as during the COVID-19 pandemic.<sup>9</sup> Weber, in his research, revealed that religion can strongly encourage people to pursue social change and remain diligent in their beliefs to escape suffering.<sup>10</sup> This means that religious epistemology can become the hope catalyst that enables humans to survive suffering, because human nature is fundamentally fragile physically and mentally.

Therefore, we are interested in further investigating how religious premises are constructed as answers to human suffering. The concept of religion here is institutional belief, as the sociology of religion seeks. Therefore, I maintain the idea that religious epistemology, born from the Christian perspective, can serve as a guide that revives internal strength in the face of every suffering humans encounter. Bourdieu's theory of practice shows that human behavior, as habitus in faith (capital) and in suffering (field), can be used to uncover why humans can survive their suffering and stand tall in His promises.<sup>11</sup> In responding to that proposition, three things have to be discussed, which are suffering

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<sup>4</sup> Bartolomeus Kurniadi Wahyu, "Inspirasi kisah Ayub bagi seorang Katolik dalam menghadapi penderitaan." *MELINTAS An International Journal of Philosophy and Religion (MIJPR)* 31, no. 1 (2015): 47-62.

<sup>5</sup> Alexander Darmawan Limasaputra, "Memandang Penderitaan Melalui Perspektif The Already and The Not Yet Dari Rasul Paulus," *Veritas: Jurnal Teologi dan Pelayanan* 17, no. 1 (June 1, 2018): 43-60.

<sup>6</sup> Elvin Atmaja Hidayat, "Iman di tengah penderitaan: Suatu inspirasi teologis-biblis kristiani." *MELINTAS An International Journal of Philosophy and Religion (MIJPR)* 32, no. 3 (2016): 285-308.

<sup>7</sup> Karl Marx, *Economic and Philosophic Manuscripts of 1844* (New York: Dover Publications, 1961), 50-51.

<sup>8</sup> Elizabeth Palmer Kelly et al., "The Role of Religion and Spirituality in Cancer Care: An Umbrella Review of the Literature," *Surgical Oncology* (Elsevier Ltd, May 22, 2020); Ryan T. McKay and Robert M. Ross, "Religion and Delusion," *Current Opinion in Psychology* (Elsevier B.V., August 1, 2021).

<sup>9</sup> Robert J. Vitillo, "Discerning the Meaning of Human Suffering through the Discourse of Judeo-Christian Scriptures and Other Faith Teachings," *Journal of Pain and Symptom Management* 48, no. 5 (November 1, 2014): 1004-1008.

<sup>10</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism, The Protestant Ethic and the Spirit of Capitalism*, 2005; Bruno Dyck, "God on Management: The World's Largest Religions, the 'Theological Turn,' and Organization and Management Theory and Practice," *Research in the Sociology of Organizations* 41 (2014): 23-62; Laura R. Ford, "Max Weber on Property: An Effort in Interpretive Understanding," *SSRN Electronic Journal* 6 (2010): 1-54.

<sup>11</sup> Pierre Bourdieu, *Outline of a Theory of Practice* (Cambridge: Cambridge University, 1977); L. J. D Bourdieu, Pierre. and Wacquant, *An Invitation to Reflexive Sociology* (Chicago: Chicago University Press, 1992); Pierre. Bourdieu, "The Forms of Capital," in *Handbook of Theory and Research for Sociology of Education*, ed. J G Richardson (New York: Greenwood Press, 2018), 241-258.

construction, religion, and religion as the answer to suffering. We agree to use Job's perspective in the Bible as the framework for explaining suffering because its content is more relevant to this paper than that of other sections of the Bible.

## METHOD

This research uses secondary sources, including books, articles, journals, archival materials, and academic writings, through a sociological approach to demonstrate thoroughness. The sociological approach accesses the data, divides it into logical, critical, and analytical components, and presents it in the narration. The divided data reflect the research theme through the analytical method. The data are presented and written as the arguments for this research.

## DISCUSSION

### Suffering Construction

Life cannot be separated from suffering. Although closely related to sadness and grief, this also brings a positive aspect to human life.<sup>12</sup> Anderson stated that through suffering, humans gain a new perspective on improving the quality of life, social welfare, and community progress.<sup>13</sup> Therefore, suffering need not always be interpreted as sadness and grief. In contrast, suffering experiences can lead humans to accept emotional, cognitive, and even spiritual contributions.<sup>14</sup> In this framework, it can be understood that suffering construction is inseparable from human life experience in general and the life of Christian people.

More specifically, Amundsen explained that there are two categories of suffering that Christians can experience.<sup>15</sup> First is suffering, which is a more direct impact than blessing. Second is the existing suffering, a consequence of human sin. In the first category, the existing suffering in God's goals involves humans. Moreover, in the second category, suffering is emphasized as a consequence accepted by humans for their sins, violations, or mistakes. However, whatever it is, Amundsen agrees that the correct response to suffering will affect faith growth and an alliance with Christ.<sup>16</sup> Why did Amundsen consider 'the correct response'?

Suffering never exists without pain. The experience of suffering, with all its consequences, is not easy to forget.<sup>17</sup> Its trace can be left behind as trauma or grief. It can even scar humans for life and make them traumatized. Therefore, humans tend to avoid it. However, sins have put humans in punishment; on the one hand, and on the other hand, God has the sovereign power to bring humans out of any situation. The reality places humans in a passive position as the objects of suffering that God allows to exist for whatever

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<sup>12</sup> Sonny Eli Zaluchu, "Human Suffering and Theological Construction of Suffering," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 5, no. 2 (2021): 127-135.

<sup>13</sup> Ron Anderson, *Human Suffering and Quality of Life Conceptualizing Stories and Statistics* (Netherlands: Dordrecht Springer, 2014).

<sup>14</sup> Ulrich Diehl, "Human Suffering as a Challenge for the Meaning of Life," *Exiistenz* 4, no. 2 (2009).

<sup>15</sup> D.W. Amundsen, "Suffering," *The New Dictionary of Theology Volume 3* (SAAT Malang, 2015), 248-249.

<sup>16</sup> *Ibid.*, 248-250.

<sup>17</sup> David A. Fishbain, John E. Lewis, and Jinrun Gao, "The Pain—Suffering Association, A Review," *Pain Medicine* 16, no. 6 (June 1, 2015): 1057-1072, accessed December 31, 2020, <https://academic.oup.com/painmedicine/article-lookup/doi/10.1111/pme.12686>.

reason. Humans do not have the freedom to choose to pass on the suffering designed or aimed at them.<sup>18</sup>

The approaches formulated by Tedeschi & Calhoun and by Wahyu view suffering as not always referring to sadness or catastrophe. Suffering actually leads humans to reflect on the fact that vulnerability is part of the mortality and material nature of humans.<sup>19</sup> This then provides the insight that humans need guidance in their lives so that when they suffer, they can survive. Two key factors are improving life quality and dependence on God.

Involving God in the actualization of suffering basically refers to a spiritual construction. Through that, humans get closer to God and go through the process to understand Him. Anselm of Canterbury (1033-1109) once said, "credo ut intelligam," meaning *faith seeking understanding*.<sup>20</sup> That is a Latin expression meaning "faith seeking understanding." In this way, humans can see suffering from God's perspective, so they do not always see it as a big problem that produces sadness, but rather as part of the process they must go through because God wants them to.

## Suffering and Religion

Formulating suffering scientifically is not easy, and its rationality is difficult to describe.<sup>21</sup> The main reason is that suffering is subjective, experienced differently by each person. Therefore, we suggest using the religious approach because, as Eliade states, only with the religious perspective are humans capable of building their understanding from life experience.<sup>22</sup> In this perspective, understanding is formed not only by their limited minds but also by their beliefs and values, which enable humans to see beyond their physical horizon.<sup>23</sup> Even though Marx firmly opposed this approach, as he considered religion to be something 'addictive,' it is in their nature that humans need religion as their guidance to deal with suffering.<sup>24</sup> Why is it so? Religion builds a concept that suffering is the actualization of God for humans to develop their faith.<sup>25</sup> That is why, from the beginning, it has been stated that suffering conception is more appropriately explained through and in the perspective of faith.<sup>26</sup>

Nietzsche's approach is as radical as Marx's thought, as mentioned above. Nietzsche firmly revealed that humans must separate themselves from God. From his perspective,

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<sup>18</sup> Adam Abraham, Jean S. Kutner, and Brenda Beaty, "Suffering at the End of Life in the Setting of Low Physical Symptom Distress," *Journal of Palliative Medicine* 9, no. 3 (June 5, 2006): 658–665, accessed December 31, 2020, <http://www.liebertpub.com/doi/10.1089/jpm.2006.9.658>.

<sup>19</sup> Olivia Wilkinson, "Secular Humanitarians and the Postsecular: Reflections on Habermas and the Typhoon Haiyan Disaster Response," *Journal of Contemporary Religion* 33, no. 2 (2018): 193–208, <https://doi.org/10.1080/13537903.2018.1469260>.

<sup>20</sup> F.E. Sparshott, "Credo Ut Intelligam," *Looking for Philosophy*.

<sup>21</sup> Vitillo, "Discerning the Meaning of Human Suffering through the Discourse of Judeo-Christian Scriptures and Other Faith Teachings."

<sup>22</sup> Mircea Eliade, *Sakral Dan Profan* (Yogyakarta: Fajar Pustaka Baru, 2002), 168.

<sup>23</sup> William J.F. Keenan, "Recycling Religion: Lance Armstrong's Postmodern Spirituality of Suffering and Survivorship," *Journal of Contemporary Religion* 30, no. 1 (2015): 107–123.

<sup>24</sup> Inger Furseth and Pål Repstad, *An Introduction to the Sociology of Religion: Classical and Contemporary Perspectives*, Ashgate Publishing Limited, 1st ed. (England: Ashgate Publishing Limited, 2013); Marx, *Economic and Philosophic Manuscripts of 1844*.

<sup>25</sup> Nasrin Rouzati, "Evil and Human Suffering in Islamic Thought—towards a Mystical Theodicy," *Religions* 9, no. 47 (2018): 1–13.

<sup>26</sup> Daryl R. Van Tongeren, *Face to Face with Death: The Role of Religion in Coping with Suffering, The Science of Religion, Spirituality, and Existentialism* (INC, 2020), <http://dx.doi.org/10.1016/B978-0-12-817204-9.00004-4>.

God is already dead because humans have killed Him.<sup>27</sup> This thought stemmed from his wish to see humans as autonomous individuals in the world as it is. This means humans must be able to stand on their own two feet and not take shelter in the religious concept, for the sake of life, struggle, and mercy.<sup>28</sup> This aligns with the nihilistic and existentialist view that humans have free will and encourages people to rely more on their own strength because the world lacks objective meaning.<sup>29</sup>

Weber has a contradictory opinion with that of Marx and Nietzsche. Naturally, humans actually cannot stand on their own two feet in dealing with suffering. Humans, according to Weber, cannot be explained as monadic, meaning that an act does not depend on oneself; instead, for any outcome, there can be multiple causes, so that it has an act interpretation of what is happening.<sup>30</sup> The act of suffering treatment always refers to religious values forming someone's personality so that humans always depend on the teachings of religion and on God. Religious teachings help people maintain patience, strength, and faith in the face of suffering.<sup>31</sup>

Bourdieu's argumentation on religion strengthens this opinion. According to him, religion is a struggle for influence between lay people and priests to recruit more followers as a means of religious legitimacy<sup>32</sup> or power.<sup>33</sup> By drawing on Bourdieu's concepts of habitus, capital, and field, the religious domination is viewed through the lens of doxa and orthodoxy.<sup>34</sup> *Doxa* refers to traditional knowledge and social relations to achieve religious orthodoxy, which is religious power affecting human social relations. In other words, religion has the legitimacy to serve as external guidance for humans to gain religious power in their lives. Hick holds that reflecting on suffering through the lens of religious teachings can serve as a faith-actualization process for a believer in the middle of the community.<sup>35</sup> From a religious standpoint, suffering is the human journey toward achieving religious orthodoxy and actualizing oneself in life experience and social reality.

### Christian's Spiritual Perspective on Job's Suffering

The Book of Job, believed to be the oldest in the Old Testament, tells of the suffering experience in almost every aspect.<sup>36</sup> The aspect of losing, being deserted, and being abandoned, even more than what someone can bear, according to Waters, is the image of suffering.<sup>37</sup> This book reveals that Job defined his own suffering, not limited to someone

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<sup>27</sup> Martine Prange, "Beyond Good and Evil," in *A Companion to Friedrich Nietzsche: Life and Works*, 2010; Ruben Berrios and Aaron Ridley, "Nietzsche," in *The Routledge Companion to Aesthetics*, 2013; Tracy B. Strang, *Friedrich Nietzsche, Friedrich Nietzsche*, 2017.

<sup>28</sup> Prange, "Beyond Good and Evil."

<sup>29</sup> Ibid.

<sup>30</sup> Max Weber, *Economy and Society*, ed. Keith Tribe, 1st ed. (Harvard: University of Harvard, 2019); Patrick Gann, "An Explication and Application of Max Weber's Theoretical Construct of Verstehen," *Journal of Social Work Values & Ethics* 14, no. 2 (2017): 30–34, [https://jswve.org/download/fall\\_2017\\_vol.\\_14\\_no.\\_2/30-Max-Webers-Verstehen-2017-14-2.pdf](https://jswve.org/download/fall_2017_vol._14_no._2/30-Max-Webers-Verstehen-2017-14-2.pdf); Weber, *The Protestant Ethic and the Spirit of Capitalism*.

<sup>31</sup> Hidayat, "Iman di tengah penderitaan."

<sup>32</sup> Bourdieu, "The Forms of Capital."

<sup>33</sup> Weber, *The Protestant Ethic and the Spirit of Capitalism*.

<sup>34</sup> Bourdieu, *Outline of a Theory of Practice*.

<sup>35</sup> John Hick, *An Interpretation of Religion* (New Haven and London: Yale University Press, 2004); John Hick, *Evil and the God of Love* (New York: Palgrave Macmillan, 2007).

<sup>36</sup> Michael V. Fox, "The Meanings of the Book of Job," *Journal of Biblical Literature* 137, no. 1 (2018): 7–18.

<sup>37</sup> Larry Waters, "Reflections on Suffering and Disability from the Book of Job," *Journal of the Christian Institute on Disability* 2, no. 2 (October 1, 2013): 37–60, accessed November 5, 2021, <https://journal.joniandfriends.org/index.php/jcid/article/view/57>.

having religion, but also to someone being religious.<sup>38</sup> This can be seen in the worldview of suffering as faith-strengthening in God (Jb. 19:25-26) and in a strong belief that all acts of God are fundamentally sound. This book provides a complete framework for suffering and the realization of God.<sup>39</sup> Balantine added that in this book, we can see how suffering is rationally described.<sup>40</sup> Why is it so? Job managed to represent human vulnerability on the one hand and divine intervention in the recovery on the other. It is revealed here that, in the midst of 'destruction' and suffering, Job survived because he had God as his external guide in the concept of Ultimate Being.<sup>41</sup>

The book's suffering theme highlights the concept of being a religious person. The experience of Job serves as an example that suffering is not an obstacle or catastrophe but a part of life that humans must go through to grow as religious persons. Job taught us to be faithful in suffering, to accept it patiently, with humility and fidelity, without questioning it rationally, but we must be united with faith. The faith strength was shown by Job as the quality of a religious person who learned to know and understand God more.<sup>42</sup>

Based on the theory of practice<sup>43</sup> investigated by Furseth<sup>44</sup> and Walther, the act of relying on God in Job's suffering can be seen as a habit, a term Bourdieu uses to name habitus. The objective of this habit is to reflect on suffering within the teaching framework, forming someone into a religious person. In other words, although it was Job's individual experience, it could have educational effects for modern-day readers: that suffering is natural in the process of being a religious person in the social environment where someone lives.

Furthermore, Bourdieu asserted that suffering is dynamic and is formed by social practice in the field. The result is a habitus formed through perception, thought, evaluation, conversation, and behavior.<sup>45</sup> Therefore, it can be empirically observed that Job's perception of his suffering is a growth in his religious being, formed through social practice and his faith in the Ultimate Being. Bourdieu's theory provides an answer: suffering brought Job to someone religious, not just someone who had religion. Job realized that he was a vulnerable being.<sup>46</sup>

Being religious for Job in the Book of Job 19:25-26 involves seeing suffering and having hope in the Ultimate Being. First, suffering reveals why humans need God, because humans'

<sup>38</sup> Wahyu, "Inspirasi kisah Ayub..." ; Hidayat, "Iman di tengah penderitaan."

<sup>39</sup> Kalis Stevanus, "Kesadaran Akan Allah Melalui Penderitaan Berdasarkan Ayub 1-2," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 3, no. 2 (2019): 111.

<sup>40</sup> Samuel E. Balentine, "For No Reason," *Interpretation- Journal of Bible and Theology* 57, no. 4 (2003): 349–369.

<sup>41</sup> Leonard Mare, "The God of Job," *Verbum et Ecclesia* 33, no. 1 (February 8, 2012): 1–6.

<sup>42</sup> Limasaputra, "Memandang Penderitaan Melalui Perspektif The Already and The Not Yet Dari Rasul Paulus"; Ananda B. Geyser-Fouché and Thomas M. Munengwa, "The Concept of Vicarious Suffering in the Old Testament," *HTS Teologiese Studies / Theological Studies* 75, no. 4 (2019); Daniel Lucas Lukito, *Iman Kristen Di Tengah Pandemi: Hidup Realistis Ketika Penderitaan Dan Kematian Merebak* (Malang: LP2M STT SAAT, 2020), accessed December 30, 2020, <http://repository.seabs.ac.id/handle/123456789/707>; Wahyu, "Inspirasi kisah Ayub..."; Hidayat, "Iman di tengah penderitaan."

<sup>43</sup> Pierre. Bourdieu, *The Logic of Practice* (Cambridge: Polity, 1990); Bourdieu, *Outline of a Theory of Practice*; Bourdieu, "The Forms of Capital"; Bourdieu, Pierre. and Wacquant, *An Invitation to Reflexive Sociology*.

<sup>44</sup> Furseth and Repstad, *An Introduction to the Sociology of Religion: Classical and Contemporary Perspectives*.

<sup>45</sup> Matthias Walther, *Repatriation to France and Germany, Repatriation to France and Germany*, 2014; Jeffery Everett, "Organizational Research and the Praxeology of Pierre Bourdieu," *Organizational Research Methods* 5, no. 1 (2002): 56–80.

<sup>46</sup> Joshua Hordern, "Religion, Culture and Conscience," *Medicine (United Kingdom)* (Elsevier Ltd, October 1, 2020).

bodies and strength are fragile. Job emphasized that although the body no longer exists, hope in God never disappears<sup>47</sup>; second, suffering is as the opportunity for the Ultimate Being to speak, because Job expected to see his Redeemer live over the dust to talk to humans<sup>48</sup>; and third is suffering as the growth of hope, because Job built a big hope, even though he believed that his body and flesh would be destroyed, he would be able to see his Redeemer stand on the dust.<sup>49</sup>

## CONCLUSION

Suffering for humans before and after the COVID-19 pandemic will leave scars inside humans' hearts. Suffering in the form of losing, being deserted, and being abandoned will encourage the behavior of being dependent on the eternal God, because God is a Redeemer who will be immortal until the end of time. Job, in his suffering, managed to have a conversation with God, and Job believed that he would see his Redeemer live at the end of time as the answer to his suffering. Suffering as self-actualization shows that humans are weak and vulnerable creatures and that they need external guidance to survive their suffering. Job's suffering as a social practice shaped a habitus in which humans must depend on faith in their religion as religious human beings, not merely as people who have religion. We also concluded that suffering is the dynamic growth in social practice that provides actors in the field with perceptions, thoughts, and evaluations of practice, reflecting faith as religious human beings. Suffering forms someone to become religious, not just someone having religion, which means practicing faith in the COVID-19 pandemic situation in the mortal world. Job taught that suffering must be met with a sense of needing God in all conditions, because God speaks through it and builds hope in the ability to endure it. By surrendering to His will and facing the suffering with faith, later in time, we will see the Redeemer stand on the dust. Thus, we concluded that humans can only survive in suffering if they can shift themselves from people having religion to people being religious. A religious institution and Christian epistemology have to be built into the concept of 'being religious' in this pandemic era.

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<sup>47</sup> Josh Carney, "Holding the Faith: Lessons on Suffering and Transformation in the Book of Job," *Review & Expositor* 111, no. 3 (August 22, 2014): 281–286, accessed March 16, 2021, <http://journals.sagepub.com/doi/10.1177/0034637314534236>.

<sup>48</sup> Jean Pierre Fortin, "Lament of a Wounded Priest: The Spiritual Journey of Job," *Religions* 9, no. 12 (December 1, 2018).

<sup>49</sup> David W. Priddy, "The Aesthetic Integrity of the Book of Job: Job's Literary Integrity," *Review & Expositor* 114, no. 2 (May 2017): 183–189; LeAnn Snow Flesher, "Job as Dispossessed," *Review & Expositor* 114, no. 3 (August 2017): 427–435.

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