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Biblical and Post-Holocaust Theodicy: Examining the Book of Job and its significance to post-Holocaust writers, to further analyse the relevance of this text for discussions on suffering in a post-Holocaust context.

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'I certify that this dissertation is my own work, and that any use of other people's work is fully acknowledged in the references.'

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Abstract

Many Holocaust Theologians have interpreted the Book of Job in the Hebrew Bible with its relation to the aftermath of the Holocaust. With this, we can also interpret the significance of this text in understanding the key themes, which include the role of God and Satan in the narrative, discussions between Job and his friends and also the theme of suffering throughout the narrative. The Book of Job narrative also highlights many aspects of an individual, where life is seemingly 'perfect' before he is tested which further establishes this understanding of the role of God during Job's ordeal. There are many ways where Job has been used in reference to suffering during the Second World War, which further highlights this text not only as one of suffering and injustice, but also as a sign of hope for future generations within Judaism. Furthermore, the works of both Holocaust Theologians and other post-Holocaust authors have further allowed for this evaluation of whether the biblical character of Job is necessary on discussions relating to the Holocaust, which will be explored in this discussion.

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Chapter 1-Introduction

Persecution and suffering are two major themes that are explored and discussed largely in relation to looking at the history of Judaism, where such events have occurred throughout Jewish history. Looking at the Holocaust is one of the major events within Jewish history which I will be exploring. Through looking at different resources regarding the Holocaust, many works from prominent Holocaust Theologians surfaced almost 20 years after the Second World War had ended. One biblical text that I found to be interesting to look into and evaluate in light of the Holocaust was the Book of Job. This text, evident in its many themes on suffering and the justice of God, clearly shows the differing opinions and thoughts that Job faced during his ordeal during this text. By using this text, it was also evident that not only does the narrative of Job resonate with the events of the Holocaust, but also in the works of Holocaust Theologians have shown this link with Job also.

Where it can be discussed on the similarities found between the narrative of Job and those works from Holocaust Theologians, this highlights key aspects of a change in theology and belief after the Second World War was needed. Some of these works have included many different standpoints on theology after the Holocaust and also on how to continue being Jewish after such a devastating atrocity to have happened. It is evident within such works of different theologians that opinions on faith, God and life after the Holocaust are very different. Some follow more positive routes such as the works of Eliezer Berkovits and Emil Fackenheim. Whereas some can also, through searching for an answer to 'why the Holocaust happened', follow in the discussions of theologians such as Elie Wiesel and David R Blumenthal.

Where different theologians have highlighted similarities or relatable aspects through the use of the Book of Job, it is also important further to analyse whether the events of the Holocaust can be explained in this way as being similar to the events of Job's life. Where discussions have taken place on the use of the character of Job as a 'biblical archetype of suffering,' therefore making Job largely relevant for those who had also suffered during the Holocaust. However, to look also at the difference of the outcome of both the Book of Job and the aftermath of the Holocaust, there is a clear distinction as to the way that Job's life was spared in the narrative and given a better life, which cannot be equalled in this way to many who lost their lives during the Holocaust.

Chapter 2- Reading the Book of Job

Through looking at the Book of Job, there are many clear examples of where different themes consisting of the role of God and Satan within the text, looking also at the discussions between Job and his friends and, finally, looking at the theme of suffering for this narrative also. With this, I will aim to examine each of these themes to further analyse the Book of Job by exploring and interacting with each theme.

The Role of God and Satan within this text

It can be noted where this text is significant in many ways due to the many themes that are prevalent throughout, where an interesting area to be examined is that of the role of God and even the significance of Satan within this text also. Where there are many key aspects within the narrative, with the interactions between both God and Satan and even the eventual interactions with God and Job, further being significant during the narrative.

It is clear where Satan only appears in the beginning of the text, where this role is largely completed based off both his interactions with God in setting the wager and also in his actions that he caused towards Job. Satan, therefore, is largely relevant within the beginning where it is clear to see that he wanted to test Job to his limits, in the aim for Job to eventually break and turn away from God for allowing him to suffer. Where Satan states that “But stretch out your hand now, and touch all that he has, and he will curse you to your face,” (Job 1:11)¹ which implies the beginning of the ‘wager’ that is set between God and Satan; for the testing of Job’s faith to God in light of suffering and misfortune. However, many examples indicate where Job did not question or deny God after his loss, where it is mentioned by Job that “naked I come from my mother’s womb, and naked I shall return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.” (Job 1:21) This further illustrates the significance of Job’s belief and faith in God, where even after encountering loss and extreme illness, he does not blame God nor contest his faith. Where this seems to be working in God’s favour during this aspect of the bet, Satan ends up changing his mind on how Job is to suffer. As noted, Satan’s next task was to inflict physical injury to Job through “loathsome sores... from the sole of his foot to the crown of his head.” (Job 2:7) As the previous trauma, although directed at Job’s life, was not inflicted directly

¹ All quotations used from the Book of Job have been taken from the NRSV Bible, unless otherwise specified.

onto Job himself but on all that he loved and owned. With this, David Robertson commented on this, by noting that “he [Satan] thinks that the test has been superficial, that so long as a man does not suffer physical pain, he can take most anything.”² This is clear where, as Satan argued, that if Job was to experience physical pain towards himself, unlike what he had already experienced, then surely he would turn against God for allowing this ordeal.

In another way, where Satan was largely present in the beginning of the narrative, we see God’s first interactions with Job towards the end of the text, where he is seemingly absent throughout Job’s ordeal. Through looking at the role of Satan’s significance within this text, it is evident also that this role of God is also looked into for the different ways in trying to understand the text and the way in which God responds to Job also. One such aspect that is interesting to highlight is this eventual answer from God to Job, however the answer is not exactly what Job had anticipated. What is said to Job later, by God, is the following: “Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements- surely you know!” (Job 38:4-5) This statement from God is evident in the way that Job’s questions were only answered in a way that did not provide any relation to why Job was actually suffering. As Larry J Waters comments on the way in which he sees that “God did not address Job’s suffering directly during this discourse, nor did He answer Job’s attacks on His justice,”³ which highlights this further as God only aims to tell Job of his ultimate omnipotence and power, rather than to discuss why Job had actually suffered. What is evident however is where Job is unaware of the cause of his suffering, at the hands of Satan rather than God himself, through the wager that was set in the beginning of the narrative. T. C. Ham further notes on this discussion about God’s answer to Job, where he comments that “although the poetry ascribed to Yhwh purports to be an answer to Job, it does not seem like an answer at all,”⁴ where the character of God in this narrative can be seen as the ‘hero’ to Job in a way, where He has given an answer finally to Job but this answer consists of the question that only God can bear knowledge of everything.

² David Robertson, “*The Book Of Job: A Literary Study*”, Soundings: An Interdisciplinary Journal, 56.4 (1973).p.449.

³ Larry J Waters, “*Reflections On Suffering From The Book Of Job*”, Bibliotheca Sacra, 154 (1997).p.10.

⁴ T. C. Ham, “*The Gentle Voice Of God In Job 38*”, Journal Of Biblical Literature, 132.3 (2013).p.527.

Where there seems to be an answer from God, where Job never received an answer to his suffering directly, what can also be interpreted from this is where the answer did come later for Job. This can be seen where God eventually reveals himself to Job which proved what Job needed for the existence of God in his beliefs. What Cooper goes on to highlight also is that “When Job comes to know God... he ceases to be troubled by the loss of his health, wealth and children- things that he had only imagined as to be sources of happiness.”⁵ With this, it is evident to note therefore that Job eventually finds an answer to a question that he did not realise he needed the answer to, where this realisation of the knowledge of God is what true happiness was for Job. Waters continues to note on the ending of Job, where he argues that “Job’s prosperity was returned only after everyone involved understood that all blessing comes by God’s grace alone, not because of an individual’s piety nor because of accepting retribution/ recompense theology,”⁶ which shows further that through God’s appearance towards the end of the narrative, this alone allowed for Job to receive guidance on his faith. Job was previously led to believe he must have sinned to have deserved punishment in this way, which is significant with this statement also where this part of the narrative confirms Job’s initial doubt, through his personal experience of God.

The Three Friends and Job

What can also be discussed through this role of God and Satan within the narrative is also the interactions between Job and the three friends who aim to guide Job during his times of suffering. The reflections largely on Eliphaz’s role with Job will be highlighted, with some reference also to the remaining friends will be discussed.

While looking firstly at Eliphaz, the first of the friends to interact with Job, his initial question to Job on the reasoning for why he is suffering is apparent within the verse where he states that “think now, who that was innocent ever perished? Or were the upright cut off? As I have seen, those who plow iniquity and sow trouble reap the same.” (Job 4:7-8) This statement clearly illustrates the way that Eliphaz comments to Job that he must have sinned in order to have received such treatment. With this statement however, an issue arises in how Waters explains that ““without the benefit of knowing the unseen events of Chapter 1,

⁵ Alan Cooper, *“The Sense of the Book of Job”*, Prooftexts, 17.3 (1997).p.229.

⁶ Waters, *“Reflections On Suffering From The Book of Job”*.p.12.

[The Prologue] Eliphaz saw God as both the initiator and reliever of suffering.”⁷ Due to Eliphaz being unaware that the initiator was in fact Satan, there is an obvious flaw to the reader on this statement from Eliphaz, where this further shows even with Eliphaz, the lack of understanding of God is clear in this aspect. Where Eliphaz continues on this notion of Job’s suffering, he argues that “can mortals be righteous before God? Can human beings be pure before their Maker? Even in his servants he puts no trust, and his angels he charges with error.” (Job 4:17-18) Where Eliphaz explains this to Job as although he may think he is righteous and faultless, that does not equate to being without sin, when Job himself is put against God. David Robertson writes on this statement further where he highlights the question of “how much more guilty then are men, who are made of clay?”⁸ This statement further emphasises the notion put forward by Eliphaz previously, where even Angels are judged by God, therefore humans must also be placed under similar judgement from God.

The distinction between claims of both Job and Eliphaz are in complete contrast with each other, where Robertson continues to explain further by stating: “but whereas Eliphaz thinks that God’s attacks are justified, Job thinks they are wholly unwarranted.”⁹ With this view, it aims to highlight where Eliphaz takes his standpoint as proving that God is just in this case of Job, however Job knows that he has not committed sin to be deserving of such punishment. John Collins takes another approach to this statement, where he argues that it is the friends of Job who are wrong and that his answers are correct. Collins continues to also note that “if there is a nod here to what the friends had said, it hardly vindicates them, in light of the explicit statement that they had not spoken rightly, as Job had... No one is fully vindicated. Job is credited with honesty.”¹⁰ This is evidenced also when God speaks of Eliphaz and his friends in their attempts at guiding Job, where it is mentioned that “the Lord said to Eliphaz the Temanite: ‘My wrath is kindled against you and against your two friends; for you have not spoken of me what is right, as my servant Job has.’” (Job 42:7) This further emphasises clearly where God acknowledges Job’s answers and that the guidance of the friends were inadequate in terms of speaking good of God. This also shows that where the friends had

⁷ Waters, *"Reflections On Suffering From The Book Of Job"*.p.7.

⁸ Robertson, *"The Book Of Job: A Literary Study"*.p.451.

⁹ Robertson, *"The Book Of Job: A Literary Study"*.p.452.

¹⁰ John J. Collins, *"The Friends Of Job And The Task Of Biblical Theology"*, *Interpretation: A Journal Of Bible And Theology*, 70.3 (2016).p.291.

maintained their argument of Job's deserving of suffering due to sin, God dismisses this approach entirely, further adding this emphasis on the characters influence on Job.

What can be highlighted by all three friends, that aim to comfort and offer guidance to Job on his life, is this clear notion that "they held that the righteous never suffer and the unrighteous always do,"¹¹ as noted by Waters. With this, it is evident also that the three friends all have a similar stance on why Job is deserving of punishment and of suffering, where the only explanation of this is due to Job having committed sin. Collins also mentions how "they [Job's friends] do not suggest that he is a wicked person, but no one is perfect,"¹² which implies that although they do not see Job initially as a terrible person who has committed many wrongs, it is clear however with this statement of 'nobody being perfect.' This further shows that even Job must have done something wrong at some point in his life for this amount of punishment and suffering to have happened to him, as his friends attempt to explain to Job after his ordeal. At the end of the narrative however it shows where God had told the friends of their wrongdoings, where it is Job who received reward as "the Lord restored the fortunes of Job when he had prayed for his friends; and the Lord gave Job twice as much as he had before." (Job 42:10) What Job had received in return was double what he had previously had, but most importantly was the answer that Job received on suffering: where it wasn't to understand why he suffered but to gain the ultimate knowledge of God that he needed in order to fully understand his suffering.

Where it is evident that Eliphaz and the other two friends played a key role in Job's narrative, it is also evident where their contributions to the reasons for Job's suffering further allowed him to fully comprehend the true meaning, of both his suffering and the knowledge of God.

The theme of Suffering in the Book of Job

Where there are many different themes that are present throughout the narrative, as explored previously, we can immediately acknowledge the key theme that is overarching this entire narrative, which is suffering. I will explore this theme throughout the narrative to further highlight the significance and also the importance of this theme for the narrative.

¹¹ Waters, *"Reflections On Suffering From The Book Of Job"*.p.6.

¹² Collins, *"The Friends Of Job And The Task Of Biblical Theology"*.p.289.

Where there are clear examples of Job's suffering during this text, what is interesting to note however is this notion of not only Job's suffering but also why does Job suffer in such a way. With this, we can see where he is explained as being "blameless and upright, one who feared God and turned away from evil." (Job 1:1) This is evident in the life of Job where he is immediately introduced not as a sinner but of a man who is pious and, from this notion alone, undeserving of punishment. An important question asked further by John Bowker emphasises this notion, where he mentions that "the problem of scripture is not why suffering exists, but why it afflicts some people and not others... Why do the wicked prosper, while those who try to keep faith with God suffer?"¹³ This highlights clearly on the many debates that surround this topic, as well as the reading of the Book of Job, where a clearly righteous man is being tested in a way that he cannot imagine. Where it can also be noted that from the beginning of the text, what Job does not realise is that this test was not one due to his faith with God, but rather a wager with Satan in the attempt to disprove of Job's obedience to God by inflicting large amounts of suffering. While also explaining the key aspects of the Book of Job, what can further be noted is this debate on the person of Job. With this it can be highlighted that "He never was or existed," says a Talmudic Rabbi, "except as an example." (Bava Batra 15a) This clearly shows where Job has been debated amongst Rabbinical scholars on his existence as merely a personification of all pious men where, when confronted with disaster, to justify God's actions is unnecessary, further relating to the way in which Job has been analysed in this narrative.

Interesting to note also on this aspect is the way that Alan Cooper highlights Job's suffering and eventual response, where he notes that "Job personifies the plight of the innocent sufferer, the sufferer's response to that crisis, and the lessons to be learned from it."¹⁴ This clearly resonates with Bowker, where the argument on this notion of an innocent sufferer is evident for the role of Job. As Larry J Waters continues to highlight is that the "Book of Job shows that the sufferer can question and doubt, face the hard questions of life with faith, maintain an unbroken relationship with a loving God, and still come to a satisfactory resolution for personal and collective injustice and undeserved suffering."¹⁵ This further

¹³ John Bowker, *"Problems Of Suffering In Religions Of The World"* (Cambridge: Cambridge University Press, 1970).p.9.

¹⁴ Cooper, *"The Sense of the Book of Job"*.p.228.

¹⁵ Waters, *"Reflections On Suffering From The Book Of Job"*.p.2.

shows the way in which Waters highlights the aspect within this narrative of Job questioning his suffering as being significant to Job's own understanding of both the reasoning his faith and with God. What is also evident through Job's suffering is his persistence on remaining faithful in his religious duties during mourning. As noted: "Then Job arose, tore his robe, shaved his head, and fell on the ground and worshipped." (Job 1:20) This clearly highlights where Job, after the death of his children and loss of his livestock, he maintained the practice of '*Keriah*'; where a mourner would tear their garment as a symbol of mourning. With this, it can further highlight Job's religious duties that he performed correctly, where it is evident not only in this passage but also during the discussions amongst the friends. Where Job observed also correctly '*Shiva*', which is the first week of mourning that is practised within Judaism today, as noted through Job's unwillingness to speak with the friends during the first week. (Job 2:13)

Where it can also be noted that after such devastating amounts of suffering inflicted on Job, it is important to highlight the character of Job's wife in this narrative. With this, where she mentions to Job, "do you still persist in your integrity? Curse God and die." (Job 2:9) This statement is one that seems very rational in this text, where Job's wife states that it is better to be dead than to endure such suffering for being righteous in this way. This statement from Job's wife is significant further in this narrative, largely on how her outlook on Job's suffering as being unjust. Victor Sasson also comments on this interaction, where he notes that "at some point she [Job's wife] intimates to her husband that he is something of a fool for sticking to his blind faith in God,"¹⁶ which denotes the significance of her representation of humanity at this part in the text. Where she contests against a notion of innocent suffering where she sees that her husband is clearly a righteous man, therefore undeserving of this type of suffering. After this comment, Job instantly retaliates to her statement: "you speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?" (Job 2:10) This statement from Job reiterates this significance of Job's understanding of his suffering, where he has been blessed by God with a good life and happiness, however he explores this meaning of where he should also accept punishment from God if it is deserved upon him. Cooper continues to highlight on the

¹⁶ Victor Sasson, "*The Literary And Theological Function Of Job's Wife In The Book Of Job*", *Biblica*, 79.1 (1998).p.86.

significance of Job's acceptance by noting that "as far as Job's being willing to accept the bad from God along with the good, perhaps it would suffice to say that if Job were so accepting, we would have no Book of Job."¹⁷ This clearly shows the way that Job, through his acceptance of good and bad, that this further highlights the main argument for the Book of Job- where there will be both in life as Job experienced. Important to highlight also is where Cooper comments on the Book of Job, it further shows the significance of the actions of Job during the narrative in questioning his suffering.

There are numerous examples within the Book of Job that include different understandings of the text, which have been used to further explain and examine the key themes in which have been discussed. It is evident where within these different themes that have been explored that they all highlight different approaches to understanding suffering for not only within the text itself but also for modern interpretations. Looking further into this can also be examined in relation to the discussions amongst Holocaust Theologians, where seeking answers through God in a post-Holocaust context, in a similar way to Job's questioning, to hopefully gain an answer to this.

¹⁷ Cooper, *"The Sense Of The Book Of Job"*.p.233.

Chapter 3- Looking at different Holocaust Theologians

Where there are many discussions that took place in a post-Holocaust setting, these discussions varied on the reasonings of both coming to terms with life after the Holocaust and even theological debates that took place. With this, the exploration of four different Theological arguments are needed to understand the varying opinions and outlooks both during and after the Holocaust, especially with its relation to modernity.

Positive Theological discussions in a Post-Holocaust context

Eliezer Berkovits (1908-1992)

Looking firstly at Eliezer Berkovits, a prominent theologian within Judaism whose theology focussed largely on understanding the role of God and what this role meant for Jewry in a post-Holocaust context. With this, he notes clearly that “God is mighty, for he shackles his omnipotence and becomes ‘powerless’ so that history may be possible,”¹⁸ where this argument shows that God cannot intervene in human history where human actions cause evil, therefore highlighting the role of God as being distinct from his creation. It is also evident within Berkovits’ own writings where he comments on God’s role and that of human freedom, where he highlights that “responsibility requires freedom, but God’s convincing presence would undermine the freedom of human decision.”¹⁹ Where it is clear that this notion of human freedom is evident within Berkovits’ theology, this further implies the reasoning of God; where would he intervene, this would diminish this aspect of human freedom. With this, Berkovits also comments further to this notion of human freedom, where God simply could not intervene with human evil, thus diminishing free-will. He continues to note that “on the one hand, God withdraws from world history so as not to overwhelm human freedom. On the other hand, God must enter history to save humanity from its own undoing.”²⁰ It is clear to highlight that although there is a contradiction within this statement, that Berkovits argues on the way that God cannot intervene due to free-will however God can be disguised in a way, as to save His people from human persecution.

¹⁸ Zachary Braiterman, *“(God) After Auschwitz: Tradition And Change In Post-Holocaust Jewish Thought”* (Princeton, N.J: Princeton University Press, 1998).p.119.

¹⁹ Eliezer Berkovits, *“Faith After the Holocaust”* (New York: Ktav Publishing House, Inc., 1973).p.64.

²⁰ Berkovits, *“Faith After the Holocaust”*.p.119

With this, Berkovits notes on the Jewish understanding of Hester Panim where God hid his face in light of persecution, which is one of the ways in which Berkovits aims to alleviate much of the discussion of a God who did not see this persecution. Although this can be interpreted in a way as negative, Berkovits notes that “God’s hiding His face is not due to divine indifference, rather this intention is to create space for human freedom.”²¹ With this, it is clear where Berkovits explores the reasonings of God during the Holocaust, where it would seem that God did nothing to help his people. This can be further explored into this aspect as a way of hiding to allow the reality of both human free-will and the omniscience of God, which is the crucial difference between Berkovits theology on this understanding of God’s hiddenness. Berkovits uses the following biblical passage; “Truly, you are a God who hides himself, O God of Israel, the Saviour,” (Isa.45:15) to also highlight the way that this idea of Hester Panim is not only prominent in his works for this reason but also is seen throughout other biblical narratives on discussions of God. Berkovits continues to highlight with this where he comments how “God’s hiding himself is an attribute of the God of Israel, who is the saviour. In some mysterious way, the God who hides himself is the God who saves.”²² Furthermore, this gives a clear insight into the way in which Berkovits acknowledges the positives of a ‘hidden God’ to ultimately save during times of persecution, where he emphasises this as a way of knowing that if God is hidden, that He will come to save.

When it comes to looking at this interaction between both Berkovits’ theology and the use of the character of Job, this is evident through his use of Job in explaining his understanding of ‘Job’s Brother.’ With this, he begins to highlight how “this questioning of God with the very power of faith stands out as a guidepost at the earliest beginnings of the Jewish way in history,”²³ where Berkovits aims his ideas around the ways in which this questioning of God was present even through Abraham, as he explains, who wrestled with God on the fate of Sodom and Gomorrah. (Gen. 18:16-33) He continues to highlight further where this emphasis on a profound faith aided both Abraham and Job in their questioning of the divine, where Berkovits highlights how “because of his faith, Job cannot accept a defence of

²¹ Dan Cohn-Sherbok, *“God And The Holocaust”*, (Leominster: Gracewing Fowler Wright Books, 1996).p.59.

²² Berkovits, *“Faith After the Holocaust”*.p.101.

²³ Berkovits, *“Faith After the Holocaust”*.p.68.

God that implies an insult to the dignity of the God in whom he believes.”²⁴ This further emphasizes where Berkovits’ use of the character of Job in this way leads further to this question of God during the Holocaust. He highlights this by noting that “there were really two Job’s in Auschwitz: the one who belatedly accepted the advice of Job’s wife, and the other who kept his faith until the end,”²⁵ which further emphasises this understanding of Berkovits’ comparison with Job and the Holocaust. This also shows where this use of Job’s brother is more fitting than that of the character of Job; one who sympathises with Job and his suffering and loss, but cannot completely be linked due to Job’s own personal experiences of God and eventual happiness of life and restoration of his previous life, which Berkovits sees as unlike the many who suffered and lost everything during the Holocaust.

Emil Fackenheim (1916-2003)

Another key theologian within this debate was Emil Fackenheim, who wrote much on his theology in a post-Holocaust context, similar to the writing times of Berkovits. Fackenheim takes his theological approach in a different stance to Berkovits, where it can be noted that “the imperative that drove Fackenheim’s thought was the search for an answer to the vexing question, ‘where was God at Auschwitz?’”²⁶ With this, Fackenheim sees this as a way of understanding God’s actions during the Holocaust and also what actions Jewish people must take as a response to persecution. Daniel R Langton goes on to explain this further where he comments that “[Fackenheim]... always insisted that it is our response to the Holocaust, rather than any attempt to explain it as such, that is vital for Judaism.”²⁷ This is evident where it comes to Fackenheim’s main theory on post-Holocaust discussions, where he has argued for the creation of the 614th Mitzvot for all Jews to follow, post-Holocaust. With this, Richard Rubenstein also comments on this aspect of Fackenheim’s theology, where he notes that “nevertheless, [Fackenheim] insisted that while no ‘Redeeming Voice’ was heard at Auschwitz, a ‘Commanding Voice’ was heard and that the ‘Commanding Voice’

²⁴ Berkovits, *Faith After the Holocaust*.pp.68-69.

²⁵ Berkovits, *Faith After the Holocaust*.p.69.

²⁶ Paul R Bartrop and Steven L Jacobs, *Fifty Key Thinkers On The Holocaust And Genocide*, (Abingdon, Oxon: Routledge, 2011).p.106.

²⁷ Daniel R. Langton, *God, The Past And Auschwitz: Jewish Holocaust Theologians’ Engagement With History*, *Holocaust Studies*, 17.1 (2011).p.31.

was the 614th Commandment.”²⁸ Although Fackenheim feels strongly on the presence of this voice after Auschwitz, the voice of the survivors urged him to adopt this new commandment for not only the surviving voice of Israel, but for the future voices of the generations to come after the Holocaust.

Fackenheim continues on this notion of the 614th Commandment, with the explanation of this as he further explains that “... the perception of a ‘614th Commandment,’ or a ‘Commanding Voice of Auschwitz,’ forbidding the post-Holocaust Jew to give Hitler posthumous victories.”²⁹ This statement further emphasises this post-Holocaust response that Fackenheim urges; where the continuation of the faith after the Holocaust is vital for future generations and is also vital for Judaism to thrive after such persecution. This further highlights the significance of the responses to such persecution as being a response that aids in the growth of global Jewry, further following the guidance of Fackenheim for future generations. Cohn-Sherbok also highlights a similar notion to Fackenheim, where it is explained that “Jews throughout the world... were already responding to Auschwitz,”³⁰ which he continues further by adding; “Faced with the radical threat of extinction, they were stubbornly defying it, committing themselves, if to nothing more, to the survival of themselves and their children as Jews.”³¹ It can be noted also on the impact of what both Fackenheim and Cohn-Sherbok have highlighted as the continuation of the faith being a key aspect after the Holocaust, where it is explored more by Fackenheim that the priority for Judaism now lies in the understanding of not allowing Hitler a posthumous victory. Similarly to Berkovits, this route for the preservation and continuation of Judaism in a post-Holocaust world by Fackenheim can be seen as a way for modern Jewry to not only connect with past events but to also explore the significance of such events for the Jewish faith and even for future generations within the faith.

What can also be noted within Fackenheim’s theology is this comparison which can be drawn through his writings and the biblical character of Job. It can be noted that “Fackenheim dares to make a religious affirmation of what drives others to atheism or

²⁸ Richard L Rubenstein, *“After Auschwitz- History, Theology And Contemporary Judaism”*, (Baltimore: The Johns Hopkins University Press, 2011).p.180.

²⁹ Emil L Fackenheim, *“To Mend The World”*, (Bloomington: Indiana University Press, 1994).p.299.

³⁰ Cohn-Sherbok, *“God And The Holocaust”*.p.43.

³¹ Cohn-Sherbok, *“God And The Holocaust”*.p.43.

silence. Like Job, he gives expression to a profound faith.”³² Steven T Katz comments on this aspect where Fackenheim takes a similar stance to that of Job, further highlighting the way that Fackenheim’s theological approach can also be compared with that of Job; to remain faithful with God on both accounts. Fackenheim further notes on this aspect of a comparison with Job, where he continues to quote a verse from the Book of Job which reads “See, he will kill me; I have no hope; but I will defend my ways to his face,” (Job 13:15) where this is noted to express the meaning of trust in God during Job’s suffering and that of Fackenheim’s beliefs also. The use of this statement by Fackenheim further shows the expression of his faith, both with the belief in God and the belief that even through experiencing persecution, through the trust in God, this will be overcome. These two approaches to the biblical character of Job further provides hope for others, where there is suffering that an end will come, therefore Job is largely used in this way as a symbol, especially for those who had suffered during the Holocaust.

Negative Theological discussions in a Post-Holocaust context.

Where there have been discussions that promote positive approaches to Post-Holocaust theology, there are other theologians however who take a different approach. This is where the explanation of the understanding of God’s presence, or lack thereof, during the Holocaust and how this has affected Jewish theology since, where I will be exploring this through the works of Elie Wiesel and David R Blumenthal and their approaches to Post-Holocaust theology.

Elie Wiesel (1928-2016)

Elie Wiesel’s approach to post-Holocaust theology is largely surrounded by anger regarding the absence of God in his experience of the Holocaust, which is evident throughout his autobiography ‘*Night*.’ Through exploring some of Wiesel’s key theological discussions, we can instantly see where he highlights that “the Holocaust has made questions about God’s theodicy all the more urgent. Wiesel the survivor refuses to let go of God, but he is at odds with Him.”³³ Although this seems at first that Wiesel is forgiving of God, it can also be seen however that he must now, after experiencing the concentration camps, question his entire

³² Steven T Katz, “*Post-Holocaust Dialogues: Critical Studies In Modern Jewish Thought*”, (New York: New York University Press, 1985).p.154.

³³ Cohn-Sherbok, “*God and the Holocaust*”.p.101.

identity and religion as a way of finding an answer to the question of 'why could a loving God allow this to happen to His 'Chosen People?' This anger can be seen further however in Wiesel's autobiography 'Night' where he explains "for the first time, I felt revolt rise up in me. Why should I bless His name? The Eternal, Lord of the Universe, All-powerful and Terrible, was silent."³⁴ With this, it is clear that during his earliest times within the concentration camp, he felt the need to question and revolt against his beliefs after witnessing the extremities of 'humanity.' Even though Wiesel questioned the silence of God, when he was faced with the reality of his own death, he mentioned that "... and, in spite of myself, the words formed themselves and issued a whisper from my lips,"³⁵ where he uttered the *Kaddish*; the prayer for the dead that blessed God's name. This statement is evident where we can see that Wiesel, although initially stores anger and protest in his mind during this time, his faith aids him in this way to rely on what he has known his whole life in the hope of something good to come.

What can also be noted is where Wiesel constantly debates with himself on the goodness of God and the unjust nature of God at the same time, further falling into a feeling of both disbelief and anger at what he was witnessing. With this, as Cohn-Sherbok highlights, is that "in a short time, [Wiesel's] religious rebellion deepened. In particular, he was shocked by the incongruity of the Jewish liturgy that praised God and the events of the camps that indicted Him."³⁶ With this, it can also be noted that at the beginning of his entrance into the camps, he had refused to bless God's name after what he had witnessed, to a point where Wiesel seems to have completely lost his faith. Although this text by Wiesel clearly highlights the many experiences that he faced in different concentration camps, his views on life seemed to change drastically throughout the text. With this, he even questions towards the end where it is mentioned to Wiesel that "here, there are no fathers, no brothers, no friends. Everyone lives and dies for himself alone."³⁷ With this, Wiesel takes this advice as true, where he no longer feels this connection with life or with anyone at this time, further showing how his anger had passed by this point to almost giving up on not only his father but himself also.

³⁴ Elie Wiesel, *"Night"*, (Middlesex: Penguin Books Ltd., 1987).p.44.

³⁵ Wiesel, *"Night"*.p.45.

³⁶ Cohn-Sherbok, *"God and the Holocaust"*.p.92.

³⁷ Wiesel *"Night"*.p.122.

Where Wiesel had previously protested his faith in God through anger and rebellion, as seen through his own writings, this protest can further be likened to that of the protest of Job. What is clear to note further is this relation between the use of the character of Job where this is expressed by Holocaust Theologians as explored through Berkovits and Fackenheim. Jakob Jocz, another prominent theologian highlights in Cohn-Sherbok's text that "[Wiesel] has a perennial quarrel with God. Wiesel has been described as the Job of the twentieth century..."³⁸ This is explored in detail where it can be compared between the life of Job and the experiences of Wiesel in the concentration camps. Where an innocent sufferer in both cases use this questioning of God in the hopes of achieving an answer to their suffering, where it is evident that Wiesel felt that he had lost his faith, which he later attempted to regain through this questioning, as did Job in his case. It can also be noted through the work of Wiesel such as 'The Trial of God,' where he also likens himself to Job in this narrative. What can be highlighted from this further is that "in this play, protest is the only legitimate response to human suffering. Like Job, Wiesel is bewildered by God's apparent indifference..."³⁹ This represents the act of protest that Wiesel felt was needed to question God, where in this play, it was God Himself that was on trial to be questioned for what he had allowed to happen. To note further is this aspect of protest which Wiesel finds is one of the ways to both question God but to also remain religious; which he sees as a way of protesting in this way for the answers they never received while under persecution.

David R Blumenthal (1938- Present)

We can also look further into this understanding that Wiesel had with his theology of protest, where this questioning of God can be explored also through the work of David R Blumenthal. We can explore this protest, although taking a similar stance to Wiesel, he takes a more extreme rebellion approach regarding faith to Wiesel. As Jennifer L Rike notes; "[Blumenthal] acknowledges the agony experienced by confronting an abusive God and advocates a theology of protest by which one is encouraged to argue with the abusive God as an expression of relatedness to the Holy God of love and Justice,"⁴⁰ which shows how

³⁸ Jakob Jocz, cited in Dan Cohn-Sherbok *"Holocaust Theology: A Reader"*, (Exeter: University of Exeter Press, 2002).p.62.

³⁹ Cohn-Sherbok *"God and the Holocaust"*.p.101.

⁴⁰ Jennifer L Rike, *"Book Reviews-Facing the Abusing God"*, Journal Of The American Academy Of Religion, LXV.1 (1997).p.208.

Blumenthal's theology of protest further allows this questioning of God to be seen as a necessary expression, where this type of debate is needed therefore in the understanding of God. Blumenthal notes however that to understand this type of protest, he "reached the conclusion that God is, indeed, present and responsible even in moments of great evil. God is indeed, partly responsible for the Shoah,"⁴¹ which clearly presents a very negative way of looking at the role of God during the Holocaust by Blumenthal. What can further be noted however is that although Blumenthal does distinguish that humans are responsible through their actions during the Holocaust, he cannot however accept that God is not also responsible by his toleration of human evil towards His people. Blumenthal approaches this question of the presence of God during times of persecution where he notes that "in a certain sense, God is capable of tolerating, or even causing, great evil. Still, God is also capable of great good, of deep blessing."⁴² This highlights Blumenthal's understanding of God's tolerance towards evil, which begins as a seemingly negative outlook on God's role in this way. However, interestingly, Blumenthal also acknowledges that much of the evil was placed in the hands of the perpetrators and human actions on other humans, further showing that Blumenthal also puts this blame on humans for this suffering too.

Blumenthal continues this approach through questioning and reinforcing many different ideas and theological approaches, where he constantly debates on the all-loving God which once accepted. With this, it can be seen how he notes that "[religious observers] do not want to know that God is responsible for history, that is, for the bad parts... They justify, invoking the sinful ways of the Jewish people. They rationalize, invoking humankind's free-will."⁴³ Blumenthal questions the reasonings of God in this way as to also question other religious observers, where their belief has not altered or encouraged questioning of their faith after the Holocaust. He refuses, therefore, to acknowledge other religious observers who do not accept God's participation with history, where it is evident throughout biblical narratives of Exodus, where God chose to intervene in this aspect of history and not during the Holocaust. Blumenthal mentions also that although it is hard to justify the Holocaust,

⁴¹ David R Blumenthal, cited in Dan Cohn-Sherbok *"Holocaust Theology: A Reader"*, (Exeter: University of Exeter Press, 2002).p.241.

⁴² David R Blumenthal, cited in Robert Seitz Frey, *"The Genocidal Temptation: Auschwitz, Hiroshima, Rwanda and Beyond"*, (Dallas [Tex.]: University Press of America, 2004).p.178.

⁴³ David R Blumenthal, cited in Robert Seitz Frey, *"The Genocidal Temptation: Auschwitz, Hiroshima, Rwanda And Beyond"*, (Dallas [Tex.]: University Press of America, 2004).p.177.

that “this leaves us with a God who is not perfect, not even always good, but who is still our God and the God of our ancestors.”⁴⁴ Even through Blumenthal’s own theology of protest, which can be likened to that of Wiesel, he cannot let go of centuries of belief and faith, therefore through this form of protest, Blumenthal further emphasises the reasonings for questioning God in this way.

What can be highlighted with Blumenthal is this aspect of the biblical character of Job, where he uses a quotation from Job at the opening of his paper relating to despair as he notes that; “for the arrows of the Almighty are in me; my spirit drinks their poison; the terrors of God are arrayed against me.” (Job 6:4) It highlights clearly in this passage where Job himself testifies this, where he is seeking guidance on the wrongs of his past when faced with suffering. Job in this passage is expressed in this way as he fears what will happen to him, where Blumenthal further used this to portray both the despair of Job and for the victims of the Holocaust. Blumenthal also comments on another notion where he mentions that “[religious believers] piously claim ignorance of God’s ways, and change the subject. The Theology of Job’s comforters, not the Theology of Job.”⁴⁵ With this, Blumenthal relates these two notions to the words used by the friends of Job, where they tell Job of his sins therefore God must punish him in this way, without taking Job’s words into account. Blumenthal sees this similarly with his fellow religious believers who refused to question this suffering or God’s actions towards those that perished. Furthermore, Job is used in this manner as an ‘ideal sufferer’ whose faith in God is rewarded after suffering, whereas Blumenthal argues this is not the case for millions who suffered and died during the Holocaust.

Where we have seen through different theological discussions in a post-Holocaust context, it is clear to see where personal experiences have affected some theological responses in this way. Where following the understandings of Berkovits or Fackenheim through keeping faith and exploring answers to God can be positive for today. However, others may also feel the need to argue against this notion, in a way similar to Wiesel or Blumenthal, where this

⁴⁴ David R Blumenthal, cited in Dan Cohn-Sherbok *“Holocaust Theology: A Reader”*, (Exeter: University of Exeter Press, 2002).p.242.

⁴⁵ Cohn-Sherbok, *“God and the Holocaust”*.p.241.

opportunity to question God on suffering was key for these thinkers in establishing some form of answer.

Chapter 4- Why is the character of Job relevant to Post-Holocaust Theology?

Where it has been explored previously on the comparison of the works of Holocaust theologians and the use of the narrative of Job, it is evident that there is a link that is necessary for further evaluation. With this, what can be evidenced also is this use of Job through varying discussions on suffering by both different Holocaust theologians and even in the works of post-Holocaust writers on the reception of Job also.

Job's significance within post-Holocaust Theology

There can be varying opinions when it comes to the reception of Job as a character that represents and resonates with the events of the Holocaust for Jews, where there are also different writers who have discussed this topic largely. Where Dan Mathewson highlights is that "few biblical books resonate people in the contemporary world as powerfully as the Book of Job,"⁴⁶ which emphasises on the way in which he sees that the Book of Job is relevant for Judaism. With this, it further highlights on this notion that the text is used for both discussions on post-Holocaust thought and also on its relation with 'innocent suffering.' Larry J Waters continues to note that "these observations need to be addressed not only within the context of the suffering by the righteous man Job, but also because many believers today suffer and can identify with Job,"⁴⁷ also showing this relation between suffering and that experienced by Job. This further highlights the argument also for the relevance even within more modern thought, where the text of Job has been and can be used as a point of reference and guidance for many Jews on such a topic. Mathewson continues to note on Job's relevance to modern thought, where "... the enormity of the Holocaust spurred a new encounter with Job as interpreters turned to the ancient sufferer for insight into contemporary evils."⁴⁸ What can be further noted with this is where there can be seen of a deeper insight into the relevance of Job within works written in a post-Holocaust context, where this further highlights the different routes taken where Job is still seen as relevant, in comparison to events that occur in recent times.

What is also important to highlight is this understanding within Judaism where the use of different religious texts guide Jewish people on many different experiences, such as disaster

⁴⁶ Dan Mathewson, *"Death And Survival In The Book Of Job"*, (New York: T & T Clark, 2006).p.1.

⁴⁷ Waters, *"Reflections On Suffering From The Book Of Job"*.p.17.

⁴⁸ Mathewson, *"Death And Survival In The Book Of Job"*.p.1.

and suffering, where this is also evident within the Book of Job. As Isabel Wollaston notes is that there is a “longstanding Jewish tradition, both religious and secular, of responding to catastrophe in the present by re-calling, and re-casting, models and archetypes from the past.”⁴⁹ This portrays the way in which there has constantly been this character of Job, for example, can be seen within Judaism as a model for what can be done in the aftermath of suffering. What can be seen further is the significance of the use of Job in seeking guidance for those who had experienced suffering, as Job did himself. This is evidenced also by Dan Mathewson who notes on Job, where “Job’s appeal to post-Holocaust Jewish thinkers seems obvious enough: Job is the biblical archetype of unwarranted, senseless suffering.”⁵⁰ Where Mathewson uses this statement to explore the reasonings of the use of Job that it is clear therefore that, through this character of Job and his experiences, he was an obvious comparison to be used in the discussion on suffering for writers on the Holocaust. This further shows the relevance of Job within different contexts, whether that be in the post-Holocaust environment through the works of Holocaust survivors and even by works of other authors, who use the example of Job for comparison during their works.

There are also different opinions when it comes to analysing Job’s relevance, where Wollaston comments that “whilst agreeing on Job’s relevance to the Holocaust, others focus on the relationship between Job and non-survivors and/ or later generations.”⁵¹ This statement highlights a different aspect of understanding Job, where both non-survivors and later generations are included amongst these discussions. Noted previously within the works of different Holocaust theologians, a clear example that can be noted is that of Elie Wiesel and the comparison with Job. Where there are clear similarities that come from reading both the Book of Job and the works done by Wiesel, what can be noted is this aspect of questioning. As Job questioned his suffering, also did Wiesel, as Bartrop and Jacobs highlight how “a single question gnaws at him and does not allow him to rest: how can a loving God, the same God in whom he had once placed his very being, have allowed

⁴⁹ Isabel Wollaston, Michael Lieb and others, *“Post-Holocaust Jewish Interpretations Of Job”*, Oxford Handbooks Online, 2011 <https://doi.org/10.1093/oxfordhb/9780199204540.003.0034>.p.489.

⁵⁰ Dan Mathewson, *“Between Testimony And Interpretation: The Book Of Job In Post-Holocaust Jewish Theological Reflection”*, *Studies In Literary Imagination*, 41.2 (2009).p.17.

⁵¹ Wollaston, Michael Lieb and others, *“Post-Holocaust Jewish Interpretations Of Job”*.p.496.

the Holocaust to occur?”⁵² This similarity between Job and Wiesel is not only evident through their questioning and seeking for answers to suffering, but what can also be noted further is this reflection of both of their experiences with immense suffering and trauma.

As previously explored through different Holocaust theologians, where their interactions with Job have been evident, interesting to highlight however is this contrasting use of the character of Job. Where Fackenheim highlights that “Auschwitz is not punishment for sin, it is not divine judgement, it is not moral education á la Job: ‘Behold, happy is the man whom God reproves...’”⁵³ This emphasises where although Fackenheim resonates with the impact of the suffering that Job experienced, he writes this to distinguish from Job’s experiences, due to the notion of Job receiving his life back unlike many during the Holocaust. Interesting also to note is where David R Blumenthal also highlights the significance of the works of Elie Wiesel, in the *‘Trial of God.’* With this, he mentions how the “response of protest, for, Berish is the hero of the play and it is Berish’s ‘faithful defiance’ that is the main motif,”⁵⁴ which resonates with the narrative of Job, through Job’s own questioning of why he has endured suffering. Blumenthal further shows where this distinction, however, can be seen between the narrative of Job and the works of Wiesel. Blumenthal highlights also that where Job has had his life restored, even better than his life previously, whereas in the *‘Trial of God,’* “the last Jews of Europe were exterminated; a final solution.”⁵⁵ This clearly shows where the two texts have taken a very different ending, with Wiesel highlighting what could have been the ‘final solution’ for European Jewry in his play. This further depicts where the narrative of Job is used in comparison of this ‘faithful defiance’ which is evident in a way to that of what the survivors of the Holocaust had received.

There are many such uses of the character of Job in both modern scholarship and also in post-Holocaust works from different theologians, where this character of Job is seen as the epitome of suffering in many ways. Where the use of the narrative is evident through

⁵² Elie Wiesel, cited in Paul R Bartrop and Steven L Jacobs, *“Fifty Key Thinkers On The Holocaust And Genocide”,* (Abingdon, Oxon: Routledge, 2011).p.295.

⁵³ Emil Fackenheim, cited in Steven T Katz, *“Post-Holocaust Dialogues: Critical Studies In Modern Jewish Thought”,* (New York: New York University Press, 1985).p.206.

⁵⁴ David R Blumenthal, *“Facing The Abusing God”,* 1st edn (Louisville (Ky.): Westminster/John Knox Press, 1993).p.256.

⁵⁵ Blumenthal, *“Facing The Abusing God”,* pp.255-256.

exploring many themes, some of which include suffering and justice, which can further show through Job that there are similarities that can be seen within this discussion.

Job cannot be relevant to post-Holocaust theology

With the many examples highlighted previously where the character of Job is largely used in relation to discussions on the Holocaust, it is also evident to highlight where Job cannot be used in this way of explaining the events of the Holocaust. This is evident with Richard Rubenstein's statement that "the agony of European Jewry cannot be likened to the testing of Job,"⁵⁶ where this statement by Rubenstein shows how he feels strongly that Job's testing cannot be compared to the Holocaust. Where various writers have seen a comparison with this, it is clear however where others do not see this as the same. To continue, what can be further highlighted on this is where Irving Greenberg also notes on some similar points to Rubenstein. Greenberg argues that "... the ending of the Book, [of Job] in which Job is restored and has a new wife and children, is of course, unacceptable by our principle. Six million murdered Jews have not been and cannot be restored."⁵⁷ This statement highlights further where this notion of the difference between what happened to Job at the end of the narrative and what happened in the aftermath of the Holocaust are very different experiences, therefore cannot be likened in any way due to this. To note further is where, through this statement, it is evident also that where Greenberg stresses on the dissimilarity between Job and the aftermath of the Holocaust are entirely different.

Looking further with this discussion with Steven T Katz, it is evident in his understanding of the character of Job where he claims that "... Job is not the right model for unlike Job of old the Jews in the death camps were not protected from destruction. Therefore, the Jobian defence of tragedy, of suffering as the occasion for growth and overcoming, has little relevance to the Holocaust."⁵⁸ This statement is evident where the argument clearly portrays how the death of millions cannot compare to Job, where his life was spared in the narrative. This has been also evident, as mentioned previously in the 'Trial of God' by Elie Wiesel, where the notion of this comparison cannot show exactly what was experienced in

⁵⁶ Richard Rubenstein, cited in Dan Cohn-Sherbok, *"Holocaust Theology: A Reader"*, (Exeter: University of Exeter Press, 2002).p.41.

⁵⁷ Irving Greenberg, cited in Dan Cohn-Sherbok, *"Holocaust Theology: A Reader"*, (Exeter: University of Exeter Press, 2002).p.91.

⁵⁸ Katz, *"Post-Holocaust Dialogues: Critical Studies In Modern Jewish Thought"*.p.276.

the Holocaust. This further highlights a key aspect on the different ways in which Job's life had changed but also the lives of Holocaust survivors had changed also, where vast contrasts can be seen. A powerful statement that can be noted by André Neher also is that "... at some point or another, every survivor of the Holocaust has felt himself to be Job,"⁵⁹ where this seems to highlight a positive comparison between Job and those who suffered during the Holocaust. However, to comment also on this statement is that Neher compares Job with 'survivors' of the Holocaust, which is evident on how there cannot be a comparison with those who did not survive. Therefore, this statement is clear where the text of Job cannot be relatable to all who suffered in the Holocaust, as unlike Job, many lost their lives.

Another key aspect to highlight on this is where different writers, such as Barry Levy, have commented also on the relevance of Job. However, what is mentioned by Wollaston is how he "...observes that the Book of Job is not included in the annual cycle of readings in synagogue, interpreting this as evidence that 'Judaism as a public religion is barely concerned with Job.'"⁶⁰ This further shows that where Levy clearly makes this statement, where the relevance of Job is not highlighted within the readings in synagogue, this also highlights however that although not used regularly in service, this should not then imply that Job cannot be relevant in other aspects to do with religious thought or looking at themes of suffering. Where Rubenstein also includes a notion on Job, he writes differently to Levy, where he "... accepts that some Holocaust survivors, such as Wiesel, do regard Job's story as relevant to their own situation... the implication being that the story of Job is not relevant to those who did not survive."⁶¹ The use of this statement further emphasises the way in which Rubenstein, similar to other writers on the Holocaust, acknowledge the importance of the use of Job by some, but also stress on the fact that this cannot be true for all, in particular to non-survivors. This further highlights the significance of why the character of Job can be likened by survivors, however Rubenstein emphasises that this cannot be said for all within the Holocaust.

⁵⁹ André Neher, cited in Isabel Wollaston, Michael Lieb and others, *"Post-Holocaust Jewish Interpretations Of Job"*, Oxford Handbooks Online, 2011 <https://doi.org/10.1093/oxfordhb/9780199204540.003.0034>, p.496.

⁶⁰ Barry Levy, cited in Isabel Wollaston, Michael Lieb and others, *"Post-Holocaust Jewish Interpretations Of Job"*, Oxford Handbooks Online, 2011 <https://doi.org/10.1093/oxfordhb/9780199204540.003.0034>, p.497.

⁶¹ Richard Rubenstein, cited in Isabel Wollaston, Michael Lieb and others, *"Post-Holocaust Jewish Interpretations Of Job"*, Oxford Handbooks Online, 2011 <https://doi.org/10.1093/oxfordhb/9780199204540.003.0034>, p.497.

Conclusion

Where it has been explored through varying opinions on the relevance of Job in discussions on the Holocaust, it is evident therefore that this character is used frequently amongst a large array of writers. There is this notion of the relatability of Job for many who have experienced suffering, in this case, where millions received unwarranted suffering which echoes the experiences of Job in the narrative. Different Holocaust Theologians also use this biblical character in this way due to the circumstances and experiences of those during World War Two. With this, it further enables both the survivors and Jewish believers to seek guidance within the Book of Job, where it can be used as a source for exploring this relationship with God and even with their religion. This is evident also where this link between Job and the events of the Holocaust can be seen, which is further explored from not only the works of theologians but also with discussions today. Where these discussions include differing opinions on the relevance of Job, where it has been explored that there are contrasting opinions, this further highlights where Job can be seen as a relevant character on discussions on the Holocaust but also where he is not entirely necessary.

Some argue that to understand suffering, the use of the narrative within Job is an obvious choice when it comes to looking at innocent suffering, where the experiences of Job does echo what happened in the Holocaust. When deciding on different topics and religious texts to explore for this dissertation, it became evident immediately to me that the character of Job is used by different writers on this topic. Evidently, through my own reading and interactions with different Holocaust Theologians, the use of Job throughout these readings were vast. In particular to highlight is the increasing scholarship around the use of Job in relation to discussions on the Holocaust. With this, as evidenced, is where varying authors from the initial post-Holocaust context and also modern scholars who are debating this relation today. Furthermore, through the use of different scholars, this has also shown where the relevance of Job has been debated on largely. This can also indicate where modern approaches have become relevant for discussing Job as he has been included within many discussions about suffering and the Holocaust.

To highlight lastly is the significance not only of the narrative that is conveyed throughout the Book of Job but also how this narrative is still having an impact on religious thought and understandings on suffering, as I have explored through various scholars. Where not all

authors would agree on the relevance of Job, it is clear however on this major theme within Job on the notion of suffering. In particular, the theme of innocent suffering is one key aspect that is highlighted by both modern scholars and theologians when discussing the Book of Job. This further emphasises the importance of such a narrative, in the attempt of exploring and analysing Job's experiences and outcome due to his suffering. Furthermore, the connection to this and the aftermath of the Holocaust is evident where the importance of using the Hebrew Bible on seeking guidance, and turning to the Book of Job specifically, further highlights the narrative in this way as a text largely used on topics relating to the Holocaust, even for today.

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