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Job 3

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Job 3.

Topics.

- Job in great depression curses the day he was born.
- Let those who curse the day rouse up leviathan.
- Why did I not die at birth and come out from the womb and die?
- Why was I not as a stillborn child, as infants who never see the light?
- Why is light given to him who is in misery, and life to the bitter in soul?
- The thing that I feared came upon me and what I dread befalls me.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

INTRODUCTION: the book of Job is considered both a theological and a literary masterpiece it is an honest discussion of why God allows good people to suffer. The test of Job's faith, allowed by God in response to a challenge from Satan, reveals God's sovereignty and the supremacy of divine wisdom over human wisdom (personified by Job's four friends). Believing that God is good despite the apparent evidence to the contrary, Job rested in faith alone. In the depths of agony, he could still proclaim, "I know that my Redeemer lives" (Job 19:25).

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In the end God silenced all discussion against the truth that He alone is wise (Job chpts. 38–41). Yet he vindicated Job's trust in him (chpt. 42), proving that genuine faith cannot be destroyed. The unknown author was probably an Israelite writing sometime between 2000 and 500 B.C.

HELPFUL FACTS: before reading Job, it is helpful to understand when Job, Eliphaz, Bildad, Zophar and Elihu are speaking they are not speaking, "thus sayeth the LORD", they are simply giving their opinions on how they personally perceive things to be. Amongst their conversations there is truth and wisdom, but it must be kept in mind not everything they are saying is true or even wise, in fact God rebukes Eliphaz, Bildad and Zophar and tells them they have spoken foolishness, but Job has spoken what is right (Job 42:7-9). The book of Job is not about doctrinal truth, but human suffering and the questions regarding God that arise during a person's calamity and pain.

JOB SPEAKS

JOB 3:1-7

Job in Great Depression Curses the Day He was Born.

- **Job 3:1-7:** After this Job opened his mouth and cursed the day of his birth. ²And Job said: ³"Let the day perish on which I was born, and the night that said, 'A man is conceived.' ⁴Let that day be darkness! May God above not seek it, nor light shine upon it. ⁵Let gloom and deep darkness claim it. Let clouds dwell upon it; let the blackness of the day terrify it. ⁶That night—let thick darkness seize it! Let it not rejoice among the days of the year; let it not come into the number of the months. ⁷Behold, let that night be barren; let no joyful cry enter it.

The word, conceive comes from the Hebrew word (*hareh*) it carries the idea of a woman being pregnant with a child. Notice it is the night not man who says that, "A man child is conceived," this is because no man or woman knows the exact time of conception or whether it is a man child or a girl child that has been conceived. This no-doubt is why Job mentions both the night and day in his cry since no one could know whether he was conceived in the day or night. Jobs says:

- He has had no rest and curses the day he was born
- The day he was conceived and born was not a day for rejoicing and celebration, but a day of darkness.
- It would have been better for him if his mother's womb had never conceived or he had been born dead.

These are the expressions of a man in deep depression and despair and anguish and suffering. Normally there is great happiness and joyful triumph when a child is born into the world. Job rather than desiring like most that his birthday would be celebrated in remembrance of his coming into the world his earnest and passionate desire was that it may not even be remembered as one of the days of the year, but that it would be utterly forgotten and completely blotted from the memory of all who knew him as though there had never been such a day. A similar expression of Job's feeling is expressed by Jeremiah in the following verses:

- Cursed be the day on which I was born! The day when my mother bore me, let it not be blessed! Let not the day wherein my mother bare me be blessed! Cursed be the man who brought tidings to my father, saying, "A man child is born unto thee," Making him very glad. Be that man as the cities which Yahweh overthrew and repented not! Yea, let him hear the outcry in the morning, and the lamentation at noon day! ¹⁵Cursed be the man who brought the news to my father, "A son is born to you, "making him very glad. (Jer. 20:14-15).

Jeremiah was not only beaten by Pashhur the priest in the House of the LORD and put in stocks, but all who those around him were against him because they did not like the prophetic word of the LORD that he spoke. All day long the people mocked him and made him a laughingstock even his close friends were waiting for an opportunity to take revenge on him. (Jer. 20:1-13), but like Job he remained faithful to the LORD despite his great suffering. Naturally Job did not actually expect that the day of his birth would be utterly forgotten. It is an expression that arises from a heart and spirit that is filled with great suffering and grievous distresses and that expresses the intolerableness of his grief and gives some level of venting to his pain and grief.

It is almost certain that many faithful Christians in the global Kingdom of God have expressed such venting at some-time through their many years of enduring in the faith as Job and Jeremiah did and walking in the Spirit and with Christ. Job proved Satan to be wrong in his statement: "if God touches Job's health then Job will curse Him." Certainly Job, because of his great suffering and distress cursed the day of his birth, but He did not curse God. It is also certain that Job at the end of such suffering and the receiving of God's blessings was somewhat ashamed of his wishes that it would have been better that he had never been born and especially certain when he is raised to eternal life and everlasting happiness.

JOB 3:8-10

Let those who Curse the Day Rouse up Leviathan.

- **Job 3:8-10:** Let those curse it who curse the day, who are ready to rouse up Leviathan.
⁹Let the stars of its dawn be dark; let it hope for light, but have none, nor see the eyelids of the morning, ¹⁰because it did not shut the doors of my mother's womb, nor hide trouble from my eyes.

- Job uses lofty language to express how terrible he feels, he is basically saying; let the stars and the morning be cursed, so that they have no light, because the day did not stop his mother's womb from giving birth.

Leviathan: over the generations of Bible scholars there have been many different interpretation and teachings of the character of Leviathan and who or what he maybe. Since the study of Leviathan is a big topic in itself we cannot do it justice to cover it in this study, especially since our focus is upon Job and his suffering and not on the character and person of Leviathan. For those who are interested in gaining greater insight and understanding of Leviathan go to:

- Job Chapter 41 (it is totally focused on Leviathan).

JOB 3:11-15

Why did I Not Die at Birth and come out from the Womb and Die?

- **Job 3:11-15:** "Why did I not die at birth, come out from the womb and expire? ¹²Why did the knees receive me? Or why the breasts, that I should nurse? ¹³For then I would have lain down and been quiet (in the grave); I would have slept; then I would have been at rest, ¹⁴with kings and counselors of the earth who rebuilt ruins for themselves, ¹⁵or with princes who had gold, who filled their houses with silver.

Job asks, why he did not die at birth or at least die after being born and why he had a nurse to keep him alive. His depression is so great he is almost suicidal; though he would never consider taking his own life he does wish he was dead. This state of despair can come to faithful Christians and those in the secular world, if the suffering, hurt and despair is great enough and lingers on day after day, week after week, when such anguish comes death appears as a friend to welcome since it means escape from all of one's hurt, pain, suffering and sorrow and is seen as a place of rest and peace. Job himself sees the grave as a place full of king's counsellors and princes all lying down in quiet rest and sleep and wished he was with them.

NOTE: contrary to Job's belief that death is a place of rest and peace (Job 3:11-12) many worldwide believe in the teaching of hell as a place not of rest and peace, but of torture and extreme suffering and pain, but consider the following verses concerning death:

- What happens to the children of man and what happens to the beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts, for all is vanity. ²⁰All go to one place. All are from the dust, and to dust all return. (Eccles. 3:19-20).
- For he sees that even the wise die; the fool and the stupid alike must perish and leave their wealth to others. ¹¹Their graves are their homes forever, their dwelling places to all generations, though they called lands by their own names. (Psalm 49:10-11).
- Man in his pomp will not remain; he is like the beasts that perish. ¹³This is the path of those who have foolish confidence; yet after them people approve of their boasts. *Selah* (Psalm 49:12-13).

Their graves are their homes forever (Psalm 49:11) is the true teaching of the Bible, those who are judged unworthy of eternal life do not go to a place of fiery flames called hell where they are cruelly and brutally tortured by evil eternal creatures called demons and their bodies burned by fiery flames so that they suffer the worst of all agonies for all eternity. This age old traditional doctrine is not only a gross misunderstanding of Scripture, but is also a gross misrepresentation of God's character, since it portrays Him as an extremely sadistic God, especially when it is considered that even those in the secular world would not inflict such brutal and cruel torture on a human for their entire life let alone for all eternity. Added to this John tells us that God is love (1 John 4:8) (1 John

4:16). This horrific doctrine of hell was no-doubt perpetuated in the early years of the church by religious leaders to scare the naïve into the church and has been adopted and perpetuated by their followers from generation to generation through tradition and religious institutions and organisations. Eternal life or eternal death (i.e., utter and total extinction) is the only two choices the Bible teaches from Genesis to Revelation. For further information see the titles:

- Hell or the Grave (Final destination of Humans).
- The Lake of Fire.
- Both titles are in, Death (ON WEBSITE MENU).

JOB 3:16-19

Why was I Not a Stillborn Child, as Infants who Never See Light?

- **Job 3:16-19:** Or why was I not as a hidden stillborn child, as infants who never see the light? ¹⁷There the wicked cease from troubling, and there the weary are at rest. ¹⁸There the prisoners are at ease together; they hear not the voice of the taskmaster. ¹⁹The small and the great are there, and the slave is free from his master.

Job sees the grave as a place:

- Were the wicked cease from their trouble and the weary are at rest.
- Prisoners are at ease because they do not hear the voice of their taskmaster.
- The slave is free from his master.
- The small and the great are there.

JOB 3:20-24

Why is Light Given to Him who is in Misery, and Life to the Bitter?

- **Job 3:20-24:** "Why is light given to him who is in misery, and life to the bitter in soul, ²¹who long for death, but it comes not, and dig for it more than for hidden treasures, ²²who rejoice exceedingly and are glad when they find the grave? ²³Why is light given to a man whose way is hidden, whom God has hedged in? ²⁴For my sighing comes instead of my bread, and my groanings are poured out like water.

Job asks, "Why is life given to a person?"

- Who is in misery and suffering?
- Who longs for death, and desires for it more than treasures?
- Who would rejoice exceedingly and be glad if they died?
- When they do not know what they should do or their future?
- Who God has bound to misery?

These questions of Job are not unique to Job, in my forty-five years of faith I have heard faithful mothers and fathers suffering horrific sicknesses and disabling illness's that slowly crippled their bodies and took their minds and memories ask the same question, "Why does God not take me home?" This is a mystery of God that none of us no matter how much we study the Scriptures and grow in wisdom will be able to answer

in a manner that will bring complete satisfaction to those suffering such sicknesses. This is when hugs and love speak louder than words and enduring faith is tested and hope is set upon God's promise that after all our sorrow in this world He will not only raise the faithful in Christ to eternal life and everlasting happiness, but will also wipe away every tear of sorrow and make all things new.

- The Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes. (Rev. 7:17).
- God will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away. (Rev. 21:4).

JOB 3:25-26

The thing I Feared came Upon Me and what I Dread Befalls Me.

- **Job 3:25-26:** For the thing that I fear comes upon me, and what I dread befalls me. ²⁶I am not at ease, nor am I quiet; I have no rest, but trouble comes."

Some say that this verse is teaching that whatever we fear will come upon us, but this is not a universal statement. Job is simply saying he feared his wealth and charmed life would all come to an end one-day, and now it has. It is Job's own personal statement and not something to be lifted out of context and used for every Christian on planet earth. God has so much trust in Job's integrity and faith that He is able to use Job to show the world the following two things:

1. No-one is guaranteed an easy ride through life, not even a blameless and righteous man or woman.
2. Faith in God soars far beyond all human suffering and afflictions.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
