

Job 10:1 ¶ My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

Job 10:2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

Once again Job declares he hates his life. He is determined to express his complaint before God and ask Him to identify what he has done wrong.

I am convinced that if Job had known the truth about what was happening to him, he would have gladly endured the physical pain to honor his God. It was the thought that there was the possibility of unknown sin in his life for which God was punishing him that caused him the most pain. All of his complaints have focused on this issue; not once up to this point has he asked for healing.

Job 10:3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

Job 10:4 Hast thou eyes of flesh? or seest thou as man seeth?

Job 10:5 Are thy days as the days of man? are thy years as man's days,

Job 10:6 That thou enquirest after mine iniquity, and searchest after my sin?

Job 10:7 Thou knowest that I am not wicked; and *there is none that can deliver out of thine hand.*

Job asks God why He wants to oppress him, a man of His making, yet let the wicked prosper. He wonders if God is looking through a man's eyes, from a man's perspective on life. He wonders why God is so focused on identifying sin in his life. He confidently declares that God knows he is not a wicked man, yet there is no one that can deliver him from God's judgment.

Job is still trying to bring God down to a level that he can understand instead of accepting that God is beyond man's understanding.

Job 10:8 ¶ Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

Job 10:9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

Job recognizes God as his Creator, so why did He create him just to destroy him. He reminds God that He fashioned him like a potter does clay, so why would he want to turn him back to dust.

Jeremiah made reference to this truth, including the fact that the potter has the right to do as he wishes with the clay.

Jeremiah 18:3–4 "Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

Job 10:10 Hast thou not poured me out as milk, and curdled me like cheese?

Job 10:11 Thou hast clothed me with skin and flesh, and hast fenced me with

bones and sinews.

Taken together these verses seem to be describing the conception and development of a baby.

The CJB translation of verse 10 helps: *“Didn’t you pour me out like milk, then let me thicken like cheese?”*

Job 10:12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

Job 10:13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

Job 10:14 ¶ If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

Job admits that God had granted him favor in his life before calamity struck.

Most translations indicate verses 13-14 as one sentence, implying that God blessed Job so that He could attack him as soon as he sinned and never forgive him.

Once again Job references the possibility that he had sinned unwittingly. If so, he wants to be told how.

Job 10:15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

Job 10:16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

Job 10:17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

Job declares that if he is wicked, he deserves God’s judgment. If he is innocent, he is still shamed and disgraced because his troubles continue to increase; and his friends will still believe him guilty.

He feels like God is hunting him like a fierce lion, singling him out for destruction. Job feels like the testimony against him is mounting and hardships keep on coming.

Job 10:18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

Job 10:19 I should have been as though I had not been; I should have been carried from the womb to the grave.

Job 10:20 Are not my days few? cease *then*, and let me alone, that I may take comfort a little,

Job 10:21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

Job 10:22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

In light of all this, Job wonders why God allowed him to be born. If only he had died at birth and gone from the womb to the grave. He thinks he has but few days left to live and wants God to leave him alone so that he can have a bit of comfort before going to the land of death and darkness from which he shall never return.

We know from a later discourse that Job expects to see God face to face, but we don't really know what else he understood about life after death regarding both saint and sinner.