

Job 3:1 After this opened Job his mouth, and cursed his day.

Job 3:2 And Job spake, and said,

Job 3:3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

Job 3:4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

Job 3:5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

Job 3:6 As *for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

Job 3:7 Lo, let that night be solitary, let no joyful voice come therein.

Job 3:8 Let them curse it that curse the day, who are ready to raise up their mourning.

Job 3:9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:

Job 3:10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

Job 3:11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

Job 3:12 Why did the knees prevent me? or why the breasts that I should suck?

It is Job that breaks the silence. He doesn't bother greeting his friends. He just begins unloading the pent up emotion in his heart. He doesn't curse God; he curses the day he was born. By now, the blessings and abundant life that had been Job's has no place in his thoughts. He is in terrible grief and pain. At this stage he wishes he had never been born. If he had to be born, why couldn't he have been stillborn?

Job isn't the only servant of God whose thoughts along this line were recorded. Consider the words of Jeremiah: **Jeremiah 20:14** "*Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.*"

This is so true to human nature. We are creatures of the moment. We have a hard time thinking past right now, especially when experiencing a time of even much less severe testing than did Job.

Side note: Verse 3 is another statement that life begins at conception.

Job 3:13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

Job 3:14 With kings and counsellors of the earth, which built desolate places for themselves;

Job 3:15 Or with princes that had gold, who filled their houses with silver:

Job 3:16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

Job 3:17 There the wicked cease *from* troubling; and there the weary be at rest.

Job 3:18 *There* the prisoners rest together; they hear not the voice of the oppressor.

Job 3:19 The small and great are there; and the servant *is* free from his master.

Job 3:20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

Job 3:21 Which long for death, but it *cometh* not; and dig for it more than for hid treasures;

Job 3:22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

Job 3:23 Why is light given to a man whose way is hid, and whom God hath hedged in?

Job's thoughts make sense, but they are not all true. He reasons that if he were dead, he wouldn't be experiencing this awful grief and pain; he would be at rest. He would be in the company of royalty of old. If his mother had miscarried, he would have never experienced any of the joy or pain of life. He recognizes that death keeps the wicked from perpetrating their wickedness. It also provides rest for those who have had to toil hard though out life. In death, those who were prisoners in life can no longer be tyrannized by their taskmasters and no servant has to do the bidding of his master.

However, Job does not seem to grasp the truth that death leads to torment for some and peace and comfort to others.

Job questions why God insists on giving life to those who are miserable and depressed. Why doesn't he just let those who want to die, die?

Job isn't cursing God, but he is definitely questioning God's will. He is beginning to express that he knows better than God through his desire for something that God has obviously not seen fit to allow.

Again, Job isn't by himself; consider:

- 1) Elijah - **1Kings 19:1-4** *"And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers."*
- 2) Moses - **Numbers 11:14-15** *"I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness."*
- 3) Jonah - **Jonah 4:1** *"But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live."*

Job 3:24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

Job 3:25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

Job 3:26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Job is to the point that his moaning and groaning have priority over eating. His pain is terrible. Now we get a glimpse into some of Job's motivation as he served God. He feared the consequences of disobedience or sin. He was constantly vigilant and proactive in maintaining a right standing with God and not provoking his wrath. Trouble came in spite of all the precautions he had taken (e.g., sacrifice and offerings).

It just emphasizes again the association of wealth, health and protection with the blessing of God in the mind of man—AND HOW WRONG IT IS to assume that always to be the case.