

Day 52 - TUESDAY: December 20th

Job 3

Job 3:1-26 NKJV

After this Job opened his mouth and cursed the day of his birth. And Job spoke, and said: "May the day perish on which I was born, And the night in which it was said, 'A male child is conceived.' May that day be darkness; May God above not seek it, Nor the light shine upon it. May darkness and the shadow of death claim it; May a cloud settle on it; May the blackness of the day terrify it. As for that night, may darkness seize it; May it not rejoice among the days of the year, May it not come into the number of the months. Oh, may that night be barren! May no joyful shout come into it! May those curse it who curse the day, Those who are ready to arouse Leviathan. May the stars of its morning be dark; May it look for light, but have none, And not see the dawning of the day; Because it did not shut up the doors of my mother's womb, Nor hide sorrow from my eyes. "Why did I not die at birth? Why did I not perish when I came from the womb? Why did the knees receive me? Or why the breasts, that I should nurse? For now I would have lain still and been quiet, I would have been asleep; Then I would have been at rest With kings and counselors of the earth, Who built ruins for themselves, Or with princes who had gold, Who filled their houses with silver; Or why was I not hidden like a stillborn child, Like infants who never saw light? There the wicked cease from troubling, And there the weary are at rest. There the prisoners rest together; They do not hear the voice of the oppressor. The small and great are there, And the servant is free from his master. "Why is light given to him who is in

misery, And life to the bitter of soul, Who long for death, but it does not come, And search for it more than hidden treasures; Who rejoice exceedingly, And are glad when they can find the grave? Why is light given to a man whose way is hidden, And whom God has hedged in? For my sighing comes before I eat, And my groanings pour out like water. For the thing I greatly feared has come upon me, And what I dreaded has happened to me. I am not at ease, nor am I quiet; I have no rest, for trouble comes."

Daily Deep Dive:

After 7 days of mourning and saying nothing, Job finally speaks. It's clear from reading this chapter, that Job is very low. While Job is blameless, it doesn't make him somehow unaffected by this extreme grief. These chapters show that the process Job is working through is normal and not something God criticizes. I would encourage you to read these chapters in a translation like the NLT. No translation is perfect, and I still regard the NKJV as the best English bible for detailed study, however, sometimes it's nice to have a translation that speaks in more plain English. My preference is the NLT in that regard, followed by the ERV (Easy to Read Version).

Verse 8 – The NKJV states “May those curse it who curse the day, Those who are ready to arouse Leviathan.”

In reading commentaries, it's clear they are all over the place on this verse and aren't sure it's meaning.

To me, it's interesting that the author uses two different Hebrew words for "curse" in this verse. Therefore, to me, it wasn't the authors intent to have them translated to the same thing. Both words are verbs.

The first "curse" means "to pierce, perforate, bore, appoint". The second "curse" comes from a root meaning "to feel or express a great loathing".

It's my speculation that the author is saying something similar to... "May those who express great loathing, pierce this day in such a way that they would awaken the Leviathan.

What was Leviathan? That's hard to answer and no one seems to know. We will cover this creature in great detail in Job 41, so we will save it for that time.

Verse 25 - Remember that back in Job 1, that he went above and beyond in making sacrifices to God for his children just in case they had sinned. He obviously deeply cared for his children and wanted them to be protected and blessed by God. Yet, his worst possible fears came true. How awful! I can't imagine the pain he was dealing with. I

can't imagine if all that I loved and cared for was gone in an instant.

Here are some excerpts from the UCG reading program on this chapter:

“A week after his friends arrive, when Job at last speaks, he is no longer the composed, almost stoic figure of the previous chapter. He pours out his heart in a flood of emotion, wishing he had never been born or that he had died at birth. Some might argue that Job's pious integrity was based merely on personal advantage after all—that his faith and resolve were quickly overthrown. But that is much too hard of an evaluation. Recall that Job was evidently scraping at his unbearable sores and mulling over his plight for months at this point (see Job 7:3). People in agony and torment often cry out and say things they don't fully mean.”

“In verse 8, Job even expresses the wish that those "who curse the day"—perhaps meaning professional cursers like the false prophet Balaam (see Numbers 22–24)—had aimed their hexes at his date of birth. He refers to these cursers also as "those who are ready to arouse Leviathan.”

Leviathan was understood to be a monster or dragon of the

deep. Perhaps the idea was that these cursers would call forth Leviathan to bring forth a deluge from the sea to cause utter calamity, in this case against his birthday. Such a statement from Job would not necessarily mean that he believed these cursers had such power. Rather, he could merely have been lamenting: *If only they could have...and if only they did.* Yet we should consider that Leviathan, as we will later see in our reading of chapter 41, may on some level be a figurative description of Satan. If that was in Job's thinking, then perhaps he knew that the cursers did have access to real spiritual power—that of the devil—to work dark magic and decree hexes. The irony here would be immense: *If only the devil had killed me...*

The irony is even greater near the end of the chapter. Job, longing for death to end his suffering (verses 20–23), perceived that it was God's protective hedge that kept at bay the death for which he longed (see verse 23). How true this was! Note here that Job was in no way contemplating suicide. As much as he wanted to die, he realized that life and death were within God's purview alone (see also Job 7:15–21; Job 10:18–22). Indeed, we should observe that in all Job said, he did not reject God or God's laws.

In Job 3:25, Job surprisingly reveals that he has lived in fear of what has befallen him. *The Bible Reader's Companion* suggests in its note on this verse: "This may be the key to the reason God permitted Job's suffering. Job fears God and tries to serve Him. Yet he also fears the future. Perhaps through his experience Job will find a deeper faith, one that frees him from terror of the future and permits a deeper love of God."

Finally, in ending his opening speech with the words, "I have no rest, for trouble comes" (verse 26), Job seems to recognize that the coming of his friends brings fresh turmoil and discomfort. It is likely that he well knew that his friends would view his suffering as evidence of sin and therefore hypocrisy. This, then, gives the starting point to the great controversy of the book that follows." [END]