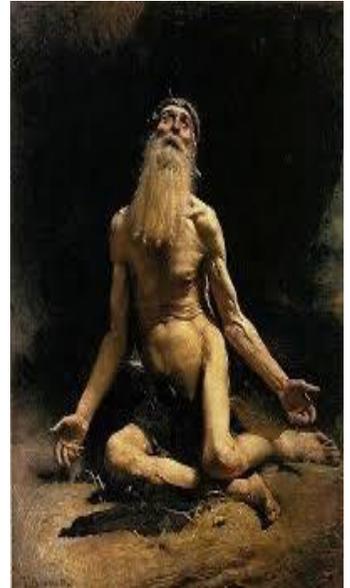


Part 9 – The Sovereignty of Our God-The Book of Job
The Deep Abysmal Darkness of Job - Job 3:1-26

Isaiah 45:9-12 “Woe to the one who quarrels with his Maker—

An earthenware vessel among the vessels of earth!
Will the clay say to the potter, ‘What are you doing?’
Or the thing you are making say, ‘He has no hands?’
10 “Woe to him who says to a father, ‘What are you begetting?’

Or to a woman, ‘To what are you giving birth?’”
11 Thus says the Lord, the Holy One of Israel, and his Maker:
“Ask **Me** about the things to come concerning My sons,
And you shall commit to **Me** the work of **My** hands.
12 “It is **I who made the earth**, and created man upon it.
I stretched out the heavens with **My** hands
And I ordained all their host.



A quote from the research paper used in Part 8:

Communicative clues may be unusual or striking devices and include repetition and alliteration (Noras 2013:35; Boase-Beier 2004:276-287). Noras points out (2013:32, emphasis added):

In literary texts, and especially poetry, the individual words are carefully chosen, and the meaning is to a large extent tied up in the actual words. However, the literal meanings of the actual words are not necessarily what the author intended to convey. The words in poetry are often chosen for their semantic ambiguity, and therefore it can be difficult to apply systemic functional labels to the constituents in a clause. As we have seen, for instance, a verb can fit into two or even three different Process types, depending on the interpretation.

The structure is referred to as a Binary poetic structure, It simply means this:

Binary opposition means placing two ideas or groups of people in opposing categories as a way to understand their relationship to each other. The term was originally coined in structuralism, but it is relevant to literature as well.

Job 2:11-13 Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, **Eliphaz** the Temanite, **Bildad** the Shuhite and **Zophar** the Naamathite; and they made an appointment together to come **to sympathize with him and comfort him.**

¹² When they lifted up their eyes at a distance and did not recognize him, they raised their voices **and wept. And each of them tore his robe and they threw dust over their heads toward the sky.**

Never forget 3 types of people in your life:

1. *Those who **helped** you in your difficult times*
2. *Those who **left** you in your difficult times*
3. *Those who **put you in your** difficult times*

¹³ Then they sat down **on the ground with him** for **seven days and seven nights** with **no one speaking a word to him**, for they saw that his pain was very great.

Job 3 ¹ **Afterward** Job opened his mouth and **cursed the day of his birth.**

Job 1:11 But put forth Your hand now and touch all that he has; he will surely **curse** You to Your face.”

Job 2:5 However, put forth Your hand now, and touch his bone and his flesh; he will **curse** You to Your face.”

Job 3:2ff

² And Job said,

³ “Let the day perish on which I was to be born,
And the night which said, ‘A boy is conceived.’

Jeremiah 20:14-18 Cursed be the day when I was born;

Let the day not be blessed when my mother bore me!

¹⁵ Cursed be the man who brought the news

To my father, saying,

“A baby boy has been born to you!”

And made him very happy.

¹⁶ But let that man be like the cities

Which the Lord overthrew without relenting,

And let him hear an outcry in the morning

And a shout of alarm at noon;

¹⁷ Because he did not kill me before birth,

So that my mother would have been my grave,

And her womb ever pregnant.

¹⁸ Why did I ever come forth from the womb
To look on trouble and sorrow,
So that my days have been spent in shame?

Job 3:4

⁴ "May that day be darkness;
Let not God above care for **it**,
Nor light shine on **it**.

⁵ "Let darkness and black gloom claim **it**;
Let a cloud settle on **it**;
Let the blackness of the day terrify **it**.

⁶ "As for that night, let darkness seize **it**;
Let **it** not rejoice among the days of the year;
Let **it** not come into the number of the months.

seize = a strong sense of seizing something but not letting it go.

⁷ "**BEHOLD**, let that night be barren; (*Behold is there to grab our attention for what's coming up*)
Let no joyful shout enter **it**.

⁸ "Let those curse **it** who curse the day,
Who are prepared to rouse **Leviathan**.

⁹ "Let the stars of **its** twilight be darkened;
Let **it** wait for light but have none,
And let **it** not see the breaking dawn;

¹⁰ Because **it** did not shut the opening of my mother's womb,
Or hide trouble from my eyes.

¹¹ "**Why** did I not die at birth,
Come forth from the womb **and expire**?

¹² "**Why** did the knees receive me,
And **why** the breasts, that I should suck?

¹³ "**For now I would have lain down and been quiet;
I would have slept then, I would have been at rest,**

¹⁴ With kings and with counselors of the earth,
Who rebuilt ruins for themselves;

¹⁵ Or with princes who had gold,
Who were filling their houses with silver.

¹⁶ "Or like a miscarriage which is discarded, I would not be,
As infants that never saw light.

¹⁷ **"There the wicked cease from raging,
And there the weary are at rest.**

¹⁸ **"The prisoners are at ease together;
They do not hear the voice of the taskmaster.**

¹⁹ **"The small and the great are there,
And the slave is free from his master.**

²⁰ **"Why** is light given to him who suffers,
And life to the bitter of soul,

²¹ Who long for death, but there is none,
And dig for it more than for hidden treasures,

²² Who rejoice greatly,
And exult when they find the grave?

²³ **"Why** is light given to a man whose way is hidden,
And whom God has hedged in?

²⁴ "For my groaning comes at the sight of my food,
And my cries pour out like water.

²⁵ "For what I fear comes upon me,
And what I dread befalls me.

²⁶ **"I am not at ease, nor am I quiet,
And I am not at rest, but turmoil comes."**