

Questions for God

Job 10:1-22

1 "My soul loathes my life; I will give free course to my complaint, I will speak in the bitterness of my soul. 2 I will say to God, 'Do not condemn me; Show me why You contend with me. 3 Does it seem good to You that You should oppress, That You should despise the work of Your hands, And smile on the counsel of the wicked? 4 Do You have eyes of flesh? Or do You see as man sees? 5 Are Your days like the days of a mortal man? Are Your years like the days of a mighty man, 6 That You should seek for my iniquity And search out my sin, 7 Although You know that I am not wicked, And there is no one who can deliver from Your hand? 8 'Your hands have made me and fashioned me, An intricate unity; Yet You would destroy me. 9 Remember, I pray, that You have made me like clay. And will You turn me into dust again? 10 Did you not pour me out like milk, And curdle me like cheese, 11 Clothe me with skin and flesh, And knit me together with bones and sinews? 12 You have granted me life and favor, And Your care has preserved my spirit. 13 'And these things You have hidden in Your heart; I know that this was with You: 14 If I sin, then You mark me, And will not acquit me of my iniquity. 15 If I am wicked, woe to me; Even if I am righteous, I cannot lift up my head. I am full of disgrace; See my misery! 16 If my head is exalted, You hunt me like a fierce lion, And again You show Yourself awesome against me. 17 You renew Your witnesses against me, And increase Your indignation toward me; Changes and war are ever with me. 18 'Why then have You brought me out of the womb? Oh, that I had perished and no eye had seen me! 19 I would have been as though I had not been. I would have been carried from the womb to the grave. 20 Are not my days few? Cease! Leave me alone, that I may take a little comfort, 21 Before I go to the place from which I shall not return, To the land of darkness and the shadow of death, 22 A land as dark as darkness itself, As the shadow of death, without any order, Where even the light is like darkness.' "

Job has experienced unprecedented loss and is now going through such terrible suffering. His friends who were a comfort to him when they came to set and mourn with him have not become tormentors of a different form. So Job turns to God with his questions. There are many more scattered through the book but we will just look at chapter 10. In this passage we will see the same questions that millions of others have asked over the centuries. These are the questions that come to our minds when we face suffering and loss.

1. "My soul loathes my life; I will give free course to my complaint, I will speak in the bitterness of my soul.
 - a. My soul loathes my life.
 - i. Job has enjoyed the best of life.
 - ii. But now he is experiencing the worst of life.
 - iii. He has wished that he had never been born.
 - iv. As one man said there is no more futile time spent.
 - b. I will give free course to my complaint, I will speak in the bitterness of my soul.

- i. So Job feels he has a right to give his complaint.
 - ii. He will allow the bitterness that has taken over in his soul to speak.
- 2. I will say to God, 'Do not condemn me; Show me why You contend with me.
 - a. I will say to God, 'Do not condemn me;
 - i. Here Job is continuing to claim innocence.
 - ii. He is asking for God to show him what he is done that deserves all this suffering.
 - b. Show me why You contend with me.
 - i. He gives credit to God for both his blessings and his calamity.
- 3. Does it seem good to You that You should oppress, That You should despise the work of Your hands, And smile on the counsel of the wicked?
 - a. Does it seem good to You that You should oppress,
 - i. In this and the next verse Job accuses God of acting like a human.
 - ii. If Job does not deserve these things and God is sending them then to Job God is a simple oppressor.
 - iii. This is a way of saying that it is not fair.
 - b. That You should despise the work of Your hands, And smile on the counsel of the wicked?
 - i. Job reminds God that God created him and made him all that he is.
 - ii. And it seems that if God made Job, it is unreasonable that God should now turn against what He has made.
 - iii. At the same time, since many wicked that Job knows are not having any problems, then God must be smiling on them.
 - iv. This is a problem that God's people have always had.
 - v. How could God cause or even allow suffering and loss in the Christian's life while God seems to be blessing the wicked.
- 4. 4 Do You have eyes of flesh? Or do You see as man sees? 5 Are Your days like the days of a mortal man? Are Your years like the days of a mighty man, 6 That You should seek for my iniquity And search out my sin,
 - a. In verses 4-6 Job lists some of the shortcomings of man and asks God if these are also God's shortcomings.
 - i. Does God have to see as man sees to understand and to know.

- ii. Are God's days short so that he must work hard to get things done now.
 - iii. Is that why God seems to be trying Job so, that He might search out Job's character to look for sins.
- 5. 7 Although You know that I am not wicked, And there is no one who can deliver from Your hand?
 - a. And he accuses God of knowing already that Job will pass the test.
 - b. He says that God does not need to turn Job's life upside down in order to find out what Job will do.
 - c. But yet God has done it.
 - d. And Job has no recourse for God is unreachable and unopposable.
- 6. 8 'Your hands have made me and fashioned me, An intricate unity; Yet You would destroy me. 9 Remember, I pray, that You have made me like clay. And will You turn me into dust again? 10 Did you not pour me out like milk, And curdle me like cheese, 11 Clothe me with skin and flesh, And knit me together with bones and sinews? 12 You have granted me life and favor, And Your care has preserved my spirit.
 - a. Job asks God why since He had made Job, a human, an intricate unity, why would He now want to destroy that creation.
 - b. Why would a potter take one of his finest works and break into to dust again?
 - c. Job can see no reason God would do these things in his life.
- 7. 13 'And these things You have hidden in Your heart; I know that this was with You:
 - a. Job knows that God knows why all this has happened to Job but Job also knows that he cannot find out the answers he is looking for.
- 8. 14 If I sin, then You mark me, And will not acquit me of my iniquity. 15 If I am wicked, woe to me; Even if I am righteous, I cannot lift up my head. I am full of disgrace; See my misery! 16 If my head is exalted, You hunt me like a fierce lion, And again You show Yourself awesome against me. 17 You renew Your witnesses against me, And increase Your indignation toward me; Changes and war are ever with me.
 - a. Job admits that God punishes sin and the sinner.
 - b. And there is no escape from God's judgment.
 - c. But still Job says that he has not sinned and therefore God is acting contrary to the way God should act.
- 9. 18 'Why then have You brought me out of the womb? Oh, that I had perished and no eye had seen me! 19 I would have been as though I had not been. I would have been carried from the womb to the grave.

- a. Job says that if God was going to do this to him then why did God even bring him into the world.
 - b. Job thinks that to die in childbirth would have been better than what he faces now.
10. 20 Are not my days few? Cease! Leave me alone, that I may take a little comfort, 21 Before I go to the place from which I shall not return, To the land of darkness and the shadow of death, 22 A land as dark as darkness itself, As the shadow of death, without any order, Where even the light is like darkness.' "
- a. Job asks for death.
 - b. For there he will be free from the misery that he knows here.
 - c. In his mind he is going to die soon, so why doesn't God just help him along.

Job's problem is not that he does not understand what is happening to him. It is not that he does not understand suffering.

Job's real problem is that he does not understand God.

In a sense that is a problem that we all deal with. Job did not have the completed revelation as we do. What he knew about God had been gleaned from godly men of the past and those few revelations that God had given.

Some of these were no doubt passed on to future generations. But I think we can be sure that some became confused and some were lost.

The theology of Job is not complete. He and his friends are doing the best that they can but they come up short.

We are so blessed that God has given us the revelation of Himself in the person of His only begotten Son. And we have the word that He delivered to the world.

Let our knowledge of God come from there. It is not that grandma wasn't a nice lady but it is that her theology is only as good as it follows the written revelation of God.

In the Wycliffe Bible commentary it explains Job's problem.

10:1-22. I will give free course to my complaint (v. 1b, asv). With the bravado of despair Job questions the Judge who condemns him (v. 2). He appeals to God against God—to the nature of the God he had known against the phantom God who contends against him. In particular, Job appeals to God's pride of office as Judge (vv. 3-7) and to his Creatorhood (vv. 8-12). Is God subject to human limitations, liable therefore to misread the facts (v. 4) or fail to overtake the guilty (vv. 5, 6)? No. He has the qualifications to be judge of all the earth; he is omniscient and omnipotent (v. 7). Thine hands have made me (v. 8a). Does the Creator destroy the creature on which he has expended such marvelous skill in the processes of procreation and gestation (vv. 10, 11) and such providential care (v. 12) The Wycliffe Bible Commentary.

So it is true of many today. Many worship and believe in a phantom God who does not match up with what God is really like.