

Job 10
May 3, 2026

Open with Prayer

HOOK:

Q: Job questions why he was even created...Have you ever wrestled with purpose during hardship? If yes, how did you resolve that? [Let people engage]

Transition: Today's chapter is raw, emotional, and deeply reflective – Job is **speaking directly to God**, wrestling with suffering, justice, and his own existence. Job's argument here is that God made him and gave him life (vv. 3, 8–12, 18–19), but God was not treating him like one of His own creations. After putting time and effort into making Job, God was destroying him!

Furthermore, God was judging Job without even telling him what the charges were against him (v. 2). It's no wonder Job was weary, bitter, and confused (vv. 1, 15). Let's read what Job says to God.

BOOK:

10 "I loathe my very life;
Therefore, I will give free rein to my complaint
and speak out in the bitterness of my soul.
² I will say to God: Do not condemn me,
but tell me what charges you have against me.
³ Does it please you to oppress me,
to spurn the work of your hands,
while you smile on the schemes of the wicked?
⁴ Do you have eyes of flesh?
Do you see as a mortal sees?
⁵ Are your days like those of a mortal
or your years like those of a man,
⁶ that you must search out my faults
and probe after my sin—
⁷ though you know that I am not guilty
and that no one can rescue me from your hand?
⁸ "Your hands shaped me and made me.
Will you now turn and destroy me?
⁹ Remember that you molded me like clay.
Will you now turn me to 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 gave me life and showed me kindness,
and in your providence watched over my spirit.

13 “But this is what you concealed in your heart,
and I know that this was in your mind:
14 If I sinned, you would be watching me
and would not let my offense go unpunished.
15 If I am guilty—woe to me!
Even if I am innocent, I cannot lift my head,
for I am full of shame
and drowned in (aware of) my affliction.
16 If I hold my head high, you stalk me like a lion
and again, display your awesome power against me.
17 You bring new witnesses against me
and increase your anger toward me;
your forces come against me wave upon wave.
18 “Why then did you bring me out of the womb?
I wish I had died before any eye saw me.
19 If only I had never come into being,
or had been carried straight from the womb to the grave!
20 Are not my few days almost over?
Turn away from me so I can have a moment’s joy
21 before I go to the place of no return,
to the land of gloom and deep shadow (of death),
22 to the land of deepest night,
of deep shadow and disorder, where even the light is like darkness.”

Process Observations/Questions:

Q: What stood out to you? What questions do you have? [Let people engage]

Q: What did you learn about man? [Let people engage]

Q: What did you learn about God or Jesus or the Holy Spirit? [Let people engage]

Q: What is your takeaway? [Let people engage]

LOOK:

Bring unfiltered honesty to God – even when it’s messy. Instead of editing our prayers to sound “appropriate,” practice naming what you actually feel – confusion, anger, disappointment – while still directing it toward God, not away from Him.

Let our suffering deepen the conversation, not end it. Job is in agony, yet he keeps engaging God. He doesn’t withdraw into silence or apathy. Let’s resist the urge to disengage spiritually. Stay in the dialogue with God – through prayer, reflection, or community-even if all we have are questions.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W.W. (1996). *Be Patient*. (pp. 41-43) Victor Books

"Why was I born?" (Job 10:1-22) Job's argument here is that God made him and gave him life (vv. 3, 8-12, 18-19), but God was not treating him like one of His own creations. After putting time and effort into making Job, God was destroying him! Furthermore, God was judging Job without even telling him what the charges were against him (v. 2). No wonder Job was weary, bitter, and confused (vv. 1, 15). Note that in this chapter Job speaks directly to God and not to his friends.

God is not a man that He has to investigate things and fight against time (vv. 4-6). God is eternal and can take all the time He needs, and God is all-knowing and doesn't have to investigate like a private detective. Job had previously yearned for an umpire (9:33), but now he asks for a deliverer (10:7) so he can escape judgment. God was an ever-present Guard, watching Job's every move (v. 14). He was stalking Job like a lion (v. 16) and attacking him with His army (v. 17). Job was hemmed in, and there was no way out.

So Job's question seems reasonable: "Why then did You bring me out of the womb?" (v. 18, NIV) Job's existence on the earth seemed so purposeless he begged God to give him a few moments of peace and happiness before his life ended. He could see his life going by swiftly (7:6-7; 9:25-26), and there was not a moment to waste. "Let me alone," he prays, "so that I can have a little comfort before I go to the world of darkness."

Job could not understand what God was doing, *and it was important that he not understand*. Had Job known that God was using him as a weapon to defeat Satan, he could have simply sat back and waited trustfully for the battle to end. But as Job surveyed himself and his situation, he asked the same question the disciples asked when Mary anointed the Lord Jesus: "Why this waste?" (Mark 14:4) Before we criticize Job too severely, let's recall how many times we have asked that question ourselves when a baby has died or a promising young person was killed in an accident. *Nothing that is given to Christ in faith and love is ever wasted*. The fragrance of Mary's ointment faded from the scene centuries ago, but the significance of her worship has blessed Christians in every age and continues to do so. Job was bankrupt and sick, and all he could give to the Lord was his suffering by faith; *but that is just what God wanted in order to silence the devil*.

When William Whiting Borden died in Egypt in 1913 while on his way to the mission field, some people may have asked, "Why this waste?" But God is still using the story of his brief life to challenge people to give Christ their all.

When John and Betty Stam were martyred in China in 1934, there were some who asked, "Why this waste?" But *The Triumph of John and Betty Stam* by Mrs. Howard Taylor has been a life-changing book since it was published in 1935. My girlfriend (now my wife) gave me a copy on my twenty-first birthday, and its message still grips my heart.

When the five missionaries were martyred in Ecuador at the hands of Auca Indians, some called the event a "tragic waste of manpower." But God thought differently, and the story of these five heroes of faith has been ministering to the church ever since.

Job asked, “Why was I born?” In the light of his losses and his personal suffering, it all seemed such a waste! But God knew what He was doing *then*, and He knows what He is doing *now*. “You have heard of Job’s perseverance and have seen what the Lord finally brought about,” wrote James. “The Lord is full of compassion and mercy” (James 5:11, NIV). If you had told that to Job, he might not have believed it; but it was still true. It was true for him, and it is true for us today. Believe it!

Zuck, R. B. (1985). *Job*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 732-733) Wheaton, IL: Victor Books

d. Job’s desperation (chap. 10)

(1) Job’s challenge to God.

10:1–7. Since no mediator could arbitrate Job’s case, he decided to become his own defense attorney. Risk was involved. He was taking his life in his hands (**I loathe my very life**; cf. 9:21). But he would vent his **complaint** in his **bitterness** even if it killed him. Rehearsing his speech, he would give **God** an order (**Do not condemn me**; cf. 9:20; 15:6; and comments on 40:8) and would insist that God list His **charges ... against** him. In this sudden burst of self-confidence (contrast 9:3, 14, 32), Job said he would confront God with several questions: (1) Does God get some kind of sadistic pleasure out of abusing Job, whom He had made with His very **hands**? (cf. 10:8–12; 14:15) (2) Does God have **eyes** like a man and have to investigate Job? (3) Are God’s **days** short so that He has to **probe after** Job’s sins? Surely God is not like that. And yet, knowing of Job’s innocence, God still seemed to oppress him.

(2) Job’s reminder to God.

10:8–12. In destroying Job with His hand (cf. v. 7), God was being inconsistent because He had previously created Job in his mother’s womb by His **hands**. Like a potter, God had **molded** Job, so why should he so soon be discarded to the **dust** from which he had been made? (cf. 7:21; 34:14–15; Ps. 104:29–30; Ecc. 3:20; 12:7) Job said his intricate embryonic development was like the curdling of **milk** into **cheese**, a process in which he was given **skin and flesh and knit ... together** (cf. Ps. 139:13, 15) **with bones and sinews**. After giving him **life** (cf. Job 12:10; 27:3; 34:14–15) and watching **over** his **spirit** (cf. 29:2; 36:7), why should God turn against him? Again Job thought God was being inconsistent (cf. 10:3).

(3) Job’s blaming of God.

10:13–17. Maybe, Job opined, God had in **mind** this affliction all along. God was **watching** him (cf. 7:19–20; 13:27; 31:4) ready to chalk up every **offense**. Yet even in his innocence Job had no boldness before God (in contrast with his spurt of confidence recorded in 10:2–7). For God was stalking him **like a lion** (cf. 16:9), ready to pounce on him with His **awesome** strength (cf. 9:4–13) and summon **witnesses against** him. (**Anger** is *ka‘as*, “an angered irritation or resentment”; cf. 5:2; 6:2, “anguish.”) Job’s innocence, he sensed, meant nothing to God, since the Sovereign was against him, no matter what (cf. 9:15–20).

(4) Job's request to God.

10:18–22. Once more the complainant asked for death (cf. 3:20–23; 6:8–9; 7:15; 10:18–19; 14:13), wishing he had never been born (cf. 3:17). Had he gone, like a stillborn, directly from **the womb** to the tomb, he would have bypassed all this misery. But since he was about to die (cf. 7:6–9; 9:25–26; 14:1–2, 5; 17:1) he asked God to give him at least a brief reprieve with **a moment's joy** (cf. “joy” in 9:25). Death would be final (**no return**) and gloomy. Four Hebrew words for darkness were amassed to depict the darkness of the grave (**gloom**, *hōšek*; cf. 3:4, “darkness”; **deep shadow**, *šalmāwet*; cf. 3:5; **deepest night**, *‘ēpāh*, used only here and in Amos 4:13, “darkness”; and **darkness**, *’ōpel*; cf. Job 3:6; 23:17; 28:3). This speech, like some others of Job's ended on a doleful note about death (cf. 3:21–22; 7:21; 14:21–22).

Garrett, D. A. (1998). *The Poetic and Wisdom Books*. In D. S. Dockery (Ed.), *Holman Concise Bible Commentary* (pp. 205-206). Broadman & Holman Publishers.

Job Again Responds (9:1–10:22). In this section Job first responded to his friends and then offered a prayer of complaint to God. But his response was directed more to Eliphaz than Bildad. Job's opening, “How can a mortal be righteous before God?” virtually quoted Eliphaz (4:17). As Job developed the idea, he turned Eliphaz's meaning upside down. Eliphaz claimed that human folly being what it is, no one has grounds for challenging God's right to punish as He wills. Job replied that God's power and lofty position being what it is, no one, no matter how innocent, has a chance to question God's wrath or make an appeal. Even if he were clean, God would push him into the mud. God's omnipotence and sovereignty, normally objects of praise, had become objects of terror to Job.

Job's despair led him to call for an arbitrator between himself and God. The distance between humanity and God was too great for Job to bridge. He did not develop this idea here but took it up later.

In his prayer Job appealed for mercy on two grounds. First, God had no experience of human mortality and frailty (see Heb. 2:14–18). God ought to understand that it is not easy being human.

Second, Job pointed out that he was God's creature and wondered if God's only purpose in creation was to destroy what He had made. Job's prayer recalled Moses' intercession for Israel (Exod. 32:12). Job again alluded to the creation narrative (see Gen. 2:7). Job had been knit together by God (see Ps. 139:13). But in Genesis 1:31 God saw that all He had made was very good (tob). Now Job asked, “Is it good [tob] to You that You persecute, that You disdain, the work of Your hands?” (author's translation).

The Holy Bible: New International Version. (1984). (Job 10). Grand Rapids, MI: Zondervan.