**Job 3**

Job Curses the Day He Was Born & Longs for Death

**Introduction:**
In this chapter Job begins to speak and the first thing he does is curse the day he was born—Job curses his birthday.

He then complains bitterly as to why he didn’t die at childbirth or, better yet, had been stillborn. Reflecting on this, he longs for having never even been conceived.

We learn that Job justifies his reasons for thinking this way because:

- The dead are unaffected by events and persons in life.
- The dead don’t [usually] come back to life.
- Death is a place of refuge.
- Death is no respecter of persons.

Although these things may be true—it does not make death the solution to the problems of life.

We will discover that the more intently Job sought an explanation for his misery and pain, the more frustrated he became of the cloud of mystery engulfing him. Seeking to know Why, he soon had lost the Way. Obsessed by the dread that God had abandoned him, he curses the day he was born.

However, neither at this point nor later did Job fulfill Satan's prediction that he would renounce God with by cursing him. By cursing his own existence, however, Job, in effect, was in direct conflict with God who had superintended it. James 4:17 tells us that whatever is not of faith is sin; hence, the need of Job's repentance (Job 42:1-6) as the way to restoration and peace with God.

Job's misery, despair and hopelessness wipes out the memory of his former joyful years as he laments the fact that he was born. He desires that God not call his birthday into the light (v.4), but let darkness and the shadow of death claim it for their own (v.5) and he wishes the night of his conception were blotted out of the calendar of time (v.6).

All who have or are suffering intensely as Job did can appreciate his longing for release through death—although Job never contemplated suicide.

**vv. 1-10**

Job verbalizes the anguish of his torment

[1 After this Job opened his mouth and cursed the day of his birth. 2 And Job spoke, and said: 3 “May the day perish on which I was born, and the night in which it was said, ‘A male child is conceived’. 4 May that day be darkness; may God above not seek it, nor the light shine upon it. 5 May darkness and the shadow of death claim it; May a cloud settle on it; May the blackness of the day terrify it. 6 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. 7 Oh, may that night be barren! May no joyful shout come into it! 8 May those curse it who curse the day, Those who are ready to arouse Leviathan. 9 May the stars of its morning be dark; May it look for light, but have none, And not see the dawning of the day; 10 Because it did not shut up the doors of my mother's womb, Nor hide sorrow from my eyes.”]

In the last chapter (2:9-10) we saw how Job was afflicted with a terrible skin disease. His wife told him, “Do you still hold fast to your integrity? Curse God and die”! To which Job responded, “You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?” and we are told that “…..in all this Job did not sin with his lips”.

Job Chapter 3

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But now, to fully understand Job’s thoughts, we need to review the extent of his disease because now his suffering has become mentally unbearable. Here is how the scriptures describe Job’s physical condition:

1. Job’s body was covered from head to toe with painful skin ulcers. {2:7}
2. Job had itching sores which he used a scrapper to scratch {2:8}
3. Job suffered from a loss of appetite {3:24}
4. Job’s ulcers were filled with maggots & dirt {7:5}
5. Job was experiencing terrifying nightmares {7:14}
6. Job was biting his flesh because of the pain {13:14}
7. Job likened his skin to a garment that was moth-eaten {13:28}
8. Job’s skin was shriveled like a very old man’s {16:8}
9. Job’s face was pale from weeping & his eye sockets were dark & sunken {16:16}
10. Job’s illness made his breath smell foul {17:1}
11. Job felt like his bones were being pierced {30:17}
12. Job’s skin was blackening and falling off & bones burn with fever {30:30}

As was mentioned in the last chapter, some commentators think Job had a skin condition called Pemphigus Foliaceus which is an autoimmune blistering disease of the skin characterized by lesions that are scaly and crusted erosions that erupt into skin ulcers affecting not only skin tissue, but also the hair, nails and the underlying muscle and glandular tissue. In other words, his mucous system was also affected.


Job’s calm demeanor is now destroyed. His suffering is of the most personal kind—he is in a physically painful and desperately miserable condition; sitting in the ashes of burned garbage at the village dump. What little comfort and hope he may have had left was now totally gone. Losing his health so suddenly and thoroughly was very traumatic and it seems to have been the “final straw”.

No one could carry Job’s suffering for him—definitely not his friends. The burden of pain and misery was his alone. Job’s situation is a classic example of the truth found in Gal. 6:1-5.

Finally, after seven days and nights sitting with his three friends in the ashes, each one with a torn robe and dust on his head, Job breaks the silence. When ministering to those in grief it is best to just be present with them and wait until they are ready to speak.

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1 Roy B. Zuck; Bible Knowledge Commentary.
3 Although many have tried to associate Job’s illness with known diseases from the symptoms described throughout this book; the fact remains that Job may have been smitten with a unique disease that remains undiagnosed. Nevertheless, from the descriptions given in this book whatever the disease was Satan was allowed to smite him with it and it was a hideous.
His anguish and distress is so overwhelming that Job, in utter frustration and desperation, cries out and curses the day he was born. He proclaims that the day he was born should never have existed.

But he does not [and will not] curse God despite the desperation and hopelessness of his situation. So, Satan’s accusation has already been proven false.

Note the phrase, “A male child is conceived” indicates that even an embryo is considered a person [a male child] by God. Job desired that the night of his conception was blotted out.

Job wanted to die—he seems to have thought that death would provide a welcome relief from his current condition.

Many people have felt this way at some point in their lives—perhaps you have as well. It is the reason that most people commit suicide; a physically or mentally painful situation for which no perceived solution exists, with all hope gone, trouble so great it cannot be tolerated any longer.

But Job is far from through. He goes on to say that he wishes that day was “darkness” and that no light shined on it [that day had never been seen—never seen the “light of day”].

In vv.4-6 Job refers to “darkness” five times using four different words. He longed that the day of his conception/birth would be a day of (a) darkness [hošek, v.4], (b) deep shadow [salmawet, v.5, used only in Job 10:21; 24:17; 28:3; 34:22; 38:17], (c) blackness [4] [kimràt, v.5; lit., “terrify it”, used only here in the OT] would overwhelm its light and (d) thick darkness [opel, v.6, is used five times in Job 10:22 (twice); 23:17; 28:3] would seize the night of his conception.

Job wishes that the day of his conception would have been a day of darkness and gloom, with the shadow of death claiming it, like the blackness of a terrifying storm. He wishes that his mother had remained barren [lit. “stony”, as in unproductive ground] so there would have been no rejoicing; but if not, mourning because she had miscarried [“may not come into the number of the months”].

“Stars of the morning” refers to the planets Venus and Mercury, easily seen at dawn because of their brilliance.

Job wishes that even God in Heaven would not seek the day of his conception nor light to fall on it—as if it never existed!

This of course could never happen since the Psalmist David explains the true state of things:

Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; if I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me. If I say, “Surely the darkness shall fall on me,” even the night shall be light about me; Indeed, the darkness shall not hide from You, but the night shines as the day; the darkness and the light are both alike to You.—Psalms 139:7-12

The interesting thing is that right after explaining that God is present everywhere in His creation and it’s futile to try and hide from God, the Psalmist describes the process of conception and the growth of a fetus in the mother’s womb:

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[4] “blackness”: This Hebrew word is used only here in the Old Testament and it refers to the blackness accompanying an eclipse, tornado, or heavy storm clouds.
“For You formed my inward parts; you covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well. My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them”.
—Psalms 139:13-16

Although these words are true and were written about 1000 years later, I have a feeling that Job would not have wanted to hear them quoted to him at this time. God’s word is sometimes not going to be received until either physical pain is relieved or a person is completely broken and stripped of pride.

Even though Job is suffering horribly he still has his pride, but at the end of the narrative, after the LORD speaks to Job out of the whirlwind (Job 38:1) he is finally broken and admits:

“Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. Listen, please, and let me speak; You said, 'I will question you, and you shall answer Me'. I have heard of You by the hearing of the ear, but now my eye sees You. Therefore I abhor myself and repent in dust and ashes.”—Job 42:3-6

In v.8 note the reference5 to a creature called “LEVIATHAN” in the context of those who are ready to arouse or disturb such a beast will regret the day and curse it in a manner like Job is doing. The meaning is that those who disturb LEVIATHAN take their lives into their own hands. As for the danger in disturbing such a creature we are told later in this book:

Lay your hand on him; remember the battle—never do it again! Indeed, any hope of overcoming him is false; shall one not be overwhelmed at the sight of him? No one is so fierce that he would dare stir him up. Who then is able to stand against Me? Who has preceded Me, that I should pay him? Everything under heaven is Mine.—Job 41:8-11

The prophet Isaiah refers to LEVIATHAN as “him” and describes this creature as being an elusive, writhing serpent [nachash: “a snake” or “snake-like”; i.e., elongated] and a dragon [tannîyn: “a large lizard-like creature”] that lives in the sea.

In that day the LORD with His severe sword, great and strong, will punish Leviathan the fleeing serpent, Leviathan that twisted serpent; and He will slay the dragon that is in the sea.”—Isa. 27:1

At the end God will conclude His interrogation of Job by saying this about LEVIATHAN:

“On earth there is nothing like him, which is made without fear. He beholds every high thing; he is king over all the children of pride”.—Job 41:33-34

We will have much more to say about LEVIATHAN when we get to chapter 41 where we learn just how formidable and awe-inspiring this creature is. In that chapter God will rebuke Job’s arrogance by describing this creature in detail as one of His amazing works of creation.

For now suffice it to say that the word LEVIATHAN is describing a very large, serpent-like [dragon-like] marine reptile [a “sea monster”] which may have been either an extinct species of plesiosaurus6 or heretofore unknown kind of very large marine reptile7. In other words—a dinosaur! NOT a crocodile as many commentators claim hoping to avoid controversy.

5 The King James version incorrectly translates the Hebrew word [Livyathan] as “their mourning” alluding to paid mourners, but most all other translations have it correctly translated as “Leviathan”. The word refers to a “wreathed/joined creature”; i.e., sea monster whose shape is twisted or writhing.
6 Reconstituted skeleton fossils of plesiosaurs, some up to 55 feet long, do resemble the descriptions given in Job. Note that plesiosaur fossils are found on every continent including Antarctica.
Job asks the question of why couldn’t he have died at birth and, in poetic fashion, thus wishes that either his mother had received him on her lap or nurse him at her breasts; either way Job would have died.

Job will voice the same complaint and his longing for death in vv.20-23; 6:8-9; 7:15; 10:18-19 and 14:13.

Job then reasons that he if he had died at birth he would at least have been able to “rest in peace” in the grave; he would have lain still and quiet and would have been asleep. None of his current troubles would have ever happened.

Job Chapter 3
Compare Job’s words with that of Jeremiah who was rejected, despised and treated shamefully by his countrymen for bringing the message of the LORD:

“Cursed be the day in which I was born! Let the day not be blessed in which my mother bore me! Let the man be cursed who brought news to my father, saying, ‘A male child has been born to you!’ making him very glad. And let that man be like the cities which the LORD overthrew and did not relent; let him hear the cry in the morning and the shouting at noon, because he did not kill me from the womb, that my mother might have been my grave, and her womb always enlarged with me. Why did I come forth from the womb to see labor and sorrow, that my days should be consumed with shame?”—Jer. 20:14-18

Actually, the way of suffering is the “rule” for a believer rather than the rare exception. And if a believer is not personally suffering he/she can commensurate with those who are. Note that the Bible teaches us that believers are children of God through faith in Jesus Christ (John 1:12; Rom. 8:16) and “companions in the tribulation and kingdom and patience of Jesus Christ” (Rev. 1:9).

Expressing his plight further, Job identifies himself with famous people who have died [kings and counselors and princes] that had elaborate tombs built for themselves as monuments to their greatness; some which are filled with treasures of gold and silver.

Perhaps Job was hoping people would do that for him too since we were told in Job 1:3 that “……this man was the greatest of all the people of the East”. If so, Job would have been taking some self-indulgent comfort in that.

It is interesting to note that the word “Mausoleum” derives from the elaborate tomb of King Mausolus known as the Mausoleum at Halicarnassus [near modern-day Bodrum, Turkey], who was the Persian satrap of Caria [SW region of Turkey] from 377—353 BC. This large tomb was one of the SEVEN WONDERS OF THE ANCIENT WORLD. Historically, mausolea were, and still may be, large and impressive constructions for a deceased leader or other person of importance.

After cursing his birthday, Job’s anguish has escalated because his wish to have died at childbirth could not be fulfilled. He now thinks that a better solution would have been that he had been stillborn—a “hidden” [Lit. “buried”] fetus, dead from his mother’s womb, one who never even saw the “light-of-day”! This is reminiscent of the sentiments of the character George Bailey in the classic movie, It’s A Wonderful Life.

All who have or are suffering intensely as Job did can appreciate his longing for release through death. But it’s also important to note that as terrible as Job’s condition was he never sought to actually kill himself!

But note that fulfilling the longings of a soul wearied by physical agony and mental anguish and turmoil, would have meant a miscarriage for his mother, which would have been very tragic for her. It is evidence of the desperation of Job’s predicament.

Oftentimes during extreme suffering one does not think of the consequences that one’s desires would have on others. Thus, by wishing oneself dead or contemplating suicide a person sadly usually does not reflect on the pain and suffering for those who love them.

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8 Satrap was the name given to the governors of the provinces of the ancient Median-Persian Empires. Satraps are mentioned in the books of Ezra, Esther and Daniel.

9 SW region of Turkey which included the city of Miletus, mentioned in Acts 20:15, 17 and 2 Tim. 4:20; and also the island of Patmos mentioned in Rev. 1:9.
Job seems to take consolation in the fact that in death, or more accurately in the place of the dead [Sheol], wicked men can no longer trouble you. Furthermore, the weary [like Job] are at rest, undisturbed by the troubles and pain of this world. In other words, the dead are unaffected by events and persons in life.

Elsewhere in this book the place of the dead is translated as “the grave” or “the pit” [Job 7:9; 11:8; 19:13; 17:13, 16; 21:13; 24:19; 26:6]. The Hebrew word for this place is “Sheol”. For example; “As the cloud disappears and vanishes away, so he who goes down to the grave does not come up” [7:9]. In other words, the dead don’t usually come back to life.

Job goes on to say that the place of the dead is a place where fellow “prisoners” can “rest together”; as if that is a good thing. On a ‘positive note’ Job tries to take comfort in the fact that those who are dead cannot hear the voice of those who oppress them. In other words, death is a place of refuge.

Again lamenting his situation but trying to take some consolation in the alternative to living, Job expresses the fact that both insignificant and great people are in the grave and there the slave is also “free” from his master. In other words; death is no respecter of persons.

It is interesting that Job refers to those who are dead as prisoners resting together. In the New Testament {Luke 16:19-31} we learn that Sheol [called Hades in Greek] is divided into two compartments with a great, impassable gulf between them. One side is a place of torments [where the unsaved rich man went] and the other was a place of tranquility and comfort called “Abraham’s bosom” [where saved Lazarus went; referred to by Jesus as “Paradise” in Luke 23:43].

Thus, all those who died went to Sheol [Hades] but either went to the place of torments or Paradise, depending on whether they believed and were saved. Then, during Jesus Christ’s resurrection the souls of those who were in Paradise were transferred to Heaven by the grace and power of the LORD:

But to each one of us grace was given according to the measure of Christ’s gift. Therefore He says: “When He ascended on high, He led captivity captive and gave gifts to men”. (Now this, “He ascended”—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)— Eph. 4:7-10

At His death, Jesus Christ first descended into the lower parts of the earth [a reference to Sheol/Hades; remember also that Jesus said to the believing thief, “Today you will be with Me in Paradise” {Lk. 23:43}] and He led captivity captive; which is to say, Jesus brought the souls of all those “prisoners” Job referred to and brought them to Heaven with Him.

So that:

“We know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.”—2 Cor. 5:1-8
Note the context of this—the groanings to be in Heaven, clothed with a new body, called here a “tent”. Job was basically groaning to be in the grave.

So now the souls of those who are unsaved still go to the place of torments in Sheol/Hades; but the souls of those who are saved go to be with Christ in Heaven awaiting the resurrection of their bodies, along with the living saints {1 Thess. 4:13-18}.

vv. 20-26  **JOB’S DISTRESS OVER THE FACT THAT HE IS STILL ALIVE**

[20 “Why is light given to him who is in misery, And life to the bitter of soul, 21 Who long for death, but it does not come, And search for it more than hidden treasures; 22 Who rejoice exceedingly, And are glad when they can find the grave? 23 Why is light given to a man whose way is hidden, And whom God has hedged in? 24 For my sighing comes before I eat [lit. “my bread”]. And my groanings pour out like water. 25 For the thing I greatly feared has come upon me, And what I dreaded has happened to me. 26 I am not at ease, nor am I quiet; I have no rest, for trouble comes.”]

In v.16 Job asked, “Why was I not hidden like a stillborn child, like infants who never saw light?” Here Job wonders why he was not hidden by being born dead so he would never have saw the light of day.

As badly as Job does not want to live, he must realize that he cannot kill himself because that would be a sin against God—which makes his anguish that much more unbearable, which he now expresses.

Now Job asks two more “Why” questions; both related to “light”: (1) “Why is light given to him who is in misery, And life to the bitter of soul?” and (2) “Why is light given to a man whose way is hidden and God has hedged in?”

In both questions the subject is “light” as opposed to “darkness”. In the context of vv.4-5 we see that these terms poetically refer to “life” and “death”, respectively. Solomon also uses these terms to contrast life and death:

> Truly the light is sweet, And it is pleasant for the eyes to behold the sun; But if a man lives many years And rejoices in them all, Yet let him remember the days of darkness, For they will be many. All that is coming is vanity.— **Ecl. 11:7-8**

> Remember now your Creator in the days of your youth, Before the difficult days come, And the years draw near when you say, “I have no pleasure in them”: While the sun and the light, The moon and the stars, Are not darkened, And the clouds do not return after the rain. — **Ecl. 12:1-2**

Job is questioning why he was given life only to experience so much misery and bitterness. He desires to know why life given to those who wait quietly for death; searching for it more than a man would seek buried treasure, death cannot be found. Longing to find death so he too, like a miner who finally finds buried treasure, could rejoice in having found it!

The word for “misery” is from a Hebrew word that means “to work under severe duress and inconvenience”; reminiscent of the toil of the Jews in making bricks with straw in Egypt.

The word for “bitterness” means “leanness or unsatisfied” as “having only a drop” when a torrent is desired.

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10 “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.”
Job for the first time asserts that God was the cause of his pain and suffering by having him "hedged in". Note that in Job 1:10 Satan referred to God’s protection of Job as “a hedge” but now Job uses the word to refer to God’s seemingly obstructing his way, hemming him in, leaving him no way out.

By using this word Job was referring to God putting restrictions on him—he had never felt this before and it was probably somewhat confusing. His suffering limited his freedom of thought and understanding as well as his physical movement.

Job feels alienated and hedged in, as if God has forsaken him and there is no escape from his condition because his way is obstructed—Job cannot see any light at the end of the tunnel because he feels that the tunnel is really a cave.

Therefore Job was crying out rather than eating of bread; the physical and mental intensity of his affliction had made him lose his appetite.

And his groanings were unending like the rushing water of a river or waterfall. The word for groanings is used of the roaring of a lion {Job 4:10; Isa. 5:29; Zech. 11:3}. David also felt this way before he confessed his sin {ref. 32:3, cp. Ps. 22:1; }. Job had been dwelling in security in the land of Uz and he had been living a peaceful and prosperous life. He had livestock, wealth, prestige, and a large family of seven sons and three daughters. He had been “the greatest of all the people of the East” {Job 1:3}. Many people probably looked up to him and said, “Man, I sure would like to be like Job”.

But perhaps inwardly Job feared all this could be taken from him and he lived under a cloud; “fearing the worst”. Or perhaps it may have been after his wealth and family were taken from him did he begin to “fear the worst”.

Job lost his financial wealth, his livestock and didn’t know why. Then, if that weren’t bad enough, he lost his seven sons and three daughters. But that didn’t matter for he was still able to say, “The Lord gave and the Lord has taken away; blessed be the name of the Lord” {Job 1:21} and “In all this Job did not sin nor charge God with wrong” {Job 1:22}.

Then, on top of that, Job loses his health to a dreadful disease but he still manages to say, “Shall we indeed accept good from God, and shall we not accept adversity?” and “In all this Job did not sin with his lips” {Job 2:10}.

But now, on top of his previous tragic losses, Job expresses the devastating mental and emotional effect his illness has added to his burden of physical pain and suffering. He says {vv.25-26}:

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”.

The Hebrew word for “trouble” in v.26 is literally “agitation”. Job is in turmoil, he is anxious, he is apprehensive he is fearful. Job’s heart, mind and soul are agitated and they will remain that way until he finds the rest and peace he so desperately longs for when he repents—after all is said and done. See Job 42:1-6, 12-16.

Now his very life is uncertain, he has sensed that his disease may be incurable and is trying to understand “Why?” all this is happening to him. That which Job feared and dreaded has happened to him.
Note that Job’s calamity had another, extremely devastating, effect—Job lost his power and influence for justice and righteousness in his community! Refer to Job 29:1-17. This must have also caused him much emotional pain and mental anguish.

Jesus Christ’s love and care is the answer for this kind of anxiety and distress:

There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. We love Him because He first loved us.”

—1 John 4:18-19

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.—Phil. 4:6-7

Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.—1 Pet. 5:6-10

Job’s desire for death, his craving for the grave, completely underscores the extent of his financial, physical, intellectual, emotional, and spiritual pain. Only those saints in Christ who have desired similar release from life's pain and suffering through the gate of death can fully appreciate Job's mournful cry.

At this point in his suffering, Job voices not so much the injustice of his plight but the intensity of it.

Later, as his agony and distress wears on and his incomprehension of his plight increases, Job will speak of its injustice.

One would almost get the impression that Job has lost his faith. He actually has not. This is the bitter complaint of a man who is tasting the very dregs in the bottom of the cup of life. Extreme Trouble, with a capital “T”, has come upon him and he does not understand at all why it should have come.

But Job has not [nor will he] curse God—he just wants to die.

Note that Job continues on with his fatalistic diatribe in Job 10:18-22.

Perhaps you have (or will) have an experience like that of Job someday. After all, the Bible [as well as history] teaches us that suffering for a Christian is the norm and that a trouble-free life is the exception. The Apostle Paul understood this and he under the inspiration of the Holy Spirit he penned these words that should be a source of tremendous comfort and encouragement to us as believers.

But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed—always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you.—2 Cor. 4:7-12
In this passage Paul tells us that:

- Yes, we live in frail bodies [vessels, tents] made up of earthly elements but there is a treasure hidden in them—the excellent greatness of the Holy Spirit’s power so that God will receive the glory.
- We may be troubled [Gk. 2346 thlibo (thlee'-bo)= ‘to crowd’, ‘to press down’] on every side.
- But we are not crushed [Gk. 4729 stenochoreo (sten-okh-o-reh'-o)= ‘to cramp’, ‘hem in closely’, ‘squeeze tightly’, ‘strangle’].
- We may be perplexed [Gk. 639 aporeo (ap-or-eh'-o)= ‘to have no way out’, ‘restrained’].
- But we are not in despair [Gk. 1820 exaporeomai (ex-ap-or-eh'-om-ahee)= ‘to have absolutely no way out’, ‘utterly restrained’].
- We may be persecuted [Gk. 1377 dioko (dee-o'-ko)= ‘to pursue’].
- But not forsaken [Gk. 1459 egkataleipo (eng-kat-al-I'-po)= ‘to leave behind’, ‘to desert’, ‘to leave’].
- We may be struck down [Gk. 2598 kataballo (kat-ab-al'-lo)= ‘to throw down’, ‘to cast down’, ‘to be knocked down’]
- But we are not destroyed [Gk. 622 apollumi (ap-ol'-loo-mee)= ‘to destroy fully’, ‘to utterly perish’, ‘to ruin completely’ (with no hope of recovery)].

God wins in the end. Because Christians are on God’s side we will ultimately “win” also:

Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!”—Rev. 11:15

Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.—Rev. 20:6

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.” Then He who sat on the throne said, “Behold, I make all things new”. And He said to me, “Write, for these words are true and faithful”. And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son”.—Rev 21:1-7

11This word is related to one of the names for Satan, ‘Apolluon’ or ‘Apollyon’—the “Destroyer”; an active participle of “apollumi”.
Bibliography


(4)  *Barnes Notes*.

