

## Job's Response to Eliphaz | Job 6-7

- Job 6 included on session 6
- Job 7:1-11- Job communicates to his friends the challenges in life, as an option to their point of view - vv. 1-11.
  - In v. 1 Job asks about **an appointed time to man upon earth**. Is there such an appointed time?
    - "Consensus theology" (rather than Biblical) says that there is a fixed number of days.
    - This verse (in the KJV) seems to indicate so, as well as Job 14:5. However, neither explicitly says so, and the Bible gives no other indication that God has set the exact number of days we should live.
    - Such a fatalist mindset causes one to reject medical care or measures toward good health.
    - It is also noteworthy that the Hebrew is more toward "Are there not hard times to man upon the earth?"
      - Young's Literal says, "Is there not a warfare to man on earth?," since the word is related to fighting.
    - In parallel, then, Job asks, **are his days also like the days of a hireling?** That is, Job's view of mankind's existence under the fall is that *challenges exist for every man*.
  - Who in history has not experienced the **months of vanity** or the **wearisome nights** that Job speaks of in v. 3? Who has not experienced the nights **full of tossings to and fro** of v. 4?
  - In v. 5, Job laments of his current physical condition.
  - In vv. 6-10 Job speaks of the swiftness of life, using the illustration of **a weaver's shuttle** (v. 6) and the **wind** (v. 7) as well as a **cloud** (v. 9).
    - Each of these gives an illustration of *here, then quickly gone*.
    - And what of our friends and family? Job laments that **the eye of him that hat seen me shall see me no more** and **he that goeth down to the grave shall come up no more** (vv. 8, 9).
    - For each of us, the day will come when we will **return no more to his house** and **his place** will not know him (v. 10).
    - These are poignant (and painful) reminders of the reality of life, and ultimately only the Redeemer can resolve these problems.
  - Is this worldview accurate? Yes, for the most part. Job is not arguing that man has continual pain (such would not be true), but he is arguing that his life is short and often filled with pain.
  - Is this worldview hopeless? Absolutely not. Rather, it helps us deal with the pains and disappointments of life, knowing that our hope is not in this age, but in the one to come.
  - In v. 11 Job says that he **will not refrain my mouth** but will **speak the anguish of my spirit** and **complain in the bitterness of my soul**.

- Too many times we want to "gloss over" the pains and challenges of life rather than deal with them directly.
    - While speaking of our troubles does not alleviate them, it nonetheless acknowledges them.
    - A known trouble is better than an unknown trouble, a spoken trouble better than an unspoken.
- Job 7:12-21 - Job complains to God - vv. 12-21.
  - Job asks God if he is **a sea, or a whale**.
    - Young's Literal inserts *monster* after **sea**, which makes a bit more sense and works grammatically as an assumed completion of thought.
    - The Hebrew word for **whale** is *tanin*, which is often translated as *dragon* (as in Ps. 74:13), and is likely what is today called *dinosaur* (a word that did not exist in 1611).
    - Job assumes that these creatures are the kinds that God might **settest a watch over**, not a righteous man like himself.
      - The thought behind the question is, "Am I a threat to somebody?"
      - In his lament, Jeremiah gave a similar comment, saying, **He hat hedged me about, that I cannot get out: he hat made my chain heavy**.
  - Thinking that he could find comfort in his bed, Job finds that he only finds the fright and terror of dreams (v. 14) and once again would wants death rather than my life (v. 15). He tells God to let me alone; for my days are vanity (v. 16).
    - This distraught feeling has been with Job for a long time, and now he expresses it again.
    - Note that, as a possible historical allegory of the coming "Days of Jacob's Trouble," the Jewish people will be in the same agony, desiring death but unable to find it.
  - Job's question, what is man (vv. 17-18) is reflected again in Psalm 8:4 and 144:3, as well as Hebrews 2:6, where it is proven Messianic.
    - In this case, the Messianic portion is not yet displayed, but the question will continue in the minds of men until it leads to an answer: *man is given dominion over the earth. In the failure of dominion, the Son of Man will fulfill the dominion-role of man.*
  - For one in a spiritual agony, it can be frustrating that God **shouldest visit him every morning** (v. 18).
    - The Psalmist expresses the same in Psalm 139:7-12, though with more of a joyful spirit.
    - Jeremiah also experienced the constant presence of the Lord in Lamentations 3:22-23.
    - For the case of Job, he was not yet ready to rejoice in the Lord's watch over him, but rather longed for the silence of death.
  - In v. 20 Job proclaims, **I have sinned**. However, the Hebrew allows for this to be a question or a statement. Darby translates as, *Have I sinned, what do I unto thee, thou Observer of men?* This is more in alignment with Job's argument against Elizar's speech.