

Title: Job's Reply to Eliphaz: My Hope is Dim But I Endure (Part 2)

Number: 0620Job7.1-21(10)

Text: Job 7:1-21

Central Idea: *The Light of the Gospel Cannot Be Extinguished by the Despair of Hopelessness*

Date: June 7, 2020

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{Read Passage / Opening Prayer} / NASB95

6:1 Then Job answered, 2 “Oh that my grief were actually weighed  
And laid in the balances together with my calamity! 3 “For then it  
would be heavier than the sand of the seas; Therefore my words have  
been rash. 4 “For the arrows of the Almighty are within me, Their  
poison my spirit drinks; The terrors of God are arrayed against me.

8 “Oh that my request might come to pass, And that God would grant  
my longing! 9 “Would that God were willing to crush me, That He  
would loose His hand and cut me off! 10 “But it is still my  
consolation, And I rejoice in unsparing pain, That I have not denied  
the words of the Holy One.

14 “For the despairing man there should be kindness from his friend;  
So that he does not forsake the fear of the Almighty. 15 “My brothers  
have acted deceitfully like a wadi, Like the torrents of wadis which  
vanish,

24 “Teach me, and I will be silent; And show me how I have erred. 25  
“How painful are honest words! But what does your argument prove?  
26 “Do you intend to reprove my words, When the words of one in  
despair belong to the wind?

30 “Is there injustice on my tongue? Cannot my palate discern  
calamities?

7:1 “Is not man forced to labor on earth, And are not his days like the days of a hired man? 2 “As a slave who pants for the shade, And as a hired man who eagerly waits for his wages, 3 So am I allotted months of vanity, And nights of trouble are appointed me. 4 “When I lie down I say, ‘When shall I arise?’ But the night continues, And I am continually tossing until dawn. 5 “My flesh is clothed with worms and a crust of dirt, My skin hardens and runs. 6 “My days are swifter than a weaver’s shuttle, And come to an end without hope. 7 “Remember that my life is but breath; My eye will not again see good. 8 “The eye of him who sees me will behold me no longer; Your eyes will be on me, but I will not be.

17 “What is man that You magnify him, And that You are concerned about him, 18 That You examine him every morning And try him every moment? 19 “Will You never turn Your gaze away from me, Nor let me alone until I swallow my spittle? 20 “Have I sinned? What have I done to You, O watcher of men? Why have You set me as Your target, So that I am a burden to myself? 21 “Why then do You not pardon my transgression And take away my iniquity? For now I will lie down in the dust; And You will seek me, but I will not be.”

**[i] What We See Here in Chapters 6 & 7 is Job’s Reply to the Lecture Eliphaz Directed to Him in Chapters 4 & 5**

**\* Job’s Lament - Similar to What We Saw of Job in Chapter 3**

**\* Lament is a Natural Response of a Believer Who Lives in this Fallen World**

It's a response to sin. Might be "moral evil" (riots, looting, Sabeans/Chaldeans, chapt. 1). Might be a response to "natural evil" (wind storms that kill, like t/one that claimed t/life of Job's 10 children; tornados; earthquakes; disease; pandemics. . .)

Lament is t/natural response of t/believer to suffering.  
T/suffering of others. Our own suffering.

**\* One Common Feature of Lament is that it asks Questions:  
"Why?" "What If" Kinds of Questions**

On February 15, 1947, an Avianca Air DC-4, bound for Bogotá, Colombia, crashed in dense fog into a foot mountain at 10k feet killing everyone on board.

As is so often t/case, the back-stories are most thought-provoking.

One such story involved a young man preparing for ministry. Before leaving the airport earlier that day, he hastily scribbled a note to his mother on a piece of scrap paper. It was part of an ad w/the word "Why?" written on it. The makeshift note was mailed from t/airport.

His mother received t/envelope after t/news of his death. When she opened it, that question, printed on t/scrap of paper, burned up at her from t/page: "Why?"

That's t/question that's asked in a lament, during times of suffering.  
Why? Why me? What If?"

**\* Lament is an Honest Complaint that Holds on to Faith—Even if by a Thread**

That's Job in chapters 6 & 7.

*Title: Job's Reply to Eliphaz: My Hope is Dim But I Endure (Part 2)*

Chapts 6-7 stand as a unit (looked at chap. 6 last time).

A Key Verse ==>

**6:10 “But it is still my consolation, And I rejoice in unsparing pain, That I have not denied the words of the Holy One.**

Main idea for us ==>

*The Light of the Gospel Cannot Be Extinguished by the Despair of Hopelessness*

***I. Horizontal: Job Complains to His Friends (6)***

***II. Vertical: Job Complains to His God (7)***

**I. Horizontal: Job Complains to His Friends (6)**

Here we see a series of “If Only” questions...

**A. IF ONLY You Knew My Suffering 6:1-7**

**1. Suffering is Suffocating**

IF ONLY Eliphaz, you knew how heavy this burden really is!

**2 “Oh that my grief were actually weighed And laid in the balances together with my calamity! 3a “For then it would be heavier than the sand of the seas;**

Take all my losses (my 10 children, gone; my health, gone; my livelihood, gone) & put it on 1 side of t/scale & put all t/wet sand of t/seas on t/other side & my calamity will outweigh it.

## **2. Suffers are Rarely Silent**

They speak out in their agony. Sometimes what they say isn't pretty.

**3b Therefore my words have been rash.**

### **a. Careless, impetuous words**

2d which covers vv. 8-13 is this ==>

## **B. IF ONLY My Life Would End 6:8-13**

### **1. Job longs for death - We see that in 7:15**

7:15 ... my soul would choose suffocation, death rather than my pains

Here Job cries out ==>

6:8 **“Oh that my request might come to pass, And that God would grant my longing! 9 “Would that God were willing to crush me, That He would loose His hand and cut me off!**

3d ==>

## **C. IF ONLY You Were Loyal 6:14-23**

### **1. Job longs for loyalty from his friends**

14a **“For the despairing man there should be kindness from his friend . . .”**

#### **a. “Kindness” = רחם**

**(1) One of the great Hebrew words of the O.T.**

Lovingkindness; Loyalty. So often used of G.s Covenant Faithfulness in t/Psalms. What Job hopes to get from his friends.

Lastly ==>

#### **D. IF ONLY You Were Compassionate 6:24-30**

##### **1. Verses 24-25**

24 **“Teach me, and I will be silent; And show me how I have erred.**

25 **“How painful are honest words! But what does your argument prove?**

##### **2. Verse 26 is so appropriate**

26 **“Do you intend to reprove my words, When the words of one in despair belong to the wind?**

Cf. 6:3 . . . my words have been rash

Here, “my despairing words ought to just fly away in t/wind.”

IOW - don't take t/words of a sufferer too seriously when they speak out of pure desperation and hopelessness. “to the wind” (let them go).

This has stuck w/Lois and me: we found ourselves using t/phrase “windy words” sev. times t/past 2 wks.

#### ***I. Horizontal: Job Complains to His Friends (6)***

#### **II. Vertical: Job Complains to His God (7)**

In chapt. 6 Job is asking “If Only” questions.

Here in chapt. 7 they become “Why” questions.

In chapt. 6 Job is talking to friend.

In chapt. 7 Job is talking to his G.

Three questions; t/first is this ==>

### **A. WHY is Life Full of Vain Suffering? 7:1-8**

Why does so much suffering seem to be so needless?

What DOES it accomplish anyway?

#### **1. Listen to the Words of NT Scholar D.A. Carson in that regard**

A pastor is cutting his front lawn. He looks up from his task just in time to see a heavy dump truck back out of his neighbor's driveway—right over the neighbor's eighteen-month-old son, who had been squatting behind the huge tires. The pastor accompanies the hysterical mother and ashen father to the hospital in the ambulance. There is no hope for the little boy; he has been crushed almost beyond recognition. Where is God?

After five years of marriage, Jane wakes up in the night to find her husband Dan poking her, and pointing to his mouth. As she hauls herself out of sleep, she realizes that her husband has awakened to find he cannot speak, and is badly frightened. A quick phone call to the doctor issues in a swift trip to the hospital. The next day, the surgeons operate for cancer of the brain. They cannot get much of it. The trauma of the surgery is worse: it wipes out all learned memory. Dan no longer knows how to read and write; he cannot recognize his infant son. Yet somehow the operation has administered such a shock that the cancer stops growing. Dan's personality, however, has been altered; he is frustrated, angry, irritable, and needs someone to watch him twenty-four hours a day. After three years of minimal recovery,

the cancer starts its insidious growing again, and kills Dan four months later. Where is God?

A rural family with six children, four of them hemophiliacs, serves the Lord with joy and discipline. Then the AIDS crisis hits. Unknown to doctors and patients alike, the nation's blood supply is contaminated.

The four hemophiliacs must constantly tap into that supply. Two contract AIDS and are dead within three years. The third has tested HIV-positive; it is only a matter of time before the patient exhibits clinical symptoms, suffers, and dies. The fourth, age thirty, himself the father of three, has refused to be tested, but he knows that the chances are overwhelming that he too is a carrier, and that he will shortly leave his wife a widow and his children fatherless. He has almost no insurance, and no insurer will now give him the time of day. Where is God?

I wish I could say I made up these stories. I didn't; they are about people I know. Only names and minor details have been changed. And all of us could tell our own stories. A colleague of mine and his wife served as foster parents for close to three decades. At one point they took in twin boys, just eighteen months old. This was the twins' sixth home. They were judged irremediably impaired (wrongly, as it turned out). They had been battered for crying in at least two homes, with the result that when they went to bed the first night in their new home they wept themselves to sleep without making a sound.

Where was God?

And then of course there are highly public catastrophes. Terrorists fly airplanes into the World Trade towers and into the Pentagon. The deaths of almost three thousand people are somehow made more shocking by the sight, on television, of people leaping from the ninety-fifth floor to escape the flames fed by jet fuel, by the spectacle of hundred-floor structures collapsing on themselves. A tsunami of gigantic proportions, caused by shifting plates in the ocean floor off the coast of Aceh in northwest Indonesia, causes horrific damage in several countries, and kills about 300,000 men and children.

Where is God?

The truth of the matter is that all we have to do is live long enough, and we will suffer. Our loved ones will die; we ourselves will be afflicted with some disease or other. Midlife often brings its own pressures—disappointments, sense of failure, decreasing physical strength, infidelity. Parents frequently go through enormous heartache in rearing their children. My own mother was mugged at the age of 72. As a result, she fell and hit her head on the curb. Her family noticed mental deterioration and personality change within weeks; she was diagnosed with Alzheimer's and went through all the predictable stages of that wretched disease. She died nine years later. Live long enough and the infirmities of old age eventually catch up with you, compounded by the fact that all your friends have gone & left you alone.

And these things represent the suffering that takes place in relatively stable societies. Add war, racism, genocide, grinding poverty, starvation.

Even television does not adequately portray the reality.

The first thing to assault me on my first trip to a really poor Third World country was the stench.

There is now a vast literature on the Holocaust, in which 6 million Jews were systematically exterminated. Much of this literature treats the Holocaust as an aberration, a singularity that we must never permit to happen again, a horrific brutality that destroys meaning. We are told that we must not compare it with other orgies of violence lest we trivialize it. Yet the sad truth is far worse: in the twentieth century alone it is only one of a string of similar holocausts. . . . Twenty to 50 million Chinese died under Chairman Mao. The same percentage of Cambodians died under Pol Pot as Jews under Hitler. We do not know how many Soviet citizens died under Stalin, but most historians put the number of Ukrainian deaths alone at about 20 million. . . .

What shall we say about "natural" disasters? Each year hundreds of thousands die of starvation; millions suffer from malnutrition. Twenty-five thousand died in the earthquake in Mexico City; two hundred thousand perished in a similar disaster in China. . . .  
In any and all of these tragedies, in all of this pain, where is God?

It is a question frequently asked in the Bible itself. The psalmists, Jeremiah, Job, Habakkuk, Elijah—all find the apparent triumph of evil more than they can handle.” [D.A. Carson, *How Long O Lord? Reflections on Suffering and Evil*, 15-17]

***A. WHY is Life Full of Vain Suffering? 7:1-8***

“It is not so much the suffering as the senselessness of it that is unendurable.” [19th c. German philosopher, Nietzsche] True?

It's a ? Carson answers in his book. It's also a ? we devoted an entire hour to when we looked at "God & the Existence of Evil" in wk. 5. (can download that message off t/website if you're interested).

## **1. Here's how Job sees it - at least in chapter 7**

### **a. First he sees suffering as it relates to everyone - all mankind**

**1 "Is not man forced to labor on earth, And are not his days like the days of a hired man? 2 "As a slave who pants for the shade, And as a hired man who eagerly waits for his wages,**

#### **(1) This is the lot of mankind**

##### **(a) Goes back to the Fall**

###### **i. Genesis 3**

17 To Adam [God] said . . . "Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. 18 It will produce thorns and thistles for you, and you will eat the plants of the field. 19 By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

###### **ii. This is our lot in life**

Labor . . . hard labor. For those living in an agrarian society (pretty much everyone B4 t/industrial rev.) it was drought; hard work; uncooperative soil; weeds.

For most of us today, it's t/struggle of work. Angry boss; jobs/tasks that go south when you want them to go north. You're doing your job & t/computer crashes causing you to lose hours of hard work:

"thorns & thistles." You're an auto mechanic & you strip a bolt then break 1 of your tools ripping open your bare knuckles:

"thorns & thistles." Even t/homemaker encounters her own

"thorns & thistles" when t/washing machine breaks down or any number of things that can go wrong in domestic chores.

Solomon in t/opening vv. of Eccl ==>

2 "Vanity of vanities," says the Preacher, "Vanity of vanities! All is vanity." 3 What advantage does man have in all his work Which he does under the sun?

**b. Then Job looks inward - at his own circumstances**

**3 So am I allotted months of vanity, And nights of trouble are appointed me.**

**(1) Job is resigned to the fact that this is his appointed lot in life: tragedy and despair**

**(a) Who appointed them?**

God. He gives & takes away (true). But Job went beyond that picturing G. as someone hitting him w/poisoned darts (6:4).

Back in 3:18 Job rather unfairly referred to G. as a "taskmaster."

**3 So am I allotted months of vanity . . .**

**(2) I came across this quote that relevant to so many:**

The author, Layton Talbert, writes this:

“I cannot read Job 7:3 without thinking of my mother. Her months of vanity . . . have multiplied, under the slow erosion of Alzheimer’s disease. She has lived with us for over twelve years. I know no more apt description of that thief of memory and mind than Job’s expression ‘months of vanity and wearisome nights,’ and no more biblical resolution to this mystery than Job’s conviction that ‘months of vanity and wearisome nights are appointed’ to her. Job understood that there is Someone in charge. So must we.”

“‘Months of vanity’ may describe the experience of the one suffering from Alzheimer’s disease or similar long-term, debilitating illnesses. It should not describe the experience of the caretaker who sees the larger picture. I once wondered why God would leave His child to linger so helplessly and uselessly. A friend who had been down the same road before us cleared it up. ‘There is a reason the Lord leaves them here,’ he said, ‘and it’s not for their benefit.’ God appoints ‘months of vanity’ to our loved ones to polish us. Such appointments are not obstacles or inconveniences but equally God’s appointment for us. Parents or siblings or children who require our care become the Lord’s tools to shape our character, to sculpt in us a likeness to Christ, to reorient our personal ambitions and even our service. All rests on our submission to the providences of God in the lives of those around us as well as in our own lives. It is easy to resent these appointments as obstructions to a ‘higher’ calling, interruptions to our efforts to serve the Lord. My mother is God’s will for us right now; she is our service, our ministry, our calling. If God calls you to that kind of situation, it is not a setback to fulfilling God’s will; it is the means to living out God’s will for you and in you.

God arranges such circumstances because His primary purpose is not for us to accomplish great things for Him but for Him to accomplish great things in us.” [Talbert, 102-03]

Talbert wrote that back in 2007. No doubt his mother’s “months of vanity” have run their course.

**(3) In not too-dissimilar fashion Job sees his own physical torment ==>**

**4 “When I lie down I say, ‘When shall I arise?’ But the night continues, And I am continually tossing until dawn.**

**(a) He can’t sleep - no doubt because of his physical affliction**

Rem. 2:7–8? . . . Satan . . . smote Job with sore boils from the sole of his foot to the crown of his head. And [Job] took a potsherd to scrape himself while he was sitting among the ashes (in the town dump).

Inflamed, painful, ulcerous, maggot-infested sores all over his body!

**(b) We see the worms, the pain in v. 5 ==>**

**5 “My flesh is clothed with worms and a crust of dirt, My skin hardens and runs.**

***b. Physical Torment***

**c. Emotional Torment**

**(1) These are Siamese twins of pain that can’t be separated:**

Phys. & emot. suffering. When you are afflicted phys. you feel it emotionally // physically.

Not to mention t/spiritual dynamic that intertwined.

We are physical, emotional, spiritual beings. When I was in anguish emotionally I was in anguish spiritually - & it affected me physically. Same w/Job.

**d. Verse 6**

**6 “My days are swifter than a weaver’s shuttle, And come to an end without hope.**

**(1) What is that all about? {repeat 6a}**

Sometimes when U suffer t/days drag on. Often when you have hope. You’re facing major surgery. You suffer & fear. Results could be good or bad - in fact, you may not survive t/surgery itself. Waiting for that surgical date may seem like mos&mos, even if it’s only dys away.

There are other times, when you’re suffering / depressed. And your hope seems to be extinguished. T/only thing Job was waiting for was death. His hope was about gone.

During those times every day seems like t/day before.

Times I wrestle w/depression - t/days just flip by like fanning a deck of playing cards. That’s what Job was experiencing: Every day just like t/day B4, a dull existence of pain & turmoil that never ends.

Like a weaver darting her needle in & out of t/cloth, t/days shuttle by. That’s where Job was.

**e. We see that also in v. 7==>**

**7a “Remember that my life is but breath . . .**

Later he refers to his life as “A fleeting shadow” (8:9); “A runner” (9:25); “A flower that withers” (14:2).

There’s no good outcome of test results for Job; no optimism about a successful surgery; no hope that his children will return to him — or his health for that matter. ==>

7b . . . **My eye will not again see good.**

**(1) What did Eliphaz say toward the end of chapter 5?**

*“G. is disciplining you, Job. That’s a good thing. He’ll heal you from your suffering, if you repent of t/sin that caused it in t/1st place. You’ll have more kids, t/restoration of your wealth, if you repent. You will live to a ripe old age. In fact, we know this from experience.”*

**(a) Job will have none of it**

8 “No, he says” — **“The eye of him who sees me will behold me no longer; Your eyes will be on me, but I will not be.**

Job seems to be talking about death. He didn’t think he was long for t/world.

**(2) BUT \*Who\* is Job talking about here?**

**“The eye of HIM who sees me will behold me no longer; YOUR eyes will be on me, but I will not be.” ==>**

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=> *II. Vertical: Job Complains to His God (7)*

**(a) Job is talking to God**

**i. “God” ==>**

“I’m as a hired laborer / slave existing in a never-ending cycl of work”

“I’m allotted months of vanity from You, G.”

“G. you know my physical pain, my emotional anguish.”

“G. Rem. that my life is but breath; My eye will not again see good.”

**8 “[Your] eye . . . will behold me no longer; Your eyes will be on me, but I will not be.”**

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The “Why” questions . . .

**A. WHY [God] is Life Full of Vain Suffering? 7:1-8**

Then ==>

**B. WHY Don’t You Leave Me Alone? 7:9-16**

**1. We get that point at the end of verse 16 ==>**

**16 “. . . Leave me alone, for my days are but a breath.”**

Sometimes we hear that from our kids // spouse: “Leave me alone.”

One thing to say it to a fallen human being, another to say it to G.!

**16 “[God] . . . Leave me alone, for my days are but a breath.”**

**2. Job again likens his life to a vapor - a cloud (v. 9) ==>**

**9a “When a cloud vanishes, it is gone . . .”**

**9b “. . . So he who goes down to Sheol does not come up.**

**a. “Sheol” (v. 9) is the Hebrew word for the “Grave”**

(some of UR transl. will have t/word “grave”)

Used 65x in t/OT. Every single time t/NASB transliterates t/word:

“Sheol.” Sometimes t/word lit. means “grave” (Eg. cemetery grave).

**(1) But there is a range of meaning beyond that . . .**

Mentioned that NASB univ. transliterates t/word to t/Eng. "Sheol."  
Cf. t/65 uses in t/KJV: 31x "grave;" 31x "hell;" 3x "pit."

**(a) Depends on context**

"The grave" - "Place where t/wicked go" -  
"Place from which t/righteous are delivered" (Psa. 16:10).

**(b) The LXX translates "Sheol" with the Greek word "Hades"**

Diff. between Hades & Sheol is that only t/wicked descend into NT Hades, while t/righteous & wicked alike go to OT Sheol upon death.

Listen to one of my fav. contemporary theologians, John Frame ==>  
"The OT teaches that after death, people go to a place called Sheol, a shadowy abode awaiting the coming of Christ. . . . [T]here is biblical evidence that after His death, Jesus took the inhabitants of Sheol [*OT saints*] with him to the very presence of God." [John Frame, Systematic Theology]

I think that's what we see in Eph. 4:8 (quotes Psa. 66:18) ==>  
. . . **"WHEN HE (Jesus) ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES . . ."**

These may have been t/OT saints who were in what we might call "Upper Sheol" (place where t/saints went upon death B4 X was resur)  
Cf. to "Lower Sheol" where t/lost went, which was a place of torment.

Dr. Herman Hoyt, once President of Grace Theol. Sem. ==>

“[T]here may be two compartments within Sheol-Hades separated from each other by a great gulf (Luke 16:22-26). The upper part is referred to as “Abraham’s bosom” (Luke 16:22) or “paradise” (Luke 23:43). The lower part of Sheol-Hades is referred to as “lowest Sheol” in the O.T. (Deut. 32:22; Ps. 86:13 ASV) . . . . At any rate, it seems quite evident that the lower compartment of Sheol-Hades is a place of torment. . . . The fact that Hades is finally merged w/the Lake of Fire (Rev. 20:14-15) suggests that its usefulness as a separate place for the temporary confinement of the lost is no longer needed.” [Herman Hoyt, The End Times, 37-38]

IOW, in t/OT when Sheol looks beyond t/mere grave to t/place where eternal souls go after death, t/righteous go to “upper Sheol” a place of “paradise,” while t/wicked go to “lower Sheol” a place of torment.

When Jesus conquered death & sin he released those in Upper Sheol into t/presence of G. Those in Lower Sheol, or “Hades” are imprisoned there until they are cast into t/L.O.F. at t/last Judgement. Just as Upper Sheol disappeared w/Jesus, Lower Sheol will be no more when it is merged into eternal hell at t/end of t/age.

***B. WHY Don’t You Leave Me Alone? 7:9-16***

Job 10:20–22 20 “Would He not let my few days alone? Withdraw from me that I may have a little cheer 21 Before I go—and I shall not return— To the land of darkness and deep shadow, 22 The land of utter gloom as darkness itself [Sheol] . . .

Not talking about his soul being in Paradise; he’s simply talking about t/grave; a dead, lifeless body. Same here in chapt. 7.

**3. What Job means as far as not “going up from Sheol” is explained in the next verse (v. 10) ==>**

**10 “He will not return again to his house, Nor will his place know him anymore.” “When I’m dead, I’m dead!”**

**a. Not a denial of life beyond death / resurrection**

19:25-26 “As for me, I know that my Redeemer lives, And . . . Even after my skin is destroyed, Yet from my flesh I shall see God;”

**11 “Therefore I will not restrain my mouth; [windy words?] I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.”**

**4. Verse 12 ==>**

**12 “Am I the sea, or the sea monster, That You set a guard over me?”**

**a. The “sea monster” is an allusion to a mythical creature**

Comes from Ugaritic or Babylonian mythology.

Job doesn’t believe these myths were true. He’s simply using well known stories to illustrate how he felt. Like someone crying out to G. in turmoil, “*Am I Hercules that I can withstand this pain?*”

**5. Verses 13-16 speak for themselves ==>**

**13 “If I say, ‘My bed will comfort me, My couch will ease my complaint,’ 14 Then You frighten me with dreams And terrify me by visions; 15 So that my soul would choose suffocation, Death rather than my pains. 16 “I waste away; I will not live forever. Leave me alone, for my days are but a breath.**

## **II. Vertical: Job Complains to His God (7)**

### **A. WHY [God] is Life Full of Vain Suffering? 7:1-8**

### **B. WHY Don't You Leave Me Alone? 7:9-16**

Last ==>

### **C. WHY Is This Happening To Me? 7:17-21**

Hang on! Only 5 more verses . . .

2 sub-questions Job asks ==>

#### **1. What is man?**

**17 “What is man that You magnify him, And that You are concerned about him, 18 That You examine him every morning And try him every moment?”**

**17 “What is man that You magnify him, And that You are concerned about him,**

#### **a. If only Job could see the Cross! (he does now!)**

#### **(1) This is a question David takes up in Psalm 8**

Psalm 8:3–6 3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; 4 What is man that You take thought of him, And the son of man that You care for him? 5 Yet You have made him a little lower than God, And You crown him with glory and majesty! 6 You make him to rule over the works of Your hands; You have put all things under his feet,

Writer to t/Hebrews quotes Psalm 8 & places it within the context of t/saving benefits of X.

**a. If only Job could see the Cross!**

*The Light of the Gospel Cannot Be Extinguished by the Despair of Hopelessness!*

**19 “Will You never turn Your gaze away from me, Nor let me alone until I swallow my spittle?”**

An idiom meaning “give me a moment” that’s still used in Arabic.

9:18 “He will not allow me to get my breath . . .”

**1. What is man?**

**2. What about my sin?**

**20 “Have I sinned? What have I done to You, O watcher of men? Why have You set me as Your target, So that I am a burden to myself?”**

“The arrows of the Almighty are in me!” [6:4]

**a. Then the last verse (21) ==>**

**21 “Why then do You not pardon my transgression And take away my iniquity? For now I will lie down in the dust; And You will seek me, but I will not be.”**

“If [Job] seems defiant, it is the daring of faith. All Job has known about God he still believes. But God's inexplicable ways have his mind perplexed to the breaking point. Job is in the right; but he does not know that God is watching with silent compassion and admiration until the test is fully done and it is time to state His approval publicly (Job 42:8). [Anderson, cited in Talbert, 104]

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Great Hymn writer, William Cowper, no stranger to suffering.

2. Ye fearful saints fresh courage take, The clouds you so much dread,  
Are big with mercy, and shall break, With blessings on your head.

3. Judge not the Lord by feeble sense, But trust him for his grace.  
Behind a frowning providence, He hides a smiling face.

*The Light of the Gospel Cannot Be Extinguished by the Despair of  
Hopelessness!*

21 ***“Why then do You not pardon my transgression And take away  
my iniquity?”***

G. in His compassionate sov. love did.

Job came to know that in its fullest, grandest sense w/t/ coming of X.  
His Redeemer, Whom he knew lives. Has come.

Job now knows that.

Do you?